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preached to so long, who yet are unsaved. I do not know what forms of speech to use with some of you, or in what shape to fashion my appeal. If I thought that coming round to your pews, and kneeling down before you, and entreating you to receive Christ would have any effect upon you, I would fain do it. I have prayed very anxiously that if perhaps my voice should not be the one, that God would bless to your conversion, my brother's voice next Sabbath-day, or that of some one else on the following Sabbath on which I shall be absent, may have the effect of leading you to Christ. O that you may but be saved! I will make no terms with God if you will but accept Christ. I am somewhat of the mind of a dear little girl, who is now dying, if she has not already departed. She sent a little note in pencil to her minister, and it was delivered at the prayer-meeting. "A little believer in Christ, nine years of age, asks the prayers of the people for her father, for he is an unbeliever." She was visited by her minister, and she said to him, "O sir, I have asked father to come and hear you preach; I thought he might get saved, but he mocks at it, and will not come; but, sir, he must hear you preach one day, and that is when I shall be buried, for I shall soon be with Jesus. O sir! when he stands at the grave do be sure to tell him about the love of Christ, and say that I asked you to do so, for perhaps when I am dead that might help to break his heart." Oh, yes! if anything would break your hearts, that were a mercy if it happened. If the preacher himself were dead, if his interment in the grave could bring you to the Saviour, it were a cheap price to pay. Only may God save you; may the Holy Ghost renew you; may the Saviour wash you in his precious blood; and I shall be well content.

The other word is this. You that profess to be Christians, to believe what I have told you, *take care that you do not give the lie to it*. Not everyone that says, "I am a Christian" is so. Nay, nay. It is a heathenish nation this, that has had the impudence to call itself Christian. "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it," is as true to-day as when Christ uttered it. To be a Christian in name is nothing worth; to be a Christian in the power of these truths, having received Christ Jesus the Lord, and being rooted and built up in him, and stablished in the faith as ye have been taught, that is to be a Christian in all good conscience. If your lives should be unholy, if you tradespeople should be dishonest, if you rich people should be proud and selfish, if you poor people should be envious, if any of you should be drunken, if you should be loose in speech, if you should be unclean in deed or in conversation, men may say: "The preacher has only laid down a theory, let him show us facts." Well; but I can show facts. I bless God that I have it in my own soul to say that I believe the most of you do so live as to prove these things;









THE
METROPOLITAN TABERNACLE
PULPIT.

Sermons Preached and Revised

BY

C. H. SPURGEON,

DURING THE YEAR 1870.

— — — — —
VOL. XVI.
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ENTERED AT STATIONERS' HALL.

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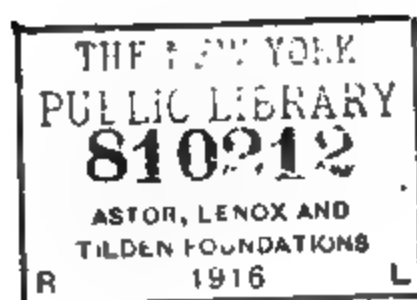
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1871.



TO
THE ONE GOD OF HEAVEN AND EARTH,
IN
THE TRINITY OF HIS SACRED PERSONS,
BE ALL HONOUR AND GLORY,
WORLD WITHOUT END,
AMEN.

TO THE GLORIOUS FATHER AS THE COVENANT GOD
OF ISRAEL ;
TO THE GRACIOUS SON, THE REDEEMER OF HIS PEOPLE ;
TO THE HOLY GHOST THE AUTHOR OF
SANCTIFICATION ;
BE EVERLASTING PRAISE FOR THAT GOSPEL OF THE
FREE GRACE OF GOD,
HEREIN PROCLAIMED UNTO MEN.

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CONTENTS.

No.		Page
908	Assured Security in Christ	1
	<p>"I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."—2 Timothy i. 12.</p>	
909	Voices from the Excellent Glory	13
	<p>"And Jesus, when he was baptised, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."—Matthew iii. 16, 17.</p> <p>"While ye yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him."—Matthew xvii. 5.</p> <p>"Father, glorify thy name. Then came there a voice from heaven, saying. I have both glorified it, and will glorify it again."—John xii. 28.</p>	
910	Overwhelming Obligations	25
	<p>"What shall I render unto the Lord for all his benefits toward me?"—Psalm cxvi. 12.</p>	
911	The Putting Away of Sin	37
	<p>"Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."—Hebrews ix. 26.</p>	
912	The Glorious Hereafter and Ourselves	49
	<p>"Now he that hath wrought us for the selfsame thing is God who also hath given unto us the earnest of the Spirit."—2 Corinthians v. 5.</p>	
913	Method and Music, or the Art of Holy and Happy Living ...	61
	<p>"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."—Colossians iii. 17.</p>	
914	Work in Us and Work by Us... ..	73
	<p>"Whereunto I also labour, striving according to his working, which worketh in me mightily."—Colossians i. 29.</p>	

No.		Page
915	Sinners Bound with the Cords of Sin "His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins."—Proverbs v. 22.	85
916	A Generous Proposal "Come thou with us, and we will do thee good."—Numbers x. 29.	97
917	Precious, Honourable, Beloved "Since thou wast precious in my sight, thou hast been honourable, and I have loved thee."—Isaiah xliii. 4.	109
918	The Two Builders and their Houses "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."—Matthew vii. 24—27.	121
919	The King Feasting in his Garden "I am come into my garden, my sister, my spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved."—Solomon's Song v. 1.	133
920	Backsliding Healed "I will heal their backsliding."—Hosea xiv. 4.	145
921	Nathanael and the Fig Tree "Philip findeth Nathanael, and saith unto him, We have found him, of Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."—John i. 45—51.	157
922	Sincerity and Duplicity "Hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."—1 John ii. 3, 4.	169
923	Prepare to Meet thy God "Prepare to meet thy God, O Israel."—Amos iv. 12.	181

CONTENTS.

vii.

No.		Page
924	Jesus Only <p>"And when they had lifted up their eyes, they saw no man, save Jesus only."—Matthew xvii. 8.</p>	193
925	Individual Sin Laid on Jesus <p>"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."—Isaiah liii. 6.</p>	205
926	The Sine Qua Non <p>"Jesus answered him, If I wash thee not, thou hast no part with me."—John xiii. 8.</p>	217
927	Martha and Mary <p>"Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her."—Luke x. 38—42.</p>	229
928	A New Song for New Hearts <p>"And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me."—Isaiah xii. 1.</p>	241
929	The Model Home Mission and the Model Home Missionary <p>"Who went about doing good."—Acts x. 38.</p>	253
930	Away with Fear <p>"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."—Isaiah xli. 10.</p>	265
931	Three Precious Things <p>"He is precious."—1 Peter ii. 7. <p>"Precious promises."—2 Peter i. 4. <p>"Precious faith."—2 Peter i. 1.</p></p></p>	277
932	How God Condemned Sin <p>"For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."—Romans viii. 3.</p>	289
933	Angelic Studies... .. <p>"To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God."—Ephesians iii. 10.</p>	301

No.		Page
984	Bands of Love	313
	“I drew them with cords of a man, with bands of love: and I was to them as they that take off the yoke on their jaws, and I laid meat unto them.”—Hosea xi. 4.	
985	The Sad Wonder	325
	“And he marvelled because of their unbelief.”—Mark vi. 6.	
936	A Blessed Wonder	337
	“When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.”—Matthew viii. 10.	
937	The Profit of Godliness in this Life	349
	“Bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. This is a faithful saying and worthy of all acceptance.”—1 Timothy iv. 8. 9.	
938	A Good Soldier of Jesus Christ	361
	“A good soldier of Jesus Christ.”—2 Timothy ii. 3.	
939	The Pilgrim’s Grateful Recollections	373
	“And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live. Thy raiment waxed not old upon thee, neither did thy foot swell these forty years. Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee. Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways, and to fear him.”—Deuteronomy viii. 3–6.	
940	The Winnowing Fan	385
	“Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled.”—Hebrews xii. 14, 15.	
941	The Tender Pity of the Lord	397
	“Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame: he remembereth that we are dust.”—Psalm ciii. 13, 14.	
942	The Way	409
	“Jesus saith unto him, I am the way.”—John xiv. 6.	
943	The Spar	421
	“I must work the world of him that sent me, while it is day: the night cometh, when no man can work.”—John ix. 4.	

CONTENTS.

ix.

No.		Page
944	An Encouraging Lesson from Paul's Conversion	433
	<p>"Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call on thy name. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will shew him how great things he must suffer for my name's sake."—Acts ix. 13—16.</p>	
945	Ripe Fruit	445
	<p>"My soul desired the first ripe fruit."—Micah vii. 1.</p>	
946	The Profit of Godliness in the Life to Come... ..	457
	<p>"Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come."—1 Timothy iv. 8.</p>	
947	Seeking for Jesus	469
	<p>"Seeking for Jesus."—John vi. 24.</p>	
948	A String of Pearls	481
	<p>"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."—1 Peter i. 3—5.</p>	
949	The Unconquerable King	493
	<p>"At the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?"—Daniel iv. 34, 35.</p>	
950	Means for Restoring the Banished	505
	<p>"Neither doth God respect any person: yet doth he devise means, that his banished be not expelled from him."—2 Samuel xiv. 14.</p>	
951	The Unrivalled Eloquence of Jesus	517
	<p>"The officers answered, Never man spake like this man."—John vii. 46.</p>	
952	Negotiations for Peace... ..	529
	<p>"Preaching peace by Jesus Christ: (he is Lord of all)."—Acts x. 36.</p>	
953	Done in a Day, but Wondered at for Ever	541
	<p>"I will remove the iniquity of that land in one day. In that day, saith the Lord of hosts, shall ye call every man his neighbour under the vine and under the fig tree."—Zechariah iii. 9, 10.</p>	

No.		Page
954	A Most Needful Prayer Concerning the Holy Spirit ...	553
	"Cast me not away from thy presence; and take not thy holy spirit from me."—Psalm li. 11.	
955	A Singular but Needful Question	565
	"Wilt thou be made whole?"—John v. 6.	
956	Think Well and Do Well	577
	"For thy lovingkindness is before mine eyes: and I have walked in thy truth."—Psalm xxvi. 8.	
957	Jesus No Phantom	589
	"And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear."—Matthew xiv. 26.	
958	Dei Gratia	601
	"To the praise of the glory of his grace."—Ephesians i. 6.	
959	Right Replies to Right Requests	613
	"If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?"—Luke xi. 11—13.	
960	Iconoclast	625
	"He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it; and he called it Nehushtan. He trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him."—2 Kings xviii. 4, 5.	
961	The Saint One with his Saviour	637
	"He that is joined unto the Lord is one spirit."—1 Corinthians vi. 17.	
962	A Personal Application	649
	"But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."—Hebrews ix. 26.	
963	Our King Our Joy	661
	"Let the children of Zion be joyful in their King."—Psalm cxix. 2.	
964	The Essence of the Gospel	673
	"He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."—John iii. 18.	



No.		Page
965	Purging out the leaven... ..	685
	“Know ye not that a little leaven leaveneth the whole lump? Purge out, therefore, the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore, let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.”—1 Corinthians v. 6—8.	
966	Joseph’s Bones... ..	697
	“By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.”—Hebrews xi. 22.	
967	The Sages, the Star, and the Saviour... ..	709
	“Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.”—Matthew ii. 2.	

INDEX OF SCRIPTURE TEXTS.

VOLUME XVI.

NUMBERS.	
Chap. & Verse.	Page.
x. 29	97
DEUTERONOMY.	
viii. 3—6	373
2 SAMUEL.	
xiv. 14	505
2 KINGS.	
xviii. 4, 5	625
PSALMS.	
xxvi. 3	577
li. 11	553
ciii. 13, 14	397
cxvi. 12	25
cxlix. 2	551
PROVERBS.	
v. 22	88
SONG OF SOLOMON.	
v. i.	133
ISAIAH.	
xii. 1	241
xli. 10	265
xliii. 4	109
liii. 6	205
DANIEL.	
iv. 34, 35	493
HOSEA.	
xi. 4	313
xiv.	145
AMOS.	
iv. 12	181
MICAH.	
vii. 9, 1	445
ZECHARIAH.	
iii. 9, 10	511
MATTHEW.	
ii. 2	509
iii. 16, 17	13
vii. 24, 27	121
viii. 10	537
xiv. 26	589
xvii. 3	13
xvii. 8	193
MARK.	
vi. 6	323
LUKE.	
x. 30—32	229
xi. 11—13	613

JOHN.	
Chap. & Verse.	Page.
i. 45—51	157
iii. 18	673
v. 6	365
vi. 24	469
vii. 46	517
ix. 4	421
xii. 28	13
xiii. 8	217
xiv. 6	409
ACTS.	
ix. 13—16	433
x. 96	529
x. 36	253
ROMANS.	
viii. 3	289
1 CORINTHIANS.	
v. 6—8	685
vi. 17	637
2 CORINTHIANS.	
v. 5	49
EPHESIANS.	
i. 6	601
iii. 10	301
COLOSSIANS.	
i. 29	73
iii. 17	61
1 TIMOTHY.	
iv. 8	457
iv. 8, 9	349
2 TIMOTHY.	
i. 12	1
ii. 3	381
HEBREWS.	
ix. 26	37
ix. 26	649
xi. 22	697
xii. 14, 15	385
1 PETER.	
i. 3—5	461
ii. 7	277
2 PETER.	
i. 1	277
i. 4	277
1 JOHN.	
ii. 3, 4	169

Metropolitan Tabernacle Pulpit.

ASSURED SECURITY IN CHRIST.

A Sermon

DELIVERED ON LORD'S-DAY MORNING, JANUARY 2ND, 1870, BY

C. H. SPURGEON,

AT THE METROPOLITAN TABERNACLE, NEWINGTON.

"I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."—2 Timothy i. 12.

IN the style of these apostolic words there is a positiveness most refreshing in this age of doubt. In certain circles of society it is rare nowadays to meet with anybody who believes anything. It is the philosophical, the right, the fashionable thing nowadays to doubt everything which is generally received; indeed those who have any creed whatever are by the liberal school set down as old-fashioned dogmatists, persons of shallow minds, deficient in intellect, and far behind their age. The great men, the men of thought, the men of high culture and refined taste, consider it wisdom to cast suspicion upon revelation, and sneer at all definiteness of belief. "Ifs" and "buts," "perhappes" and "peradventures," are the supreme delight of this period. What wonder if men find everything uncertain, when they refuse to bow their intellects to the declarations of the God of truth? Note then, with admiration, the refreshing and even startling positiveness of the apostle—"I know," says he. And that is not enough—"I am persuaded." He speaks like one who cannot tolerate a doubt. There is no question about whether he has believed or not. "I know whom I have believed." There is no question as to whether he was right in so believing. "I am persuaded that he is able to keep that which I have committed to him." There is no suspicion as to the future; he is as positive for years to come as he is for this present moment. "He is able to keep that which I have committed to him against that day." Now, there is a positiveness which is very disgusting, when it is nothing but the fruit of ignorance, and is unattended with anything like thoughtfulness. But in the apostle's case, his confidence is founded not on ignorance, but on knowledge; "I know," saith he. There are certain things which he has clearly ascertained, which he knows to be fact; and his confidence is grounded on these ascertained truths. His confidence, moreover, was not the fruit of thoughtlessness, for he adds, "I am persuaded;" as though he had reasoned the matter out, and had been persuaded into it—had meditated long upon it, and turned it

over, and the force of truth had quite convinced him, so that he stood persuaded.

Where positiveness is the result of knowledge and of meditation, it becomes sublime, as it was in the apostle's case; and being sublime it becomes influential; in this case, it certainly must have been influential over the heart of Timothy, and over the minds of the tens of thousands who have during these nineteen centuries perused this epistle. It encourages the timid when they see others preserved; it confirms the wavering when they see others steadfast. The great apostle's words, ringing out with trumpet tone this morning, "I know, and I am persuaded," cannot but help to cheer many of us in our difficulties and anxieties. May the Holy Spirit cause us not only to admire the faith of Paul, but to imitate it, and to attain to the same confidence.

Some speak confidently because they are not confident. How often have we observed that brag and bluster are only the outward manifestations of inward trembling—concealments adopted to cover cowardice! As the school-boy, passing through the churchyard, whistles to keep his courage up, so some people talk very positively because they are not positive, and make a pompous parade of faith because they desire to sustain the presumption which, as being their only comfort, is exceedingly dear to them. Now, in the apostle's case, every syllable he speaks has beneath it a most real weight of confidence which the strongest expressions could not exaggerate. Sitting there in the dungeon, a prisoner for Christ, abhorred by his countrymen, despised by the learned, and ridiculed by the rude, Paul confronted the whole world with a holy boldness which knew no quailing; a boldness resulting from the deep conviction of his spirit. You may take these words and put what emphasis you can upon every one of them, for they are the truthful utterance of a thoroughly earnest and brave spirit. May we enjoy such a confidence ourselves, and then we need not hesitate to declare it, for our testimony will glorify God, and bring consolation to others.

This morning for our instruction, as the Holy Spirit may help us, we shall first consider *the matter in question*, that which Paul had committed to Christ; secondly, *the fact beyond all question*, namely, that Christ was able to keep him; thirdly, *the assurance of that fact*, or how the apostle was able to say, "I know and am persuaded;" and fourthly, *the influence of that assurance* when it rules in the heart.

I. First, then, dear friends, let us speak for a few minutes upon **THE MATTER IN QUESTION**.

1. That matter was, first of all, *the apostle's deposit of all his interests and concerns into the hand of God in Christ*. Some have said that what Paul here speaks of was his ministry; but there are many reasons for concluding that this is a mistake. A great array of expositors, at the head of whom we would mention Calvin, think that the sole treasure which Paul deposited in the hand of God was his eternal salvation. We do not doubt that this was the grandest portion of the priceless deposit, but we also think that as the connection does not limit the sense, it cannot be restricted or confined to any one thing. It seems to us that all the apostle's temporal and eternal interests were, by an act of faith, committed into the hand of God in Christ Jesus.

To the Lord's gracious keeping the apostle committed *his body*. He had suffered much in that frail tabernacle : shipwrecks, perils, hunger, cold, nakedness, imprisonments, beatings with rods, and stoning, had all spent their fury upon him. He expected ere long that his mortal frame would become the prey of Nero's cruelty. None could tell what would then happen to him, whether he should be burned alive to light up Nero's gardens, or be torn to pieces by wild beasts to make a Roman holiday, or become the victim of the headsman's sword; but in whatever way he might be called to offer up himself a sacrifice to God, he committed his body to the keeping of him who is the resurrection and the life, being well persuaded that in the day of the Lord's appearing he would rise again, his body having suffered no loss through torture or dismemberment. He looked for a joyful resurrection, and asked no better embalming for his corpse than the power of Christ would ensure it.

He gave over to Christ at that hour *his character* and reputation. A Christian minister must expect to lose his repute among men. He must be willing to suffer every reproach for Christ's sake. But, then, he may rest assured that he will never lose his real honour if it be risked for the truth's sake and placed in the Redeemer's hand. The day shall declare the excellence of the upright, for it will reveal all that was hidden, and bring to the light that which was concealed. There will be a resurrection of characters as well as persons. Every reputation that has been obscured by clouds of reproach for Christ's sake, shall be rendered glorious when the righteous shall shine forth as the sun in the kingdom of their Father. Let the wicked say what they will of me, said the apostle, I commit my character to the Judge of quick and dead.

So also *his whole life-work* he delivered into the hands of God. Men said, no doubt, that Paul had made a great mistake. In the eyes of the worldly wise he must have seemed altogether mad. What eminence awaited him had he become a rabbi! He might have lived respected and honoured among his countrymen as a Pharisee. Or if he had preferred to follow the Grecian philosophies, a man with such strength of mind might have rivalled Socrates or Plato, but instead thereof, he chose to unite himself with a band of men commonly reputed to be ignorant fanatics who turned the world upside down. Ah! well, saith Paul, I leave the reward and fruit of my life entirely with my Lord, for he will at last justify my choice of service beneath the banner of his Son, and the assembled universe shall know that I was no mistaken zealot for a senseless cause.

So did the apostle resign to the hands of God in Christ *his soul, whatever its jeopardy from surrounding temptations*. However great the corruptions that were within it, and the dangers that were without, he felt safe in the great Surety's hands. He made over to the divine trustee all his mental powers, faculties, passions, instincts, desires, and ambitions. He gave his whole nature up to the Christ of God to preserve it in holiness through the whole of life; and right well did his life-course justify his faith.

He gave *that soul up to be kept in the hour of death*, then to be strengthened, sustained, consoled, upheld, and guided through the

tracks unknown, up through the mysterious and unseen, to the throne of God even the Father. He resigned his spirit to Christ, that it might be presented without spot or wrinkle or any such thing in the last great day. He did, in fact, make a full deposit of all that he was, and all that he had, and all that concerned him, into the keeping of God in Christ, to find in his God a faithful guardian, a sure defender and a safe keeper.

This was the matter, then, about which the apostle was concerned.

2. But next to this, the matter in question concerned *the Lord's ability to make good this guardianship*. The apostle did not doubt that Christ had accepted the office of keeper of that which he had committed to him. The question was never about Christ's faithfulness to that trust. The apostle does not even say that he was confident that Jesus would be faithful; he felt that assertion to be superfluous. There was no question about Christ's willingness to keep the soul committed to him; such a statement he felt it to be unnecessary to make. But the question with many was concerning the power of the once crucified Redeemer to keep that which was committed to him. Oh, said the apostle, I know and am persuaded that he is able to do that. Mark, my dear friends, that the question is not about the apostle's power to keep himself; that question he does not raise. Many of you have been troubled as to whether you are able to endure temptation; you need not debate the subject; it is clear that apart from Christ you are quite unable to persevere to the end. Answer that question with a decided negative at once, and never raise it again. The enquiry was not whether the apostle would be found meritorious in his own righteousness in the day of judgment, for he had long ago cast that righteousness aside. He does not raise that point. The grand question is this, "Is Jesus able to keep me?" Stand to that, my brethren, and your doubts and fears will soon come to an end. Concerning your own power or merit, write "despair" straightway upon its forehead. Let the creature be regarded as utterly dead and corrupt, and then lean on that arm, the sinews of which shall never shrink; and cast your full weight upon that omnipotence which bears up the pillars of the universe. There is the point; keep to it, and you will not lose your joy. You have committed yourself to Christ. The great question now is, not about what *you* can do, but about what *Jesus* is able to do; and rest assured that he is able to keep that which you have committed to him.

3. The apostle further carries our thoughts on to *a certain set period*, the keeping of the soul unto what he calls "*that day*." I suppose he calls it "*that day*" because it was the day most ardently expected and commonly spoken of by Christians. It was so usual a topic of conversation to speak of Christ's coming and of the results of it, that the apostle does not say, "the advent," he simply says, "*that day*." That day with which believers are more familiar than with any other day beside. That day, the day of death if you will, when the soul appears before its God. The day of judgment, if you please, that day when the books shall be opened and the record shall be read. That day, the winding up of all, the sealing of destiny, the manifestation of the eternal fate of each one of us. That day for which all other days were made. Christ Jesus is able to keep us against that day. That is to

say, he is able to place us then at the right hand of God, to set our feet upon the rock when others sink into the pit that is bottomless; to crown us when others shall be accursed; to emparadise us when sinners shall be cast into hell.

Here was the matter of consideration—can the Great Shepherd of souls preserve his flock? Ah! brethren, if you have never searched into that question, I should not wonder but what you may. When you are very low and weak, and heart and flesh are failing, when sickness brings you to the borders of the grave, and you gaze into eternity, the enquiry will come to any thoughtful man, Is this confidence of mine in the Christ of God warranted? Will he be able in this last article, when my spirit shivers in its unclothing, will he be able now to help me? And in the more dreadful hour, when the trumpet peal shall awake the dead, shall I indeed find the Great Sinbearer able to stand for me? Having no merit of my own, will his merit suffice? From ten thousand sins will his blood alone cleanse me? Nothing can ever equal this matter in importance; it is one of most pressing urgency of consideration.

II. It is a happy circumstance that we can turn from it to our second point, to dwell for awhile upon THE FACT BEYOND ALL QUESTION, namely, that God in Christ is able to keep that which we have committed to him.

The apostle's confidence was that Christ was an able guardian. So he meant, first, that Jesus is able *to keep the soul from falling into damning sin*. I suppose this is one of the greatest fears that has ever troubled the true believer. Have you never prayed that you might rather die than turn aside from Christ? I know I have, and I have sung bitterly in my soul that verse,

“Ah, Lord! with such a heart as mine,
Unless thou hold me fast,
I feel I must, I shall decline,
And turn from thee at last.”

Now, troubled Christian, remember that your Lord is able to keep you under every possible form of temptation. Ah, say you, the apostle Paul had not the trials I have. I think he had; but if he had not, Jesus had; and Christ has ability to keep you under them. Do I hear one say, “I am the only one of my household that has been called by grace, and they all oppose me; I am a lonely one in my father's house”? Now, Paul was precisely in your condition. He was a Hebrew of the Hebrews, and he was regarded by his people with the extremest hate because he had come out from among them to follow the Crucified. Yet Paul felt that God was able to keep him, and you may depend upon it, though father and mother forsake, and brothers and sisters scoff, he whom you trust will keep you also firm in the faith. “Ah,” saith another, “but you do not know what it is to strive with the prejudices of an education hostile to the faith of Jesus; when I seek to grow in grace, the things I learned in my childhood force themselves upon me and hinder me.” And was not the apostle in this case? As touching the law he had been a Pharisee, educated in the strictest sect, brought up in traditions that were opposed to the faith of Christ, and yet the Lord kept him faithful even to the end. None of his

old prejudices were able so much as to make him obscure the simplicity of the gospel of Christ. God is able to keep you also, despite your previous prejudices. "Ah," saith one, "but I am the subject of many sceptical thoughts. I often suffer from doubts of the most subtle order." Thinkest thou that the apostle never knew this trial? He was no stranger to the Greek philosophy, which consisted of a bundle of questions and scepticisms. He must have experienced those temptations which are common to thoughtful minds; and yet he said, "I know that he is able to keep me;" believe me, then, the Lord Jesus is equally able to keep you. "Yes," saith another, "but I have so many temptations in the world. If I were not a Christian, I should prosper much better. I have openings now before me, by which I might soon obtain a competence, and perhaps wealth, if I were not checked by conscience." Forget not that the apostle was in like case. What might he not have had? A man of his condition in life—his birth and parentage being altogether advantageous—a man of his powers of mind and of his great energy, he might have seized upon any attractive position; but those things which were gain for him, he counted loss for Christ's sake; and he was willing to be less than nothing, because the power of divine grace kept him true to his profession. But you tell me you are very poor, and that poverty is a severe trial. Brother, you are not so poor as Paul. I suppose a few needles for his tent-making, an old cloak, and a few parchments, made up all his wealth. A man without a home, a man without a single foot of land to call his own, was this apostle; but poverty and want could not subdue him, Christ was able to keep him even then. "Ah," say you, "but he had not my strong passions and corruptions." Most surely he had them all, for we hear him cry, "I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?" He was tempted as you are, yet he knew that Christ was able to keep him. O trembling Christian, never doubt this soul-cheering fact, that your loving Saviour is able to keep you.

But the apostle did not merely trust Christ thus to keep him from sin, he relied upon the same arm to preserve him *from despair*. He was always battling with the world. There were times when he had no helper. The brethren often proved false, and those that were true were frequently timid. He was left in the world like a solitary sheep surrounded with wolves. But Paul was not faint-hearted. He had his fears, for he was mortal: he rose superior to them, for he was divinely sustained. What a front he always maintains! Nero may rise before him, a horrible monster for a man even to dream of, but Paul's courage does not give way. A Jewish mob may surround him, they may drag him out of the city, but Paul's mind is calm and composed. He may be laid in the stocks after having been scourged, but his heart finds congenial utterance in a song rather than a groan; he is always brave, always unconquerable, confident of victory. He believed that God would keep him, and he was kept. And you, my brother, and sister, though your life may be a very severe conflict, and you

sometimes think you will give it up in despair, you never shall relinquish the sacred conflict. He that has borne you onward to this day will bear you through, and will make you more than conqueror, for he is able to keep you from fainting and despair.

Doubtless, the apostle meant, too, that Christ was able to keep him from *the power of death*. Beloved, this is great comfort to us who so soon shall die. To the apostle death was a very present thing. "I die daily," said he. Yet was he well assured that death would be gain rather than loss to him, for he was certain that Christ would so order all things that death should be but like an angel to admit him into everlasting life. Be certain of this too, for he who is the resurrection and the life will not desert you. Do not, my brethren and sisters, fall under bondage through fear of death, for the living Saviour is able to keep you, and he will. Do not, I pray you, look too much at the pains and groans and dying strife; look rather to that kind friend, who, having endured the agonies of death before you, can sympathise with your sufferings, and who, as he ever liveth, can render you available assistance. Cast this care on him, and fear no more to die than you fear to go to your bed when night comes on.

The apostle is also certain that Christ is able to preserve *his soul in another world*. Little is revealed in Scripture by way of detailed description of that other world. Imagination may be indulged, but little can be proved. The spirit returns to God who gave it, this we know; and in the instant after death the righteous soul is in paradise with Christ; this too is clear. Yet whether we know the details or no, we are assured that the soul is safe with Christ. Whatever of danger from evil spirits may await us on our journey from this planet up to the dwelling-place of God, whatever there may be of conflict in the last moment, Jesus is able to keep that which we have committed to him. If I had to keep myself, I might, indeed, tremble with alarm at the prospect of the unknown region, but he that is the Lord of death and of hell, and hath the keys of heaven, can surely keep my soul on that dread voyage across a trackless sea. It is all well; it must be well with the righteous, even in the land of death-shadow, for our Lord's dominion reaches even there, and being in his dominions we are safe.

Paul believed, lastly, that Christ was able to preserve *his body*. Recall to mind my statement that Paul committed all that he had and was to God in Christ. We must not despise this body; it is the germ of the body in which we are to dwell for ever; it shall be raised from corruption into incorruption, but it is the same body. Developed from weakness into power, from dishonour into glory, it never loses its identity. The marvel of the resurrection will not fail of accomplishment. It may seem an impossibility that the body which has rotted in the tomb, and, perhaps been scattered in dust over the face of the soil, which has been absorbed by vegetables, which has been digested by animals, which has passed through countless circles of change, should be raised again, yet impossible as it seems, the Lord Jesus Christ will perform it. It must be as easy to construct a second time as to create out of nothing at the first. Look at creation, and see that nothing is impossible with God. Think of the Word, without whom was not

anything made that was made, and straightway you will talk no longer of difficulties. With man it may be impossible, but with God all things are possible. In your entirety, my brethren, in the integrity of your manhood, spirit, soul, and body, all that is essential to your nature, to its happiness, to its perfection, every part of you and every power of you, you having placed all in the hand of Christ, shall be kept until that day, when in his image you shall stand, and prove in your own persons the power which in your faith you do, this day, devoutly trust.

III. We shall, in the third place, pass on to notice THE ASSURANCE OF THAT FACT, or how the apostle Paul attained to it.

"I cannot talk like that," saith one; "I cannot say, 'I know, and I am persuaded,' I am very thankful that I can say, I hope, I trust, I think." Dear friends, in order to help you to advance, we will notice how the apostle Paul attained to such assurance. One main help to him was his habit, as seen in this text, of *always making faith the most prominent point of consideration*. Faith is twice mentioned in the few lines before us. "I know whom I have *believed*, and am persuaded that he is able to keep that which I have *committed to him*." Paul knew what faith was, namely, a committal of his precious things into the custody of Christ. He does not say, "I have served Christ." No; he does not say, "I am growing like Christ, therefore I am persuaded I shall be kept." No; he makes most prominent in his thought the fact that he believed, and so had committed himself to Christ. I would to God, dear friends, that you who are subject to doubts and fears, instead of raking about in your hearts to find out evidences and marks of growth in grace and likeness to Christ, and so on, would first make an investigation concerning a point which is far more vital; namely, this, have you believed? Dear anxious heart, begin thy search on this point. Dost thou commit thyself to Christ? If thou dost, what though marks should be few, and evidences for awhile should be obscure, he that believeth on him hath everlasting life; he that believeth and is baptised shall be saved. The evidences will come, the marks will be cleared in due time, but all the marks and evidences between here and heaven are not worth a single farthing to a soul when it comes to actual conflict with death and hell. Then, it must be simple faith that wins the day. Those other things are good enough in brighter times; but if it be a question whether thou art safe or not, thou must come to this, "I have rested with all my heart on him that came into the world to save sinners, and though I be the very chief of sinners, I believe he is able to save me." You will get to assurance if you keep clear about your faith.

The next help to assurance, as I gather from the text, is this; the apostle maintained most clearly *his view of a personal Christ*. Observe how three times he mentioned his Lord. "I know *whom* I have believed, and am persuaded that *he* is able to keep that which I have committed to *him*." He does not say, "I know the doctrines I believe." Surely he did, but this was not the main point. He does not say, "I am certain about the form of sound words which I hold." He was certain enough about that, but this was not his foundation. No mere doctrines can ever be the stay of the soul. What can a dogma do? What can a creed do? Brethren, these are like medicines, but you

need a hand to give you them; you want the physician to administer them to you; otherwise you may die with all these precious medicines close at hand. We want a person to trust to. There is no Christianity to my mind so vital, so influential, to true, so real, as the Christianity which deals with the person of the living Redeemer. I know him, I know he is God, I know that he is mine; I trust not merely in his teaching but in himself; not on his laws, rules, or teachings am I depending so much as on himself, as a person. Dear brother, is that what thou art doing now? Hast thou put thy soul into the keeping of that blessed man who is also God, and sitteth at the right hand of the Father? Canst thou come in faith to his feet, and kiss the prints of the nails, and then look up into his dear face and say, "Ah, thou Son of God, I rely upon the power of thy arm, on the preciousness of thy blood, on the love of thy heart, on the prevalence of thy plea, on the certainty of thy promise, on the immutability of thy character, I rest on thee, and on thee alone." You will get assurance readily enough now. But if you begin to fritter away your realisation of the person of Christ, and live merely on dogmas and doctrines, you will be far removed from real assurance.

Brethren, furthermore, the apostle attained this full assurance through *growing knowledge*. He did not say, "I am persuaded that Christ will save me, apart from anything I know about him;" but he begins by saying, "I know." Let no Christian among us neglect the means provided for obtaining a fuller knowledge of the gospel of Christ. I would that this age produced more thoughtful and studious Christians. I am afraid that, apart from what many of you gather from the sermon, or from the reading of the Scriptures in public, you do not learn much from the word of God, and from those innumerable instructive books which godly men have bequeathed to us. Men are studious in various schools and colleges in order to obtain knowledge of the classics and mathematics, but should we not be even more diligent that we may know Christ, that we may study him, and all about him, and no longer be children, but in knowledge may be men? Many of the fears of Christians would be driven away if they knew more. Ignorance is not bliss in Christianity, but misery; and knowledge sanctified, and attended by the presence of the Holy Spirit, is as wings by which we may rise out of the mists and darkness into the light of full assurance. The knowledge of Christ is the most excellent of sciences, seek to be masters of it, and you are on the road to full assurance.

Once, again, the apostle, it appears from the text, gained his assurance from *close consideration* as well as from knowledge. "I know and am persuaded." As I have already said, persuasion is the result of argument. The apostle had turned this matter over in his mind; he had meditated on the *pros* and *cons*; he had carefully weighed each difficulty, and he felt the preponderating force of truth which swept every difficulty out of the way. O Christian, if you made your mind more familiar with divine truth, you would, under the guidance of the Holy Spirit, have much more assurance. I believe it is the doctrine which we have least studied in the word which gives us the most trouble in our minds. Search it out and look. The divisions among Christians .

nowadays, are not so much the result of real difference of opinion, as of want of accurate thought. I believe we are getting closer and closer in our theology, and that on the whole, at least amongst the Nonconforming churches of England, very much the same theology is preached by all evangelical ministers; but some are not careful of their terms and words, and use them incorrectly, and so seem to preach wrong doctrines, when in their hearts they mean rightly enough. May we come to be more thoughtful, each of us, for a thousand benefits would flow therefrom. Thinking of the deity of Christ, considering of the veracity of the divine promise, meditating upon the foundations of the eternal covenant, revolving in our minds what Christ hath done for us, we should come at last, by the Spirit's teaching, to be fully persuaded of the power of Christ to keep the sacred charge which we have given to him. Doubts and fears would vanish like clouds before the wind. How many Christians are like the miser who never feels sure about the safety of his money, even though he has locked up the iron safe, and secured the room in which he keeps it, and locked up the house, and bolted and barred every door! In the dead of night, he thinks he hears a footstep, and tremblingly he goes down to inspect his strong-room. Having searched the room, and tested all the iron bars in the window, and discovered no thief, he fears that the robber may have come and gone, and stolen his precious charge. So he opens the door of his iron safe, he looks and pries, he finds his bag of gold all safe, and those deeds, those bonds, they are safe too. He puts them away, shuts the door, locks it, bolts and bars the room in which is the safe and all its contents; but even as he goes to bed, he fancies that a thief has just now broken in. So he scarcely ever enjoys sound, refreshing sleep. The safety of the Christian's treasure is of quite another sort. His soul, not under bolt and bar, or under lock and key of his own securing, but he has transferred his all to the King eternal, immortal, invisible, the only wise God, our Saviour—and such is his security that he enjoys the sleep of the beloved, calmly resting, for all is well. If Jesus could fail us, we might wear sackcloth for ever, but while he is immutable in his love and omnipotent in his power, we may put on the garments of praise. Believing as we do that eternal love neither can nor will desert a soul that reposes in its might, we triumph in heart and find glory begun below.

IV. Now, to close, what is THE INFLUENCE OF THIS ASSURANCE when it penetrates the mind?

As time fails me, I shall but say that, as in the apostle's case, it enables us to bear all the obloquy which we may incur in serving the Lord. They said Paul was a fool. "Well," replied the apostle, "I am not ashamed, for I know whom I have believed; I am willing to be thought a fool." The ungodly may laugh at us now, but their laugh

will soon be over, and he will laugh that wins for ever. Feel perfectly confident that all is safe, and you can let the world grin at you till its face aches. What does it matter what mortals think? What signifies it what the whole universe thinks if our souls are beloved of God? You will, my dear friends, as you live in full assurance of God's love, grow quite indifferent to the opinions of the carnal. You will go about your heavenly service with an eye only to your Master's will: and the judgment of such as cavil and carp will seem to you to be too inconsiderable to be worth a thought. If you doubt and fear, you will be hard put to it; but if you are serenely confident that he is able to keep you, you will dare the thickest of the fray, fearless because your armour is of proof. Assurance will give you a serenity within, which will qualify you for doing much service. A man who is always worrying about his own soul's salvation, can have little energy with which to serve his Lord. But when the soul knows the meaning of Christ's word, "It is finished," it turns all its strength into the channels of service, out of love to such a blessed Saviour. O you that doubt, and therefore fret and care, and ask the question, "Do I love the Lord or no? Am I his or am I not?" how I wish this suspense were over with you. O you who fear daily lest after all you be castaways, you lose your strength for serving your God. When you are sure that he is able to keep what you have committed to him, then your whole manhood, excited by gratitude, spends itself and is spent in your Master's cause. God make you men to the fulness of vigour, by giving you a fulness of assurance.

Those who are unsaved in this place may well envy those who are. That which attracted me to Christ—I have not heard of others brought in this way, but this brought me to Christ mainly—was the doctrine of the safety of the saints. I fell in love with the gospel through that truth. What! I thought, are those who trust in Jesus safe? shall they never perish, and shall none pluck them out of Christ's hand? Everybody esteems safety. One would not insure his life where he thought there was a doubt as to the safety of the insurance. Feeling that there was perfect safety if I gave myself up to the Redeemer, I did so; and I entertain no regrets this day that I committed my soul to him. Young people, you cannot do better than early in life entrust your future with the Lord Jesus. Many children at home appear to be very excellent, many lads before they leave their father's house are amiable and commendable in character; but this is a rough world, and it soon spoils the graces that have been nurtured in the conservatory of home-life. Good boys very often turn out very bad men; and girls who were so lovely and pure at home have been known to become very wicked women. O children, your characters will be safe if you trust them with Jesus. I do not say you will be rich if you trust Christ,

nor that you will prosper after the manner of men, but I do say that you shall be happy in the best sense of that word, and that your holiness shall be preserved through trusting yourself with Jesus. I pray that you may be led to desire this, especially any of you who are leaving your father's house, or are setting up in business on your own account, commit yourselves to God. This first Sabbath of a new year, what time more suitable for beginning aright! O may the Holy Spirit softly whisper in your ear reasons that shall persuade you to give yourselves to Christ. I say, again, my testimony is that you cannot do a wiser or a better thing. Oh! the happiness my soul has known in resting on my Lord. I wish you knew it. I would not cease to be a Christian, if I might be made a king or an angel. No character can be to me so suitable or so happy as that of a humble dependant upon the faithful love of my redeeming Lord. O come and trust him, dear young friends! You older ones, do you need that I should speak to you, when you are getting so near your grave? You are now out of Christ—how soon may you be in hell? You younger ones, I say, embrace this flying hour, and let this be the day of which you shall have to sing in after years—

“ ‘Tis done! the great transaction's done;
I am my Lord's, and he is mine:
He drew me, and I follow'd on,
Charm'd to confess the voice divine.

High heaven, that heard the solemn vow,
That vow renew'd shall daily hear:
Till in life's latest hour I bow,
And bless in death a bond so dear.”

PORTION OF SCRIPTURE READ BEFORE SERMON.—2 Timothy i.

“THE SWORD AND THE TROWEL.” Edited by C. H. SPURGEON.

CONTENTS FOR JANUARY, 1870.

A New Year's Letter. By C. H. Spurgeon.	Courage.
A Visit to the Field Lane Refuge.	Ecclesiastical Councils. By G. Rogers.
End of an Apostate.	A Western Drover's Story.
The Story of Carey and Indian Missions. By	The Bird Flies to its Own. By F. H. White.
G. Holden Pike.	Death.
Sketch of the late Mr. Thomas Olney's Life.	Reviews.
A Chirp from our own “Bird of the Air.”	Memoranda.
A Word from the Beloved's own Mouth. By C.	Pastors' College Account.
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A Sermon

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C. H. SPURGEON,

AT THE METROPOLITAN TABERNACLE, NEWINGTON.

“And Jesus, when he was baptised, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.”—Matthew iii. 16, 17.

“While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.”—Matthew xvii. 5.

“Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.”—John xii. 28.

THAT our Lord was the true Messiah of God was proved by his answering to all those *prophecies* which described the promised messenger of the covenant. His *miracles* also proved that God was with him, and from their character they marked him out as the ordained deliverer. To open the blind eyes and unstop deaf ears, were works foretold as denoting the Messiah. His *teachings* were equally clear proofs of his mission, there is about them an authority found nowhere else. The words which he spake are spirit and life. They are self-evidencing in their elevation, purity, perfection. “Never man spake like this man.” His testimony is unique, and bears a majesty of deity about it which bespeaks itself. His *resurrection* also was a clear proof that he was sent of God. He was “declared to be the Son of God with power, by the resurrection from the dead.” But in addition to all this and a great deal more, the divine Father was pleased also to speak out of heaven with an audible voice, to declare that Jesus of Nazareth was no other than the Son of God, and the promised Christ for whom the faithful were watching. Thrice did the majesty of heaven break its sublime silence and bear witness to the incarnate God. The three occasions, as mentioned in our texts, are most instructive, and shall command our attention this morning. May the Holy Ghost instruct us.

Without any further preface, let us *consider the three testimonies given to our Lord by the voice of the Most High*; if time permit we will then *notice one or two instructive circumstances connected with them*, and close by drawing a great practical lesson therefrom.

Nos. 909-10.

I. In endeavouring to bring before your attentive minds THE THREE OCCASIONS ON WHICH THE FATHER BY A VOICE FROM HEAVEN BORE WITNESS TO HIS SON, I would invite you to observe, first, *when the sevoices were heard.*

Angels had proclaimed his birth, and wise men had seen his star, but the divine voice was not heard during the first thirty years of his sojourn; the three celestial utterances were reserved for the brief period of his public life. The first came at the commencement of his public ministry, at his baptism; the second some little time after the central point of his ministry; and the last, just before he closed his work, by being offered up. It is a fit thing to pray that all our works may be begun, continued, and ended under the divine blessing. Certainly our Lord Jesus Christ, as to his public work, both began it, continued it, and ended it with the publicly declared witness of the Most High. How cheering a thing it is at the beginning of a great enterprise to have from God clear testimony that he has sent you upon it! Such was the testimony given to the Master in the waters of Jordan, when he was first announced as "the Lamb of God that taketh away the sin of the world." How sweetly encouraging it is to the soul when the labour is heavy, the opposition vehement, and the spirit faint, to receive another affirming word from the excellent glory! such was that which came to Jesus on the holy mount, when retiring from the multitude he sought the refreshment of prayer and fellowship with God; then as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening, and a voice came out of the cloud, "This is my beloved Son, in whom I am well pleased, hear him." And best of all, when our work is almost done, and the shadows of evening are lengthening, and we are about to depart into the land of spirits, what a consolation it is to receive another refreshment from the divine mouth! Such our Saviour had a little while before he was lifted up from the earth. In answer to his fervent cry, "Father, glorify thy name," there came a voice from heaven saying, "I have both glorified it, and will glorify it again." In our departing hours we are most anxious about that which was our life's dearest object: the life-work of Christ was to glorify his Father's name, concerning that he prayed, and concerning that the voice gave full assurance. The result of the Lord's life-work was declared to be ensured, and therefore wrapping himself about with that heavenly testimony, the great Redeemer went bravely to his death. It is to be noted, then, that at the beginning, the middle, and end of our Master's work, the divine voice was heard.

The first celestial witness was uttered after he had lived for thirty years in comparative obscurity. It seemed meet that when he first appeared there should be some token that he was what he professed to be. That heavenly declaration, be it also remembered, came just before his memorable temptation. He was to be forty days in the wilderness tempted of the devil, and among the horrible suggestions hissed forth from the serpent's mouth would be the doubt, "If thou be the Son of God." What better forearming of our great champion than the witness, "This is my beloved Son"? How in the recollection of that paternal testimony would the Son be made strong to overcome all the temptations of the fiend, or to endure the hunger which followed the

forty days of lonely fast ! Thus ever, my brethren, it is not with the Master only but with the servants ; before temptation there cometh spiritual sustenance, which maketh the heart strong in endurance. Like Elias of old the believer falls asleep, being awakened, he eats bread of heaven's own providing, in the strength of which meat he journeys forty days through the wilderness without weariness. Expect that when the Lord trieth you he will also send you strength to sustain you under it.

The second occasion of the heavenly utterance was when our Lord was about (according to Luke) to send out other seventy disciples to preach the Word. The twelve had healed the sick, cast out devils, and done many mighty works ; but now the labourers were to be increased and the harvest more rapidly ingathered ; the seventy evangelists were to carry the divine crusade through all the Holy Land. Brethren, it is instructive that heaven gave to our Saviour, before extending his agencies of mercy, a fresh token for good ; and we also, when the Lord calls us to wider service, may go up to the mountain apart to pray, and while we are there we too may expect to enjoy the comforting and strengthening witness of the Spirit within ; the heavenly voice shall whisper, "Thou art mine," and we shall descend with radiant countenance to fight anew the battles of the Lord.

The third heavenly testimony came to our Lord just before his sufferings and death. I need not say to you how well-timed was that witness. With such a death before him, with such circumstances surrounding him, all tending to make his agony sharper and his death more terrible than any which had fallen to the lot of man before ; with Gethsemane, with Gabbatha, with Golgotha, all before him ; with such words as these yet to be uttered, "My soul is exceeding sorrowful even unto death," and these, "My God, my God, why hast thou forsaken me ?" it was meet that the oppressed sufferer, who must tread the winepress alone, should receive at the outset a word from the throne of the highest, meeting exactly the point about which his soul was most concerned, namely, the glory of the Father's name.

While still enlarging upon the time when the divine voices were heard, we may also note that the first came to our Lord when he was in the attitude of *obedience*. Why needed he to be baptised ? It is a sinner's ordinance, Jesus is no sinner and needs no washing, no death, no burial ! But he takes the sinner's place, and therefore comes to be buried in Jordan, for "thus," saith he, "it becometh us to fulfil all righteousness." It was to Christ an act of obedience. He took upon himself the form of a servant, and being found in fashion as a man he became obedient to every ordinance of God, and hence he yielded himself to baptism. Then came the voice, "This is my beloved Son." Brethren and sisters, learn that when you are in the path of filial obedience you may expect the Spirit to bear witness with your spirit that you are born of God. If you live in neglect of any known duty, if you are wilfully unobservant of any command of Christ, you may expect that there shall be withholden from you the sweet assuring tokens of divine love ; but if you be scrupulously obedient, only desiring to know what is the Lord's will, and then promptly to do it, not asking the reason why, nor using your own tastes, or indulging your own whims.

then in the path of obedience, especially if it cost you much, you may expect to have the witness in yourself that you are a child of God.

The second attestation came to our Master in his *devout retirement*. He had gone up to the mountain to pray; his desire was to be alone. He had taken with him his accustomed body-guard of three, Peter, and James, and John, that they might be with him while his soul communed with God. I doubt not that, as in the garden, they were bidden to remain a stone's cast distance off, for surely Jesus poured out his soul before God alone; and then it was that suddenly the glory of God shone upon him; then, in his retirement, Moses and Elias appeared, coming forth from the spirit-world to commune with him; then did the Father utter a second time the testimony, "This is my beloved Son, in whom I am well pleased." Brethren and sisters, you too, like your Master, may expect to receive divine testimonies when you are on the mount of communion alone, when your fellowship is with the Father and with his Son Jesus Christ. The neglect of retirement will probably rob you of such assurances. If your prayer should be, "Show me a token for good," the answer will be, "Get thee to the top of Tabor, get thee away to thy retirement, there will I give thee the token which thy heart desires." But to live evermore spending our strength in public, wasting ourselves in the turmoil of this world, and to neglect the soul-refreshing ordinance of private devotion, is to deprive the inner man of the richest of spiritual delights.

The third testimony came to our Lord in his *ministry*. He was preaching in the temple when the Father responded to his prayer. Now while I have spoken a good word for obedience, and also have sought to magnify retirement, let it never be forgotten that public service is equally acceptable to God. Our Lord had been conversing with certain enquiring Greeks, and declaring the living power of his death to all who chose to hear him. In that selfsame hour the Father gave an audible answer to his prayer. If you, my brethren, are called to any form of service, I beseech you, under no pretext, neglect it. The neglect of anything for which you have the talent, and to which you have the call, may deprive you of the inward witness. Bear much fruit, so shall ye be his disciples, consciously so. Keep his commandments, so shall you abide in his love and know it. Forget not to be obedient, forget not to be prayerful in retirement, but forget not also that you are meant to shine as a light in this world, that you must work while it is called to-day, that you are not sent into this life merely to enjoy spiritual recreation or even celestial refreshment, but to do a work which no other can do, and for which you must give a personal account.

We must now dismiss the question of the time, and briefly consider to whom the attestations were given. The first at baptism, came to John and to our Lord, and most probably to them only. We do not think the voice from the opened heaven was necessarily heard by any one but John and our Lord. The token of the descending dove was given to John as the sign by which he should discern the Christ. "And I knew him not; but he that sent me to baptise with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptiseth with the Holy Ghost."

John probably gathered from all that he had heard of Jesus that he was the great Bridegroom to whom he stood as friend, but he was not to follow his own judgment, he was to receive a token from God himself, and till that token came he could not act as one fully and indisputably convinced. When he had immersed our Lord he saw the heavens opened, saw the Spirit descending upon him, and heard the confirming voice, and then he knew beyond all doubt that Jesus was the Christ. To the Baptist, then, alone that voice was audible, but then through him it was published to all Judea.

The second testimony had a somewhat wider range, it came not to one but to three. Peter and James and John were present. What if I say to five, for there were with them Moses and Elias, representatives of the law and of the prophets, as the three apostles were the representatives of the Christian church, as if to show that law and gospel meet in Jesus, and the things in heaven and the things on earth are gathered together in one in him. The testimony enlarges, you see. At first one opened ear hears it, next five are assured thereby.

The third time the voice was heard of many, how many I cannot say, but the crowd in the temple heard it. Many heard it who did not understand it, for they said it thundered, perhaps perversely determining not to believe in the presence of God, but to ascribe that articulate voice rather to a rumbling thunder than to the divine mouth. Others who confessed that they heard words, averred that an angel spake—men will have anything but God; thunder-peals, or cherubim, or even devils they will welcome, but divine interpositions are irksome to them. Many, we say, heard the third voice, it was a testimony to the hundreds: may we not learn from this that God's testimony to Christ is evermore a growing one? If at first he was revealed to one, then to more, then to a numerous band, expect, my brethren, the fulfilment of that promise, "the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it." If the glory of Jesus be to-day seen by thousands, it shall yet be unveiled to tens of thousands, and in the latter days the voice which spake once and again to our fathers, shall so speak as to shake not only earth but also heaven, and in that day if not before, every knee shall bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. The heavenly testimony grows and spreads. Jesus is proclaimed as Lord in many hearts. Look not on the present littleness of his visible kingdom, despise not the day of small things; the witness of Jesus is but a spark of fire, but the conflagration thereof shall yet belt the world with holy flame.

The three testimonies were given in this wise; the first, to the greatest of men: for "among those that are born of women there was not a greater prophet than John the Baptist;" yet the voice revealed a greater than he, whose shoe-latchet he was not worthy to unloose. The second was heard by the best of men—the great lawgiver, the chief of the prophets and the noblest of the apostles, yet the voice bore witness to a better than they. The third time the voice echoed in the holiest place in the temple, and there it testified to a holier than the holiest shrine. Jesus is everywhere magnified beyond all others as

the only beloved Son of the Father. I need not however enlarge. There is far more of teaching than either time or ability allow me to open up to you.

We come in the next place to notice *to what* God bore testimony. God never sets his seal to a blank. What was it, then, which he attested? First, at the Jordan, witness was borne to Christ's miraculous origin. "This is my beloved Son." He comes not here as the Pharisees, and soldiers, and others have done, a mere son of man. Son of man he is, but he is also Son of the infinite, eternal God, and now on his introduction to his work he receives a spiritual anointing and a recognition from the Father. The seal was set that day to his Godhead and his relation to the Father was acknowledged.

By the second audible declaration it seems to me that the Father sealed the Son's appointment as the great prophet, and the anointed servant of God; for in the second testimony these memorable words were added, "*hear him.*" Here God commands us to accept him as the great Teacher, to acknowledge him as the Head of the dispensation, to yield to him our loyal attention and obedience. When the Lord appears, it is necessary that men should know who he is; when he is actually engaged in his work it may be needful to confirm his authority; this was done on the holy mount, for so Peter understood it, as he writes in his second epistle. "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount."

The third testimony bore witness to the success of his work. "I have both glorified my name," saith the Father, "and will glorify it again." "What," say you, "what if Jesus should not succeed? He has come into the world to vindicate the justice of God, and reveal his love, and so to glorify God—what if he should miss the mark; what, if after all his life of labour and his death of agony he should be unsuccessful?" The Father's word declares that the results anticipated shall certainly be produced. "I have glorified it," saith the Father; "all thy past life has glorified my name; thy coming down from heaven, thy life of thirty years' obedience, all the works which thou hast done in thy three years of toil, all these have brought renown to the infinite Majesty; and "I will glorify it again," in the supremest sense; amidst the glooms of the garden, amidst the terrors of Pilate's hall, and amidst the sorrows of the cross, I will glorify my name yet again; yea, and in thy resurrection, in thine ascension, in thy majesty at my right hand, in thy judgment of the quick and dead I will

glorify my name again." The three voices may be viewed as attesting the Son's person, work, and success.

Some have thought that the three voices attested our Lord in his threefold offices. John came proclaiming the kingdom : Jesus was in his baptism proclaimed as the chief of the new kingdom. On the second occasion, the voice which said, "Hear him," ordained him as the prophet of his people. And on the third occasion Jesus was owned as a priest. Standing in the midst of priests, in the temple where sacrifice was offered, himself about to offer the true sacrifice, praying that his sacrifice might glorify God, he receives the witness that God has been glorified in him, and will be yet again.

My brethren, in this threefold witness receive into your hearts the testimony of God, who cannot lie. Behold your Saviour, well pleasing to his Father ; let him be well pleasing to you. Hear him proclaimed as God's beloved ; O let him be the beloved of your hearts ! Hear the testimony born to him that he has glorified God, and remember that his further glorifying God in some measure depends on you, for it is by your godly conversation, by your holy patience, by your zealous exertions for your Master's praise, that God in Christ Jesus is to be glorified until he cometh. Let these three testimonies, as they make up a complete and conclusive code of evidence, have force upon your hearts and minds, and win you to a solemn confidence in your Lord and Master.

I shall now ask your attention to the question, *How* were the testimonies given ? Observe that when our Lord was baptised, the heavens were opened and the Spirit descended. What if this proclaims to us that by his obedience our Lord procured the opening of heaven for us, that our prayers might ascend to God, and all blessings might descend to us, and especially that the Holy Ghost might come down and rest for ever upon the church of God ? The Master's baptism was the type of his death. Buried beneath the waters of Jordan, he pictured there his being buried in the deeps of agony and in the darkness of the tomb ; rising from the Jordan, he typified his resurrection ; ascending its banks he represented his ascension into heaven. God sees in figure all righteousness fulfilled, and answers the type by the relative type of heaven opened and the dove descending.

Heaven was not beheld as opened when a second time the voice was heard. In Luke ix. we read that the voice came out of the cloud. The overshadowing cloud is a beautiful representation of the mediatorship of Christ. He, like a glorious cloud, veils the excessive brightness of the Godhead, and shields us, that when God speaks he may not speak as from the top of Sinai, with voice of trumpet and sound of thunder, but may speak through an interposing medium, with that still, small voice of love which we can hear with delight. Out of the cloud, my brethren,

God speaks to his people; that is to say, he speaks to us in Christ Jesus. That was a strong utterance of Luther, but it was strictly true, "I will have nothing to do with an absolute God," meaning I will have nothing to do with God out of Christ. If, indeed, we had to do with God out of Christ, what misery were it for us, my brethren? We should stand in the same terror as Israel did when bounds were set about the mount. Even Moses said, "I do exceeding fear and quake." It is a great mercy that the heavenly voice, as it reaches us, comes out of the cloud.

In reading the narrative of the third divine testimony, our mind rests neither upon the opening of heaven nor the cloud, but upon the voice alone, as if the glory of God in the work of Christ put every other thought aside. The opening of heaven, or the interposition of a mediator, are but means to the great end of glorifying God. O that this one great object may absorb all our souls! But, alas! the voice, plain as it was, was misunderstood, and the clearest revelation that God ever gave to mortals has been misunderstood by many. There will be those who think of thunder and the so-called grandeur of nature, and others who see only angels or second causes.

Once more, consider *what* was it that was spoken on those three occasions. There was a difference in each case, though in the first two but slight. The first time the heavenly voice preached the gospel, "This is my beloved Son, in whom I am well pleased." The old fathers were wont to say, "Go to Jordan if you would see the Trinity," and we may add, go to Jordan if you would hear the gospel. "This is my beloved Son, in whom I am well pleased." Observe the gospel in this sentence. The gospel is tidings concerning a blessed person sent of God; such tidings the Lord here utters. This man rising dripping from the water-floods, this man is pointed out as the hope of the world. The gospel is never preached except where the person of Jesus Christ is exhibited to men. "*I, if I be lifted up*"—not truths about me—but "*I myself, if I be lifted up, will draw all men unto me.*" The attraction lies in the person of Christ, because the real power to save lies there. We have here the gospel revealing the acceptableness of the chosen person with God—"My *beloved* Son." What men needed was a Saviour who could stand for them before God, one dear to the heart of God. It is good news to us that the anointed one is wellbeloved of the Father. Why, my hearers, though I have not yet opened up the fulness of that utterance, does not gospel light break in upon you already? Here is a person sent of God to save, a man of your own race, but yet right wellbeloved of God, and so near to God as to be called his beloved Son. But note, yet more earnestly, the gospel of the next words, "In whom I am well pleased;" not "*With* whom," as hasty readers suppose, but "*In* whom I am well pleased." This is the very gospel, that God as he looks upon men is well pleased with all who are in Christ. God in

Christ is not anger, but good pleasure. If I, a poor sinner, enter by faith into Christ, then I may be assured that God is well pleased with me; that, if I as his child come to him, and by a living faith link my destiny with the life and person of Christ, I need not fear the wrath of heaven. Sinner, God is not well pleased with you as you are; child of God, God is not well pleased with you as you are: there is enough about either saint or sinner to provoke the Lord to jealousy; but, sinner, if thou art in Christ by faith God is well pleased with thee; and, O heir of heaven, with all thine infirmities and imperfections, since thou art one with Christ by an eternal and now vital union, God is well pleased with thee. Said I not well that the gospel sounded from Jordan's waves?

The second sound of the voice uttered not only the gospel itself, but the gospel command, "Hear him." Matthew Henry has some very delightful remarks upon this expression, "Hear him." He remarks in effect that salvation does not come by seeing, as the Romish church would have it, for the disciples were not directed to behold Christ in his glory, though the sight deserved all their attention, but they were bidden to hear rather than see. To hear the gospel is a most important duty, for faith cometh by hearing. But salvation comes not by hearing the doctrines of men but by hearing Jesus Christ. There stood Moses; and those three Jewish worthies, Peter and James and John, might have longed for Moses to open his mouth, and had he spoken to them they would have been very attentive to him, but the word was not, "Hear Moses," but "Hear *him*." There was Elias, too. O for a burning word from that master among the prophets, whose life was flame; but it was not said, "Hear ye Elias," but "Hear *him*." "They have Moses and the prophets, let them hear them," is the word sent to careless sinners, but to sincere seekers the direction is, "Hear *him*." Dear brethren and sisters, the great salvation of God comes to us through the testimony of Jesus Christ; not through the moral essays or philosophical treatises or doctrinal discussions of men. "Hear him." The gospel so commands you. Let not your ear be deaf when God communicates tidings of eternal life.

On the third occasion the testimony given was not the gospel nor the gospel precept, but the gospel's result: "I have glorified it, and will glorify it again." I call your attention to this that you may be earnest in preaching the gospel. It is through the gospel that God is glorified. By the poorest gospel sermon that was ever preached, God through his Holy Spirit, gets to himself a glory which the most pompous ritual cannot yield him. You never speak well of Jesus but what you glorify God. No gospel word falls to the ground and is lost; it must accomplish that whereunto God hath sent it. He has glorified his name by the gospel, and he will again. Let this encourage those of you

who are afraid that the times are very bad, and that we are all going to the pope. Do not be at all afraid. God will glorify his name by the gospel again as he did before. Martin Luther was not in himself a character so lovely that one might be overwhelmed with admiration of him: wherein then lay his power? His power lay in this, that he grasped the true gospel, and he was a man who, when he grasped a thing, gave it a grip so firm that the devil himself could not wrench it away from him. With the gospel in his hands he could say, "Heaps upon heaps with the weapon of the gospel I have slain my thousands; heaps upon heaps the foes of God are overturned." He was mighty because he declared the gospel of Jesus Christ, and with this he shook the world and brought about the Reformation. You need not therefore despair. If the ministers of Christ will only come back to preaching the gospel of Jesus Christ, plainly, simply, and with the Holy Ghost sent down from heaven, we shall drive the Ritualists, those cubs of the old Roman monster, back to their dens, as our fathers did their mother of old. Never lose your faith in the gospel. Always believe that our power is gone when we get away from the cross, but know also of a truth that when we come back to the truth as it is in Jesus, God glorifies his name.

II. LET US NOW OBSERVE ONE OR TWO INSTRUCTIVE CIRCUMSTANCES connected with these three divine voices. On each occasion Jesus *was in prayer*.

My dear, dear young people, look out the proofs of that in your Bibles. You will find in one or other of the evangelists that it is distinctly stated on each occasion that our Lord was in prayer. Learn, then, that if any child of God would have God speak comfortably to him, he must speak to God in prayer. If you would have the witness of the Holy Ghost in your soul, you must be much in supplication. Neglect not the mercy-seat.

Notice next, that each time *the sufferings of Christ were prominently before him*. John, at the waters of Jordan had said, "Behold the Lamb of God;" plainly speaking of sacrifice. Baptism itself, the fulfilling of all righteousness, we have seen to be the type of his death, and of his immersion in suffering. On Tabor, on the second occasion, Matthew tells us that, "Behold, there talked with him two men, which were Moses and Elias: who appeared in glory, and spake of his decease which he should accomplish at Jerusalem." The subject that the best of men talked about when they met was the death of Jesus. No better topic, then, for us when we meet. If we were the most talented and the wisest men that ever lived, if we met together and wanted the most select topic for an eclectic discourse, we ought to choose the cross; for Jesus, Moses, and Elias, three great representative men, talked of the atoning death of the great Substitute. The third time our Lord had just

spoken about the hour being come in which he was to be glorified, as you well remember. Learn then, my brethren, that if you desire to see the glory of Christ, as attested of the Father, you must dwell much on his death. Do not talk to me about the life of Christ in all its purity, I know it and rejoice in it; but I tell you that the death of Christ, in all his misery, is the grandest point of view. The example of Jesus should be exalted by all means, but his atonement is grander far; and you, sirs, who take the man Christ, and offer your pretty, complimentary phrases about him, but then turn round and deny his expiating sacrifice, I tell you your tawdry offerings are unacceptable to him; to be complimented by your lips is almost to be censured, for if you do not believe on him as an atoning sacrifice, you do not understand his life. Thus each attestation came in connection with the Lord's sufferings, as if the glory of Christ dwelt mainly there.

Once more, each time that Jesus received this word from the Father *he was honouring the Father*. In baptism he was honouring him by obedience; on the mountain he was honouring him in devotion; in the temple the very words he was using were, "Father, glorify thy name." Oh, if you would see God's glory, and hear God's voice in your own heart, honour him, spend and be spent for him, keep not back your sacrifices, withhold not your offerings, lay yourselves upon his altar, and when you say with Isaias, "Here am I, send me," for any service whatever it may be, then shall you also feel that the Lord is with you, owning both you and your work, and glorifying himself in it.

III. Lastly, THE PRACTICAL LESSON may be found in the words, "*Hear him.*"

Earnestly let me speak to every one here. God has three times with audible voice spoken out of heaven to bear witness to Jesus. These are historical facts. I beseech you then receive *with assured conviction* the truth to which God bears witness. The Man of Nazareth is the Son of the Highest; the Son of Mary is the Saviour appointed to bear human sin; he is the way of salvation, and the only way. Doubt not this truth; accept the Saviour, for God declares that he is well pleased in him; hear him then, *with profound reverence*, accept the teaching and invitations of Jesus as not the mere utterances of fallible men, but as the instructions and the loving expostulations of God. I pray you have respect to every word and command of Christ. Listen to him as spirits listen to the voice of the Most High when they bow before the throne; and if he saith to you, as he does this morning, "Come unto me, all ye that labour and are heavy laden, and I will give you rest;" hear ye him and lovingly obey the command. Hear him, I pray you, *with unconditional obedience*. God attests him as being sent from heaven; whatsoever he saith unto you, do it; and since he bids you believe him, be not unbelieving. He has told us to say in his name, "He that

believeth, and is baptised, shall be saved." Despise not that double command. Attend, O sinner, attend, for it is the Son of God who speaks to thee. Trust and be baptised, and thou shalt be saved. There stands the gospel stamped with the authority of deity; obey it now. May the Holy Spirit lead thee so to do.

Hear him, lastly, *with joyful confidence*. If God has sent Jesus, trust him; if he bears the glory of God's seal upon him, joyfully receive him. Ye who have trusted him, trust him better from this day forth. Leave your souls right confidently in the hand of him of whom Jehovah, thrice speaking out of heaven, declares that he is the only Saviour. Receive him, sinner, thou that wouldst be saved. May the Lord confirm the testimony which he spake out of heaven, by speaking in your hearts by his Holy Spirit, that you may rejoice in his beloved Son, and glorify God in him.

PORTIONS OF SCRIPTURE READ BEFORE SERMON—Mark i. 1—13;
Luke ix. 28—36; John xii. 20—33.

"THE SWORD AND THE TROWEL." Edited by C. H. SPURGEON.

CONTENTS FOR JANUARY, 1870.

A New Year's Letter. By C. H. Spurgeon.
A Visit to the Field Lane Refuge.
End of an Apostate.
The Story of Carey and Indian Missions. By
G. Holden Pike.
Sketch of the late Mr. Thomas Olney's Life.
A Chirp from our own "Bird of the Air."
A Word from the Beloved's own Mouth. By C.
H. Spurgeon.
Exposition of the Psalms. By C. H. Spurgeon.
Psalm XLIV.

Courage.
Ecclesiastical Councils. By G. Rogers.
A Western Drover's Story.
The Bird Flies to its Own. By F. H. White.
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Metropolitan Tabernacle Pulpit.

OVERWHELMING OBLIGATIONS.

A Sermon

DELIVERED BY

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AT THE METROPOLITAN TABERNACLE, NEWINGTON.

"What shall I render unto the Lord for all his benefits toward me?"—Psalm cxvi. 12.

DEEP emotion prompts this question; but where are the depths of love and gratitude that can meet its exuberant demands? You will perhaps remember an incident in the life of a famous soldier, who also became a famous Christian, Colonel James Gardiner. One night, when he was little thinking of divine things, but on the contrary had made an appointment of the most vicious kind, he was waiting for the appointed hour, when he saw, or thought he saw before him in the room wherein he sat alone, a visible representation of the Lord Jesus Christ upon the cross, and he was impressed, as if a voice, or something equivalent to a voice, had come to him to this effect—"O sinner, I did all this for thee; what hast thou done for me?" Some such representation as that I would put before the eyes of every person in this assembly. I earnestly pray that the vision of the Christ of God, the mercy of God, the love of God, may appear to all your eyes, and may a voice say in your conscience, both to saint and sinner, "I did all this for thee; what hast thou done for me?" It will be a humiliating night probably for us all, if such should be the case, but humiliation may prove salutary; yea, the very healthiest frame of mind in which we can be found.

I. I shall first of all this evening, invite you to CAST UP A SUM IN ARITHMETIC.

The text suggests this. "What shall I render unto the Lord for *all his benefits toward me?*" Come, let us reckon up, though I know that the number will surpass all human numeration, let us try to reckon up his benefits towards any one of us. I wish each one of you, distinctly and severally, would now endeavour to think of the mercy of God towards yourself.

First, let us call over the roll of our *temporal mercies*. They are but secondary, but they are very valuable. There is a special providence in the endowment of life to each individual creature. David did not disdain to trace back the hand of God to the hour of his nativity; and

Paul adored the grace of God that separated him from the time that his mother gave him birth. Our gratitude may, in like manner, revert to the days when we hung upon the breast; or in the case of some, you may thank the goodness that supplied the lack of a mother's tender love. Childhood's early days might then make our thoughts busy, and our tongues vocal with praise. But here we are now. We have been preserved, some of us, these thirty or forty years. We might have been cut down, and punished in our sin. We might have been swept away to the place where despair makes eternal night. But we have been kept alive in the midst of many accidents. By some marvellous god-send, death has been turned aside just as it seemed, with a straight course, to be posting towards us. When fierce diseases have been waiting round to hurry us to our last home, we have yet escaped. Nor have we existed merely. God has been pleased to give us food and raiment, and a place whereon to lay our weary heads. To many here present he has given all the comforts of this life, till they can say, "My cup runneth over: I have more than heart can wish." To all here he has given enough, and though you may have passed through many straits, yet your bread has been given you, and your water has been sure. Is not this cause for thankfulness. You cannot think of a shivering beggar to-night in the streets, you cannot think of the hundreds of thousands in this unhappy country—unhappy for that reason—who have no shelter but such as the poor-house can afford them, and no bread but such as is doled out to them as a pauper's meagre pittance, without being grateful that you have been hitherto supplied with things convenient for your sustenance, and defended from that bitter, biting penury which palls self-respect, crows industry, damps the ardour of resolution, chafes the heart, corrodes the mind, prostrates every vestige of manliness, and leaves manhood itself to be the prey of misery and the victim of despair. More than that, we have reason to-night to be very grateful for the measure of health which we enjoy. "It is indeed a strange and awful sensation, to be suddenly reduced by the unnerving hand of sickness to the feebleness of infancy: for giant strength to lie prostrate, and busy activity to be chained to the weary bed." Oh! when the bones begin to ache, and sinews and tissues seem to be but roads for pain to travel on, then we thank God for even a moment's rest. Do you not know what it is to toss to and fro in the night and wish for the day, and when the daylight has come to pine for the night? If there has been an interval of relief, just a little lull in the torture and the pain, how grateful you have been for it! Shall we not be thankful for health then, and specially so for a long continuance of it? You strong men that hardly know what sickness means, if you could be made to walk the wards of the hospital, and see where there have been broken bones, where there are disorders that depress the system, maladies incurable, pangs that rack and convulse the frame, and pains all but unbearable, you would think, I hope, that you had cause enough for gratitude. Not far off this spot there stands a dome—I thank God for the existence of the place of which it forms a part—but I can never look at it. I hope I never shall, without lifting up my heart in thanks to God that my reason is spared. It is no small unhappiness to be bereft of our faculties, to have the

mind swept to and fro in hurricanes of desperate, raging madness, or to be victims of hallucinations that shut you out from all usefulness, and even companionship with your fellow men. That you are not in St. Luke's or Bedlam to-night, should be a cause for thankfulness to Almighty God. But why do I enlarge here? Consider what pains the human body may be subjected to; imagine what ills may come upon humanity; conceive what distress, what woe, what anguish, we are all capable of bearing, and then in proportion as you have been secured from all these, and in proportion on the other hand as you have been blessed with comforts and enjoyments, "let each generous impulse of your nature warm into ecstasy," and ask yourselves the question, "What shall we render unto the Lord for all his benefits toward us?" Cast up the sum, and then draw a line, and ask what is due to God for even these common boons of providence.

But, my brethren and sisters in Christ, you who have something better than this life to rest upon, I touch a higher and a sweeter string, a chord which ought to tremble with a nobler melody, when I say to you—*think of the spiritual blessings which you have received*. It is not very long ago that you were in the gall of bitterness and in the bonds of iniquity. We look back but for a little while, some of us, and we were under the bondage of the law. We had been awakened, and we felt the load and the guilt of sin: a grievous burden, from which we feared we never could escape; a flagrant defilement from which we knew no means of cleansing. Do not I remember well my fruitless prayers; my tears that were my meat both day and night; my grief of heart, that cut me to the quick, but from which I found no kind of deliverance! How I sought the Lord then! How I cried for mercy, but I found none! I was shut up and could not come forth; delivered up to fear, and doubt, and despair. Bless the Lord, it is over now. Blessed be the name of God, the soul has escaped like a bird out of the net, and this night, instead of talking of sin as a thing unpardonable, I can stand here and say for you as well as myself, that he hath put away all our iniquity, and cast our transgressions into the depths of the sea. If he had never done anything for us but that, it seems to me that we should be bound for ever and for ever to extol his name with as much exultation as Miriam and Moses felt, when Miriam took the timbrel, and Moses wrote the song, "Sing unto the Lord, for he hath triumphed gloriously, the horse and his rider hath he cast into the sea. The Lord is my strength and song, and he is become my salvation."

Not indeed, beloved, that forgiven sin was the total; it was but an item, the beginning of his tender mercies towards us, for after that he comforted us like as a mother comforteth her children. He bound up every wound; he removed every blot; he covered us with a robe of righteousness, and decked us with the jewels of the Spirit's graces. He adopted us into his family, even us who were aliens by nature, foes by long habit, rebels and traitors by our revolt against his government; he made us heirs of God, joint-heirs with Jesus Christ. All the privileges of sonship, which never would have been ours by nature, have been secured to us by regeneration, and by adoption. All his benefits! If these were all, oh, what should we render unto him who is the author and giver of such inestimable blessings? All his benefits! How could

we estimate their value, even if we had to stop here? for mark you, they are benefits indeed, not merely the kind intent of *benevolence*, or good wishes, which may or may not be of real service to us; but verily the saving effect of *beneficence*, or good deeds accomplished for us, the full advantage of which we have, richly to enjoy. There is a vexatious uncertainty about all human philanthropy. How weak it often is, expending strength for nought, and failing to mature its best projects? What, though the physician should exhaust the resources of medical science while he spares no pains in watching his patient? that patient may die. What, though the advocate plead for his client with intense fervour, cogent reasoning, and a torrent of eloquence? that client may yet lose his cause. What, though the general of an army command the troops ever so skilfully, and fight against the enemy ever so bravely? the battle may yet be lost. The heroic volunteer who assays to rescue a drowning man may fail in the endeavour, and lose his own life in the attempt. The valiant crew that man the life-boat may not succeed in bringing the shipwrecked to shore. The best aims may miscarry. Kindness, like ore of gold in the breast of the creature, may never be minted into the coin of *benefit*, or pass current for its real worth. Not all donations expended in charity are effectual to relieve distress. But the benefits of God are all fully beneficial. They answer the ends they are designed to serve. Forgetfulness on the part of God's children is without excuse, for here we are, monuments of mercy, pillars of grace, living epistles; ay, the living, the living to praise thee, O God, as I do this day; and thus beholden to the Lord for all his benefits, I feel that my thoughts and actions of adoring gratitude should break forth, restrained by no shore, but be continually overflowing every embankment that custom has thrown up, and send out in tears of love and sweat of labour, fertilising streams on the right hand and on the left.

All his benefits! Ring that note again. His benefits are so many, so various, so minute, that they often escape our observation while they exactly meet our wants. True it is, the Lord hath done great things for us which may well challenge the admiration of angels; but true it also is that he hath done little things for us, and bestowed attention upon all our tiny needs and our childish cares and anxieties. As we turn over the leaves of our diary, we are lost in wonder at the keenness of that vision and the extent of that knowledge, whereby even the hairs of our head are all numbered. O God, what infinite tenderness, what boundless compassion, hast thou shown to us! Thou hast continued to forgive our offences: thou hast perpetually upheld us in the hour of temptation. What comforts have delighted our soul in the times of trouble! What gentle admonitions have brought us back in the times of our going astray! We have had preserving mercies, sustaining mercies, enriching mercies, sanctifying mercies. Who shall count the small dust of the favours and bounties of the Lord? My dear brethren, it is no small benefit that God has conferred upon some of us that we are members of a happy church on earth, that we are united together in the bonds of love. I know some of you used to be members of other churches where there were periodical conflicts, and you are glad enough that you have come with a loving

and happy people where you can serve the Lord to your heart's content, and meet with warm-hearted fellow Christians who will bid you God-speed. My heart exults in the thought of all the prosperity we have enjoyed in this place. The Lord's name be praised. Even as a church, over and above the mercies which have come to us as private Christians, I would say, and I would invite you to join me in saying, "What shall *we* render to the Lord for all his benefits toward us?"

But, beloved, we have only begun the list of those mercies that we strive in vain to enumerate, we shall not essay to finish it, for blessed be God it never will be finished. He has given us himself to be our portion; he has given us his providence to be our guardian; he has given us his promise to be the voucher for our inheritance. We shall not die, though we must sleep, unless the Lord first cometh. Yet we shall sleep in Jesus. Our bones and ashes shall be watched over and preserved until the trumpet of the resurrection shall summon them by its voice, and our bodies shall be reanimated by divine power; for our souls, we have the sure and certain hope that we shall be with Christ where he is, that we may behold his glory. We are looking forward to the blessed day when he shall say to us, "Come up higher," and from the lower room of the feast we shall ascend into the upper chamber, nearer to the King, to sit at his right hand and feast for ever. Oh, the depths of his mercy! Oh, the heights of his lovingkindness! Faithfulness has followed us, not a promise has been broken, not one good thing has failed us.

Now, my dear brethren and sisters, what have I just given you but a sort of general outline of the mercies the Lord has bestowed on us, and the benefits we have received at his hand? If each one would try to fill that outline up, by the rehearsal of his own case, and the life-story of his own experience, how much glory God might get from this assembly to-night. Your case is different from mine in the incidents that compose it; I believe mine is different from any of yours, but this I know, there is not a man in this place that owes more to God than I do, there is not one here that ought to be more grateful; there cannot be one that is more indebted to the goodness of the Lord than I am for every step of the pilgrimage that I have trodden, from the first day even until now. I can, nay, I must, speak well of his name. Truly God is good, and I have found him so. "The Lord is good unto them that wait for him, to the soul that seeketh him." I have proved him so. Well, but I know all your tongues are itching to say the same. You feel that though he has led you through deep waters, and through fiery trials, and sometimes chastened you very severely, he has not given you over to death, but he has dealt with you as a father with his son whom he loveth, and been to you as a friend that never forsaketh. You would not breathe half-a-word against his blessed name. Rather you would say, to borrow an expression which Rutherford constantly used, that you are "drowned debtors to God's mercy." He meant that he was over head and ears in debt to God: he could not tell how deep his obligations were, so he just called himself "a drowned debtor" to the lovingkindness and the mercy of his God. Well, there is a sum for you. If you want to use your arithmetical faculties, sit down when you can

get an hour's quiet, and try to tell up all the precious thoughts of God towards you—all his benefits.

II. Our second point shall be **A CALCULATION OF THE GRATITUDE WHICH IS DUE TO GOD FOR ALL THIS.**

I should like to make each man his own assessor to-night, to assess the income of mercy which he has received, and put down what should be the tribute of gratitude which he should return to the revenue of the great King. "What shall I render unto the Lord for all his benefits?" Calculate for a minute what we owe *to God the Father*, and what we ought to render him for the debt. As many as have believed in Christ, were chosen of God the Father from before all worlds. He might have left them unchosen. It was his own absolute good pleasure which wrote them in the roll of the elect. He has chosen you, my brother; and you, my sister, that you should be holy, that you should be his child, that you should be made like your elder brother, Christ Jesus; and because he chose you to this, to this you shall come, though all the powers of earth and hell should withstand, for the divine decree abides immutably steadfast, and shall surely be fulfilled. You are God's favourite one, his child, ordained to dwell for ever in eternal bliss. What shall we render for this? O let the thought just stir the depths of your soul a minute, if indeed it be so, that the seal of the covenant hath been set upon you. Before the sun began to shine, or the moon to march in her courses, God did choose me, in whom there was nothing to engross his love—nothing to attract his favour. O my God, if it be so, that I, of all the sons of Adam, should be made a distinguishing object of thy grace, and the subject of thy discriminating favour, take me, take my body, take my soul, take my spirit, take my goods, my talents, my faculties; take all I have, and all I am, and all I ever hope to be, for I am thine. Thou hast loosed my bonds, but thy mercy has bound me to thy service for ever.

Now think for a minute of what you owe *to God the Son, to Jesus Christ*. I mean as many of you as have believed on him. Think for a moment on the habitation of the highest glory, and consider how Jesus left his Father's throne, deserted the courts of angels, and came down below to robe himself in an infant's clay. There contemplate him tabernacling in our nature; see him after he has grown up, leading a life of toil and pain, bearing our sicknesses, and carrying our sorrows. Let your eye look straight into the face of the man who was acquainted with grief. I shall not ask you to track all his footsteps, but I would bid you come to that famous garden, where in the dead of the night he knelt and prayed, until in agony he sweat drops of blood. It was for you, for you, believer, that there the sweat-drops bloody fell to the ground. You see him rise up. He is betrayed by his friend. For you the betrayal was endured. He is taken. He is led off to Pilate. They

falsely accuse him ; they spit in his face ; they crown him with thorns ; they put a mock sceptre of reed into his hands. For you that ignominy was endured ; for you especially and particularly the Lord of Glory passed through these cruel mockings. See him as he bears his cross : his shoulder is bleeding from the recent lash. See him, as along the *Via Dolorosa* he sustains the cruel load. He bears that cross for you. Your sins are on his shoulders laid, and make that cross more heavy than had it been made of iron. See him on the cross, lifted up between heaven and earth, a spectacle of grievous woe. Hear him cry, "I thirst !" and hear his cry more bitter still, while heaven and earth are startled by it, "Why hast thou forsaken me, my God, my God ?" He is enduring all those griefs for you. For you the thirst and the fainting, the nakedness and the agony. For you the bowing of the head, the yielding up the ghost, the slumber in the cold and silent tomb. For you his resurrection when he rises in the glory of his might, and for you afterwards the ascension into heaven, when they sing, "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors." For you his constant pleading at the right hand of the Father. Yes, all for you, and what should be done for him ? What tribute shall we lay at the pierced feet ? What present shall we put into that nailed hand ? Where are kisses that shall be sweet enough for his dear wounds ? Where is adoration that shall be reverent enough for his blessed and exalted person ? Daughters of music, bring your sweetest songs. Ye men of wealth, bring him your treasures. Ye men of fame and learning, come lay your laurels at his feet. Let us all bring all that we have, for such a Christ as this deserveth more than all. What shall we render, Christ of God, to thee for all thy benefits towards us ?

Let me ask you to think for a moment on the third Person of the blessed Godhead, namely, the Holy Ghost. Let us never forget that when we were like filthy rags his hand touched us. When we were like corrupt and rotten carcasses in the graves of sin, his breath quickened us. It was his hand that led us to the cross. It was his finger that took the film from the eye. It was his eyesalve that illuminated us that we should look to Jesus and live. Since that hour the blessed Spirit has lived in our heart. Oh, what a dreadful place, I was about to say, for God to dwell in ! But the Holy Ghost has never utterly left us. We have grieved him ; we have vexed him oftentimes ; but still he is here, still resident within the soul, never departing, being himself the very life of the living incorruptible seed that abideth for ever. My dear friends, how often the Holy Ghost has comforted you ! How very frequently in your calm moments has he revealed Christ to you ! How often has the blessed truth been laid home to you with a divine savour which it never could have had, if it had not been

for him ! He is God, and the angels worship him, and yet he has come into the closest possible contact with you. Christ was incarnate, and the flesh in which he was incarnate was pure and perfect. The Holy Ghost was not incarnate, but still he comes to dwell in the bodies of his saints, bodies still impure, still unholy. Oh, what grace and condescension is this ! Thou blessed Dove, thou Dear Comforter, thou kind Lover of the fallen sons of men, thy condescension is matchless ! We love thee even as we love Christ himself, and this night if we ask the question, "What shall we render unto the Lord the Holy Ghost for all his benefits towards us ?" we know not how to answer, but can only say, "Take us, take us, Holy Spirit ; use us ; fill us with thyself ; sanctify us to thy holiest purposes ; use us right up ; make us living sacrifices, holy and acceptable unto God, for it is our reasonable service."

Now, perhaps, by God's Spirit, the text may come a little more vividly before your minds. You have had another opportunity of adding up all the benefits of God : another opportunity, dear brother or sister, of calculating what you ought to do.

Give heed, then, for I intend to come, in closing, to be very personal and practical. I wish to speak very pointedly to you as individuals, but there are so many of you, that some are sure to slip away in the crowd. I half wish I were in the position of the preacher who had but one hearer, and addressed him as "Dearly beloved Roger." I want to put the question of my text as though only one person were here, and that one person yourself. "What shall I render to the Lord ?" Never mind your neighbour, your brother, your sister, your husband, your wife, or anybody else just now. If you are a saved soul, the question for you is, "What shall I render unto the Lord for all his benefits toward *me* ?" "What shall I render ?" Suppose, dear friend, you had been the woman bowed with an infirmity for so many years, and Christ had loosed you, and you had stood upright to-night ; what would you render ? Well, you have been loosed from your infirmity, a much worse decrepitude than the physical ailment she was released from. Suppose you had been poor blind Bartimeus sitting by the wayside begging, born blind, and you had your sight given you to-night ; what would you render ? But you have had such a gift bestowed on you. You were in spiritual blindness, worse than that which is only natural, and Christ has opened your eyes ; what will you render ? Suppose you had been Lazarus, and had been in the grave so long that you began to be corrupt, and Christ had raised you to life, what would you render ? Well, you have been quickened when you were dead in sin. You were corrupt ; you were buried in darkness and in sin ; but you can say with the psalmist, "O Lord, thou hast brought up my soul from the grave." Now, what will you render to him ? Suppose he stood on this platform to-night, and instead of this poor voice, and these unclean lips,

the voice of the Wellbeloved should speak in music to you, and the lips that are like lilies dropping sweet-smelling myrrh could talk to each of you ; what would you render to him then ? Well, do the same as though he were here, for he sees you, ay, and indeed his Spirit hovering over this assembly will accept the tribute you give as though he were here in the flesh, or otherwise he will grieve over you and resent the neglect of your heart. Think of him as being here, and render unto him as though he were visibly and audibly in our midst.

What will you render ? Let me ask you, dearly beloved, whether you have ever thought of what men and women can render ? You may have read the lives, I hope you have, of Mr. and Mrs. Judson in Barmah, ready to sacrifice all for Christ ; or the lives of our martyrs, in Foxe's Martyrology, who rejoiced if they might burn for Christ. We have still some men and women amongst us—I wish there were more—whose lives of consecration tell you what men can be and do. Are you anything like them ? If not, while they are not what they ought to be, and they fall short of the Master's image, how far short must you be ? Oh ! I pray you be grieved that it is so, and press the question upon yourselves the more, “ What shall I render unto the Lord for all his benefits toward me ? ”

A side question may help you. *What have you rendered ?* You are getting old now, or at least you are getting to the prime of life ; what have you done for Christ up to this time ? Come, look ; look back now, I must urge you to do it. Converted late perhaps, or if converted young, it matters not, still the question must come—What have you done hitherto ? Oh ! I dare not answer the question myself—yet I am not in that respect the worst here—I dare not look back upon my past life of service for God with anything like satisfaction. After having done all that we could do, we are but unprofitable servants ; we have not done what was our duty. There is no man here, I fear, who can answer the question, “ What have I rendered ? ” with any self-contentment. We must all drop a tear, feel abashed, and say, “ Good Lord, let not the future be as barren as the past, but by thy mercy help us to a better and a nobler sort of living ! ”

May I ask you, as it may assist in answering the question, *how old are you ?* Some of you tell me that you are far advanced in age ; then what must you render in the few years you can have to live ? Live hard, beloved, live hard ; live fast in a spiritual sense, for you have little time to use, none to waste. Get as much done as can be done for your dear Lord, before he calls you to his face. You are young, others of you tell me. Oh ! then with such a long opportunity as God may give you, you ought to be diligent every moment. If you are not diligent now in your early days, there is no likelihood that you will be afterwards. Since you have the especial and peculiar advantage of early piety, O

render to the Lord the more, because he has opened before you a wider field, and given you more time to cultivate it than full many of his people have known.

Let me ask you, again, *what are your capacities?* That, perhaps, will help you to answer the question. "Oh," says one, "I cannot do much." Well then, my dear friend, do the little you can, do it all; do it up to the very point, do not leave an inch untouched. If you can only do a little, do all of that, and do it heartily; and keep at it till you die. Says another, "Perhaps God has entrusted some talents to me." Then he expects a great deal from the employment of them. O do not let your talents lie idle! Your talents are not meant for your gain, nor merely to serve the world; they are meant to serve your God with, who hath redeemed you with the precious blood of Jesus. Take care, whether you have much or little, to give him all.

I will put another question to you that may stir your mettle. *How did you serve Satan before you were converted?* What rare boys some of you were; not sparing body or soul to enjoy the pleasures of sin. Oh, with what zest, with what fervour and force, and vehemence, did many of you dance to the tune of the devil's music! I wish you would serve God half as well as some of the devil's servants serve him. What, now you have a new friend, a new lover, a new husband, shall he ever look you in the face and say, "You do not love me so well as the old; you do not serve me so zealously"? Shall Jesus Christ say to any man or woman among us, "Thou dost not love me so well as thou didst love the world; thou wast never weary of serving the world, but thou dost soon get weary of serving me"? O my poor heart, wake up! wake up! What art thou at, to have served sin at such a rate, and then to serve Christ so little?

Another question may be to the point. *How do you serve yourselves?* You are in business some of you, and I like to see a man of business with his hands full and his wits about him. Your drones, those indolent fellows who go about the shop half asleep, and seem as if they never did wake up, what is the use of them? men who seem to cumber the earth, men who never did see a snail unless they happened to meet one, for they could not have overtaken it, they travel so slowly, such men are of little use to God or man. I know that the most of you are diligent in business. You never hear the ring of a guinea without being on the alert to earn it if possible. Your coats are off, and very likely your shirt-sleeves are turned up when there is a chance of driving trade. That I commend, but oh, do let us have something like it in the service of Jesus Christ. Do not let us be drudging in the world, and drawling in the church; lively in the service of mammon, and then laggard in the service of Christ. Heart and soul, manliness, vigour, vehemence, let the utmost strain of all our powers be put forth in the

service of him who was never supine or dilatory in the service of our souls when they had to be redeemed.

I shall not keep you much longer, but still pressing the same question, let me ask you, dear friends, *how do you think such service as you have rendered will look when you come to see it by the light of eternity?* Oh, nothing of life will be worth having lived, when we come to die, except that part of it which was devoted and consecrated to Christ. Live, then, with your death-beds in immediate prospect. Live in the light of the next world, so will your pulse be quickened, and your heart excited in the Master's service.

I now put the question, *What shall we render? What shall I render unto the Lord.* Let the question go all round the pews, and let everybody answer, *What shall I render?* Is there any new thing I can do for Christ that I never did before? Cannot I speak a word for Christ to somebody to-night? To-night, because you cannot overtake the loss of a single opportunity. To-morrow's mercies will bring to-morrow's obligations; to-day's obligations must be discharged to-day. What shall I render to-night? Is there anybody I can speak to of Jesus ere I retire to my chamber? It is a little thing, but let me do it. What shall I render? Let me give my God praise to-night somehow. There is the communion table around which we are about to gather; that may help me to render him some homage; I will there take the cup of salvation, and call upon his name. To-morrow I shall be in the world going forth to my wonted labours. What shall I render? I will consecrate part of my substance to God, but I will try to consecrate all to-morrow and next day to him. While I am at my work, if I drive a plane, or use a hammer, or if I stand at a counter, or in the fields, or in the streets, I will ask that my thoughts may be up to God, that I may be kept from sin, and that by my example I may render some tribute of honour to his name in the sight of my fellow men, and I will try to seize every opportunity that comes in my way of telling

"To sinners round,
What a dear Saviour I have found."

And yet, dear friends, it is not for me to answer the question that is propounded for you. With these few brief hints, I do put the question in all its touching pathos, in all its deep solemnity, in all its momentous gravity, before every Christian man and woman here, and I cite you to answer it before the searcher of all hearts, "What shall I render?" Thrice happy ye who respond in lip and life to the urgent call! "For God is not unrighteous to forget your work and labour of love, which ye have showed towards his name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do show the same diligence to the full assurance of hope unto the end:

that ye be not slothful, but followers of them who through faith and patience inherit the promises."

As for those of you, my hearers, who are not yet converted, you who are not saved, this is not a question for you. Your question is, "What must I do to be saved?" and the answer is, "Believe on the Lord Jesus Christ, and thou shalt be saved." O believe on him to-night! Trust him—that is the point; trust Jesus Christ. You may come to him and be saved at once. Then, not till then, you will begin to serve him.

May God bless you, my dear friends, every one of you, for Christ's sake.

PORTION OF SCRIPTURE READ BEFORE SERMON.—Psalm cxvi.

Twentieth Thousand, price 3s. 6d.,

"EVENING BY EVENING:"

OR,

READINGS AT EVENTIDE FOR THE FAMILY OR THE CLOSET.

BY C. H. SPURGEON.

Having had the seal of our Master's blessing set upon our former volume, entitled, "Morning by Morning," we have felt encouraged to give our best attention to the present series of brief meditations, and we send them forth with importunate prayer for a blessing to rest upon every reader. Already more than twenty thousand readers are among our morning fellow worshippers. O that all may receive grace from the Lord by means of the portion read! and when a similar number shall be gathered to read the evening selection, may the Father's smile be their benison. We have striven to keep out of the common track, and hence we have used unusual texts, and have brought forward neglected subjects. The vice of many religious works is their dulness—from this we have striven to be free: our friends must judge how far successfully. Out of our own experience we have drawn much of our matter, and we have always felt assured that a truth which has been sanctified to our own good will not be without an unction for others. If we may lead one heart upward which otherwise had drooped, or sow in a single mind a holy purpose which else had never been conceived, we shall be grateful. The Lord send us such results in thousands of instances, and his shall be all the praise. The longer we live the more deeply are we conscious that the Holy Spirit alone can make truth profitable to the heart, and therefore in earnest prayer we commit this volume and its companion to his care.—C. H. SPURGEON.

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Metropolitan Tabernacle Pulpit.

THE PUTTING AWAY OF SIN.

A Sermon

DELIVERED ON LORD'S-DAY MORNING, JANUARY 16TH, 1870, BY
C. H. SPURGEON,

AT THE METROPOLITAN TABERNACLE, NEWINGTON.

"Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."—Hebrews ix. 26.

WHEN the old dispensation was becoming worn out, and like a vesture ready to be laid aside, when the end of the typical twilight had come, then Jesus Christ came forth from the Father and brought the dawning with him. When the often appearing of the Aaronic priests had not availed for the putting away of sin, he came whose once appearing perfected the work. As it was said to the master of the feast, "Thou hast kept the best wine until now," so might it be said of the great God of grace, whose crowning gift to man came late, but not too late, to enrich the banquet of his love. There was a fulness of time before which the Messiah could not be cut off, but when that hour was come he was not slow with his sacrifice, but appeared in the appointed place to make atonement for human guilt.

We have this morning to proclaim in the hearing of this congregation an old truth to which you have listened many and many a time, but it is a truth which should be and will be exceedingly delightful to all those whose consciences are troubled with sin. If there be any here who are conscious of the burden of their past guilt, are quickened so as to be sensitive of the curse, can hear the rolling thunder of the impending wrath of God, to them it will be a great joy to hear of one who can put sin away. It must be for such as you are that the great Redeemer in the end of the world came among men. He could not come to put away sin from those who had none, or from those who by their own efforts could put that sin away from themselves. It must be, then, for such as you are, who are hopelessly sinful; hopelessly so, I say, if viewed from any aspect short of the work of Jesus Christ; it must be for such as you that he has come. If your house were on fire, you would be rejoiced to hear that the fire engines were coming down the street, for you would feel an absolute certainty that they were coming to you, because your house was in a blaze if no one's else might be. If there were appointed to-day a commissioner for the relief of such traders as might be in difficulties, whose capital was little, and whose liabilities were great, if you were in that condition you would feel at once that a hope was held out to you, because the commissioner's office supposes a condition of circumstances in which you are found. The news of Christ's

coming into the world to put away sin sounds like the joy-blasts of the silver trumpets of jubilee to those who know themselves to be full of sin, who desire to have it put away, who are conscious that they cannot remove it themselves, and are alarmed at the fate which awaits them if the sin be not by some means blotted out. Listen, ye anxious ones, and if there be no charms of eloquence about the speaker, and if he seek out no gaudy words that might draw attention to himself, yet let the theme, so suitable to you, so necessary to you, chain your ear and win your heart, and may God the Holy Ghost make the preaching of Christ to you to be the opening of the prisons to them that are bound.

There is one thing in the text which should be sure to hold, as though spell-bound, the attention of every trembling sinner; it is this—the Christ of God, who in the end of the world has appeared, did not come to deny the fact of human sin, to propagate a philosophy which might make sin appear harmless, and define it as a mere mistake, perhaps a calamity, but by no means a hell-deserving crime. I am sure that every sensitive conscience would loathe such teaching; it could yield no comfort whatever to a soul which had felt sin to be exceeding sinful. Jesus Christ did not come into the world to help you to forget your sin. He has not come to furnish you with a cloak with which to cover it. He has not appeared that he may so strengthen your minds (as men would have it), that you may learn to laugh at your iniquities and defy the consequences thereof. For no such reason came the Son of Man. He has come not to lull you into a false peace, not to whisper consolation which would turn out to be delusive in the end, but to give you a real deliverance from sin by putting it away, and so to bring you a true peace in which you may safely indulge. For if sin be put away, then peace is lawful; then rest of spirit becomes not only a blessing which we may enjoy, but which we must enjoy, and which, the more we shall enjoy the better shall we please our God. O sinner, the tidings that I bring you this morning are not the mere glitter of a hope that shall delude, not a present palliative for the woe you feel, but a real cure for all your ills, a sure and certain deliverance from all the danger that now hangs over you.

I. We will proceed at once, then, to deal with our glorious text, and at the outset let us remember that **IT IS A VERY HARD THING TO PUT AWAY SIN.**

Meditate awhile upon this truth, for it will help you to magnify the power, the wisdom, and the grace of Christ who has put it away. It is a very hard thing to put away sin, *all the Jewish sacrifices could not do it.* They were very costly, sometimes thousands of bullocks were slaughtered. They were ordained of God himself; in the tabernacle everything was done according to the pattern seen in the holy mount by Moses; in the temple no sacrifice was presented but according to divine command. The whole Aaronic ritual was very impressive. The priests in their holy robes, pure white linen garments, the golden altar, candlestick, and table, the fire, the smoke, the incense; the whole thing was calculated very much to impress the mind. The first covenant provided a very magnificent service, such as never will be excelled, but for all that, costly, divinely arranged, impressive, yet it could not put away sin; and the evidence of this is found in the fact that after one day of atonement they needed another atonement next year. Now, if sin had

been put away there would have been an end of sin-offering; there is an end of paying when the debt is discharged; an end of punishment when penalty is fulfilled; an end of propitiation when God is satisfied. Why need the fuller cleanse the garment if it be already immaculately white? Why need the refiner cast on fresh fuel if the gold be already rid of all alloy? What need, then, of a further sacrifice for sin if sin be effectually removed? My brethren, sin was still there, after all the sin-offerings, it was not washed away, and such men as David felt this when they cried, "Thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering." Here were thousands of years then of the shedding of the blood of bulls and goats, according to divine command, and yet sin still remained, for its removal was a harder thing to achieve than the blood of bulls and goats could compass. *Nor could sin be put away by ceremonies super-added thereto.* There were those in our Lord's days who, not content with doing what God had commanded, invented rites and ceremonies of their own, or carried out those commanded in a manner never intended by God. These men practised washings of all kinds, fastings, and genuflexions; they broadened the borders of their garments, they wore phylacteries, they paid tithe of mint, and anise and cummin, and so on, and hoped by carrying out these minutiae and by adding thereunto the traditions of the fathers obediently observed, that they might succeed in getting up a righteousness which should cover their sin. But our Lord expressly tells us that this was a complete failure, for though they succeeded in making clean the outside of the cup and the platter, their inward parts were very wickedness, and while they were as outwardly clean as sepulchres that had been newly white-washed, yet their inward parts were full of rottenness; there had been no cleansing of themselves by all that they had done. And it is so now, my dear hearers, no outward forms can make you clean; the leprosy of sin lies deep within. Not even rites that God has given, I repeat it, not even rites that God has given, can avail, however reverently observed, to remove so much as one single sin.

More than this, *repentance itself cannot purge a man from sin.* If anything could do it, surely this might. Let me not be mistaken; wherever God gives real repentance of sin, there sin is forgiven, for repentance and remission go together. But no man is pardoned because of any merit in his repentance. Repentance is a gift given to us graciously at the same time as remission, but it is not the cause of remission; it comes with it, and is one of the outward evidences of it, but it is by no means the cause of it. Now observe the proof of this in the case of David. David was as penitent as a man could well be; his penitential Psalms remain for ever the most wonderful expression of a broken heart, yet David nowhere claims forgiveness because of his contrition. Take the fifty-first Psalm as a specimen. David nowhere concludes that he is forgiven, because he repents, or that his tears can wash him white; his petition is, "Purge me with hyssop, and I shall be clean:" alluding to the sacrificial blood which was sprinkled by a piece of hyssop, "wash me, and I shall be whiter than snow." Nothing about "I have washed my couch with tears, and therefore I am whiter than snow. I have made my bed to swim with my heart-sorrow for my

transgression, and therefore I am pure." His remorse was very acute, but he never rests on that. He looks to the hyssop; he turns himself to the sacred fount of the atoning blood, and there he hopes for cleansing. Ah, dear hearer, and so must you!

"Could your tears for ever flow,
 Could your grief no respite know,
 All for sin could not atone:
 Christ must save, and Christ alone."

Be it also known that *no form of suffering in this world can put away sin*. There is a notion, especially among the poorer classes of London, based very much upon a mistaken interpretation of the parable of the rich man and Lazarus, that in the next world those who have been very poor, and have suffered a great deal, will as a sort of recompense be taken up to heaven, while the rich, simply because they were rich, will be sent down to hell. Such was by no means the teaching of Christ; it is as wide as the poles asunder from his meaning. No, my dear hearer, you might be as poor as Lazarus, you might even lie as he did on the dunghill with the hounds to lick your wounds, but this would not win you a place in heaven. Your sufferings here by no means make an atonement for sin. You remember that man who suffered more in body and in estate than any other man that we have ever read of, I mean Job. You recollect how all his children were taken away at a stroke, how his property was all destroyed, how he then found himself covered from head to foot with a horrible disease, a disease so dreadful that he could not sit in the house, and he betook himself to a dunghill, and laid hold upon a piece of a pot to scrape himself withal. Now after he had passed through all that misery and a great deal more, what was his condition? God appeared to him in a whirlwind, and spoke to him: do you find that Job because of his sufferings stood up before the Lord, and said, "I have suffered all this, and am now clear of all sin"? No, no, he cried in great humility, "I abhor myself in dust and ashes." His sufferings had not made him meritorious; he did not claim anything of the kind, but in the presence of the Most High he abhorred himself, he humbled himself into the very dust. His confidence was not placed in himself but in the Saviour, for you hear him say, "I know that my Redeemer liveth." His hope looked to the Redeemer, and not to the sufferings which he had himself endured. Believe me then, my friend, you may carry many grievous diseases about you, and endure great poverty, and all kinds of afflictions, you might even torture yourself as Romanists and idolaters do, but all will be of no service to you in the matter of divine forgiveness. Sin is not to be put away by anything of this sort.

Nor, my dear friends, can any form of self-denial, however terrible it might be, put away sin. Some have fancied that when they have repented of sin after a sort, and forsaken it, that then by denying their bodies, by enduring much physical suffering, they might make atonement. But it is not so. You remember how the prophet asks what man shall give that he may be accepted with God. "Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil?"

shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" That last question reaches far into the realm of self-sacrifice. "Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" Yet even this would be of no avail. When you read of fathers and mothers in heathen countries who give their children up to idols, and when your heart is thrilled by the story of Moloch, believed to have been a huge image of brass made hollow, in which a great fire was lighted until it became red hot, and then parents brought their firstborn babes and placed them in the red hot arms of this god, that they might there be consumed to ashes; I say when you hear of this, you think what cruel monsters they must have been! Ah! it was not so. Many of those fathers were as loving to their children as you are, and the mothers as affectionate as mothers now present; but they felt an awful sense of sin, and believed that this would please God and put away sin, and therefore doing violence to all that was affectionate and tender within their nature, they gave the fruit of their body for the sin of their soul. And what a thought it is that when they had performed this hideous self-denial and made themselves wretched for life, desolating their family hearth by giving up their dearest ones to die, yet no sin had been put away even then, not one: the spot remained indelible though washed with the blood of their own child. No, my hearer, sin is not easily put away.

It may impress our minds if we recollect further that *holy living does not put away past sin*. If from this day forth we should live after the commandment of the law blamelessly, and walk before the Lord with all devotion, and before men with all uprightness, yet it would not put away past sin. And the proof of this is to be found in the fact that those men who have lived after the best fashion, undoubtedly the best men in the world, have declared that their consciences were not satisfied with themselves, and that until they looked away from themselves they did not experience anything like satisfaction.

More memorable still is the fact that *death does not put away sin*. Death puts away a great deal. A man dies, and if he has no estate his debts die with him; and many a hard thought that we had of our fellow man we bury in his tomb. But death never kills a single sin. Sin is immortal until the immortal Christ comes to deal with it. Sin stands like the everlasting hills, and will not move from its place till he that made heaven and earth casts the mountain into the sea of his atonement. No, the rich man died and was buried, but no sin of his was buried, for in hell he lifted up his eyes, and his sins were there to torture and to condemn him.

Another thought is equally solemn—namely, that *hell itself cannot put away sin*. There is the devil and his angels for whom hell was made, for whom the fire was first kindled, and its pit first digged; but they are as great sinners after these six thousand years as they were when first they were cast down from heaven; and so those lost ones whose spirits have been in hell since the time of Noah's flood, they are still sinners, and after all the ages of suffering they have endured not a sin less is upon them now than there was at first. Ah, dreadful thought! If you and I are ever cast into hell, though ages on ages may lapse and the wrath of God be poured out upon us to the uttermost, there will

never be the destruction of a single sin or particle of a sin by it all. Sin cannot be put away until the penalty is borne to the end, and that can never be by finite man. What a work was here, then, for the only begotten Son of God to do! Speak of the labours of Hercules! they were nothing compared with the labours of Emmanuel. Speak of miracles! to tread the sea, to hush the billows, to heal the sick, to raise the dead, these are all bright stars, but their light is hid when compared with this miracle of miracles, when the Sun of Christ's righteousness arises with healing beneath his wings, and thick clouds of sin are put away by him. Think of the difficulty, then, and adore the Christ who accomplished the task.

Before I leave this point, I beseech each one here to consider the difficulty of putting away sin in his own case. In any case difficult enough, in mine, in yours, my brethren, how peculiarly so! Our sins trail their horrid length athwart many years. Our sins are aggravated, they are piled-up sins. Ours are sins against light and knowledge, against conscience, against vows and resolution. Our sins are sins repeated after we had tasted of their bitterness, foul sins, sins it may be of the sort which bring the blush to the cheek, sins that made us toss on our beds as we remembered them with dread, and yet sins that we returned to as the dog returneth to its vomit. Oh! our monster sins, our horrible sins, our damnable sins! There was a difficulty indeed in putting these away. May you feel this deeply in your hearts, and you will be ready the more heartily to appreciate our next doctrine.

II. The second great truth is one that is full of joy, namely, that **CHRIST HAS PUT AWAY THE SIN OF ALL HIS PEOPLE.**

You notice that the word "sin" is in the singular, and for that reason, standing as it does alone, without a qualifying word, it is the more comprehensive. Sin is regarded as one great evil, and Christ has put it away. When the Lord Jesus Christ appeared at the end of the world all the sins of his people were made to meet in one tremendous mass. Jesus Christ suffered all this to be imputed to him. "The Lord hath laid on him the iniquity"—as if it were but one—"the iniquity of us all." There it was, and he was accounted as if he had committed it all. In Gethsemane, and on the cross, he endured the penalty due for all the sin of his people, or rather the death which God had stipulated should stand as an equivalent for the sufferings of all the guilty ones for whom he stood. He suffered all that, and by that suffering he put away the sin, the whole mass, the whole mountainous mass of the sin of all those for whom he stood as a substitute, and for whom he suffered the penalty. Sin was completely put away, everlastingly put away, when Jesus gave up the ghost, rose from the dead, and entered into his glory.

I beg you to notice the expression used by our translators; the expression in the Greek is more forcible, and I will deal with that directly. He hath "put away" sin. This phrase in the English version is used in reference to an unfaithful wife when she was "put away." Her husband gave her a bill of divorcement, and she was no longer his. Until that deed of divorcement was made she was his lawful wife, bone of his bone, flesh of his flesh, and under the law they were regarded as one, their property and estate one; but as soon as ever a lawful divorce was given she had no relation to him, any

more than any other woman. She was utterly disowned, she had no further claim on him whatever; the separation was complete. Now, sin before Christ comes, is, as it were, married to us: the foul thing pollutes us, for its filthiness we are responsible, we have committed it, it is linked with us so as to be, as it were, bone of our bone and flesh of our flesh. But, oh! the blessedness of the fact, Christ has proclaimed an everlasting divorce between our souls and our sins, has put our sins away so that we are no longer knit to them, and their dread responsibility lies no longer upon us. He stands to bear the responsibility of our sin on our behalf, and our personal liabilities cease; be they what they may, they are not charged on us. "Blessed is the man unto whom the Lord imputeth not iniquity;" he had iniquity, but it is no longer imputed to him; his sins are now no longer his, any more than a man's wife when lawfully divorced is any longer his. There is a total separation between the believer and all his old sins, a legal separation too, fully justified and complete.

"Putting away" is used in another sense. Jacob commanded his sons to put away the false gods that were among them. We find Josiah putting away Baal and all the false gods of Israel. Now you know how they acted when they put away false gods. There was a search throughout all the house to find out every teraph, and every image, and every symbol that had been an object of reverence. I think I see Jacob if he had found a teraph, throwing it out of the tent door with indignation; and if he saw it lying at a distance, for fear lest any of his sons or his servants should take it up and reverence it again, the patriarch would go and spurn it with his foot, or perhaps take it up, and finding his hammer dash it in pieces, and throw the very dust of it away, as Moses ground the golden calf to pieces and strawed the fragments on the water; or as the young Josias did, who, not content with breaking down the altars, broke the images themselves, and utterly destroyed them. Now in this way has Christ put away his people's sins. He has utterly demolished them, made a clean sweep of them all, thrown them right away, broken them, destroyed them, and so put them away.

"Putting away" may be illustrated in yet another manner. The Israelites were commanded on the feast of the passover to put away all leaven out of their houses, and to this day they are very scrupulous about the fulfilment of that command at the time of that great festival. The house is very carefully swept, lest a crumb of common leavened bread should remain. The cupboards are ransacked, drawers emptied carefully, and swept with a little brush, and then the master of the house will go through every department of the house to see that no trace of leaven should remain. All leaven must be put away that they may keep the feast with unleavened bread. Now Jesus Christ in this same way has put away sin. There might have been a sin left in some secret region of my heart, or soul, or conscience, or memory, hidden in a dark department of my nature, and that little sin would have ruined me, but Jesus put it all away; every crumb and particle of the horrible leaven Christ has swept right out. He altogether and utterly put away sin by his once appearing. If you are a believer in Christ, my dear friend, the putting away of sin for you does not consist in the forgiveness of here and there a great sin, in the plunging into the Red Sea of his blood of

here and there a monster iniquity; but all your sins, of every size, shape, form, hue, degree, or fashion, are altogether gone. Crimson sins, black sins, crying sins, every sort of iniquity from your childhood until now, and right on till you enter into the rest of the Beloved, they were all taken and laid upon Christ, and he made an end of them all when he offered up his great expiatory sacrifice. He hath put away sin as a whole for his chosen. This is a glorious truth, and if we know that it belongs to us, and that our sin was put away, it is enough to make us anticipate the joy of heaven, and sing the new song, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever."

The Greek word, however, is more expressive than the English. I believe it is only used in one other place in the New Testament, and as far as Greek works extant are concerned, it is never used in any other volume. It is a word coined by the apostle, a perfectly regular word, but still made by himself to suit his theme. Though the Greek was a copious language, yet when the Holy Ghost was in the apostle there were not sufficient words extant to express all his meaning. This word is used in another place, in Hebrews vii. 18, and is there translated "disannulling," to signify an abrogation, a total abolition, an *annihilation*, that word will do. Christ was revealed in the end of the world to abrogate, to annihilate, utterly to abolish sin. Now, we all know what it is to have a thing abrogated. Certain laws have held good up to the first of January of this year with regard to the hiring of public carriages, but now we are under a new law. Suppose a driver complies with the new law, gets his license, puts up his flag, gives the passenger his card of prices, and afterwards the passenger summons him before the magistrate for asking a fare not authorised by the old law; the magistrate would say, "You are out of court, there is no such law. You cannot bring the man here, he has not broken the old law, for he is not under it. He has complied with the requisition of the new law, by which he declares himself no longer under the old rules, and I have no power over him." So he that believeth in Christ Jesus may be summoned by conscience when misinformed before the bar of God, but the answer of peace to his conscience is, "Ye are not under the law, but under grace." "Christ is the end of the law for righteousness to every one that believeth." "All that believe are justified from all things, from which ye could not be justified by the law of Moses." In this way Christ has abrogated the sin of his people.

By what image shall I set forth the abolishing of sin! I do not know what metaphor to use about it, but one suggests itself which is far from complete, but may help somewhat. When Pompey was killed, Julius Cæsar obtained possession of a large casket, which contained a vast amount of correspondence which had been carried on with Pompey. There is no doubt, whatever, that in that casket there were many letters from certain of Cæsar's followers making overtures to Pompey, and had Cæsar read those letters it is probable that he would have been so angry with many of his friends that he would have put them to death for playing him false. Fearing this, he magnanimously took the casket and destroyed it without reading a single line. What a splendid way

of putting away and annihilating all their offences against him! Why, he did not even know them, he could not be angry, for he did not know that they had offended. He consumed all their offences and destroyed their iniquities, so that he could treat them all as if they were innocent and faithful. The Lord Jesus Christ has made just such an end of your sins and mine. Does not the Lord know our sins, then? Yes, in a certain sense, and yet the Lord declares, "their sins and their iniquities will I remember no more." In a certain sense, God cannot forget, but in another sense, he himself declares that he remembers not the sins of his people, but has cast them behind his back. "The iniquities of Israel," saith he, "shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found." An accusing spirit might have said to Cæsar, "Do you not know that Caius and Florus were deeply involved with your enemy, Pompey?" "No," he replies, "I know nothing against them." "But in that casket there is evidence." "Ah," rejoins the hero, "there remains no casket, I have utterly destroyed it." The metaphor fails because it does not set forth the perfectly legal way in which Jesus has made an end of sin by suffering its penalty. Justice has been satisfied, punishment has been meted out for every sin of mine and yours if we are believers; and the whole matter has been accomplished, not by an evasion of law, but by a fulfilment of it, meeting justice face to face and satisfying vengeance and putting away sin. Take another illustration, common enough, but quite to the point. A debt is annihilated when it is paid, so the debts that we owed to justice were abrogated, annihilated and ceased to be because Jesus Christ to the utmost farthing paid whatever his people owed. Now, child of God, I want you to turn this truth over and over in your mind, Jesus Christ has put away your sin, all of it, all of it, in all respects. Before God you are accepted as if you were innocent; you are even regarded as if you were something more than innocent, namely, actively righteous. Your sin is so put away that now you are deprived of nothing that sin deprived you of; you have the access which sin once prohibited; you enjoy the favour of God, and nearness to God, and relationship to God, even as if you had never fallen. When sin was put away all the effects of sin, in detriment and loss to us before God, were virtually put away from the pardoned one. Think of that and rejoice. Moreover, your sin is put away for ever. Do not fall into the idea it ever can return. "The gifts and calling of God are without repentance," that is to say on his part. The eternal God never says and unsays, never plays fast and loose with a soul. If thou art pardoned then thou art so pardoned that none ever can condemn thee in time or in eternity. "As far as the east is from the west, so far hath he removed our transgressions from us." Oh, what bliss is this! Do not so much listen to me as let your heart suck out the sweetness of this truth. If it be indeed so, what peace you ought to have! Are you tried and afflicted? Remember how Luther said, "Lord, strike, for I am forgiven," as if he thought it mattered little what he suffered now that his sin was gone. Nothing ought to make you suspend your song of praise, O pardoned sinner. You can never go down into the pit. God can never be so wrath with you as to forsake you utterly. You are saved; you have an entailed estate beyond the river; there is

a crown in the King's palace which no head but yours can ever wear; and a harp that your fingers must strike with seraphic joy. O ye banished ones, in the midst of your exile still sing the songs of Zion in anticipation of the time when you shall sing them without groans to mar their melody.

III. We shall open up to you, dear friends, with very much brevity, **HOW SIN WAS PUT AWAY.**

The text tells us that our Lord put it away by *a sacrifice*. It is the cardinal doctrine of the Christian religion that sin is pardoned through a sacrifice. Substitution is the very pith and marrow of the revelation of God. The Lord Jesus Christ stood in the place of the sinner, and was made a bloody sacrifice for sin; even as the sacrificed lamb poured out its life-blood, so did he give up his life to redeem our lives. Now, dear friends, thou who art seeking peace to-day, remember that the place where thou wilt find light for thy darkness is where Christ made himself a sacrifice for sin. Thy comfort will not arise from studying his most pure and admirable life, but by considering his painful substitutionary death. He was made sin for you, though he knew no sin, that you might be made the righteousness of God in him. He was made to die a death of pain and ignominy, and anguish, and to pour out his blood that you might not feel the sword of vengeance on account of your sins. Notice that the text tells us what his sacrifice was, it was *himself*. Sin was not put away by the offering of his living works, nor by the incense of his prayer, nor by the oblation of his tears, nor even by the presentation of his pains and groans before God, but by the sacrifice of himself. The Lord Christ gave up for you his human body and soul and spirit, all that constituted "himself" was given up freely to the death that the punishment due to our sin might be borne. Dwell on this thought—the sacrifice of himself. This leads you to remember who he was. He was God over all, blessed for ever; the Maker of all worlds, but he gave *himself*. See the majesty of his sacrifice, he gave *himself*; and then behold the infinite merit that there must be in that sacrifice. Had he been a mere man—the death of one innocent man for another may be supposed to have been an atonement for one man—and it was only because he was infinite in his nature that there was infinite merit in his sufferings. Doubts, however black they may be, ought to subside when we perceive that the atonement made must have been infinitely meritorious, because it was not an atonement of mere tears and blood and works, but an atonement made by the Lord's giving up *himself*, his very *self*, that he might put away sin. Ah! my brethren I can trust an infinite Saviour to put away my sin. If I were told that there was this and that to be done by some human priest to put away my sin, I should be afraid that perhaps their efforts would not answer the designed end; but if my sin is put away because God himself dwelt among men, and suffered in human flesh in my room and stead, I can believe, and will believe, and rest in peace.

" My soul can on this doctrine live,
Can on this doctrine die."

Here is solid ground work for the most guilty heavy laden sinner to build a cheerful hope for eternity upon.

Note well that there is not a word here or anywhere else in Scripture

about any renewed and repeated sacrifice. The Romanists tell us that they continue to present the sacrifice of Christ in the unbloody sacrifice of the mass; but this is a mere invention of their priests. Our Lord once appeared to put away sin, and thereby perfected for ever them that are sanctified; what are ye at, ye pretenders to his name, would ye add to what is perfect? Do ye put sin away again after the great High Priest has put it away once for all? Away, ye sons of Antichrist!

Observe also that nothing is said about sins ever coming back again. He has put sin away, there is no hint given that it will ever want putting away a second time. He has appeared and put it away finally, totally, eternally. Where, then, is the sin of his people? It is so put away that it is not possible to find it, even if it be searched for, nor can it ever return.

Moreover, not a syllable is uttered concerning any one helping the Lord Jesus to put away sin. He came to put away sin, but it is not added that others joined in the work; neither is it said that it is done if the sinner's tears should flow, or if he should feel deeply, or if he should act worthily, or if he should be obedient. Not at all, it is nakedly and boldly declared that *he hath put it away*. Now, on the cross, my dear hearer, Christ either did put all your sins away, or he did not. If he did not, you will live and die in unbelief: if he did, nothing of yours is needed to make the atonement perfect. All you have to do is to ascertain your part and lot in the great atonement. "And," saith one, "How can I ascertain my portion in it?" Thou mayst know by this one thing—Dost thou believe in Jesus? Dost thou trust him? This is the evidence that thy sin has ceased to be, and that before thou wast born Christ put it away for ever, so that thou needest not this day be bowed down about it, or go mourning and troubled as though it even now condemned thee. If thou believest, rest assured that God loved thee from before the foundations of the world. Thou art viewed in Christ Jesus as clear before the law. In the person of the only Begotten thou art accepted in the Beloved. The love of God looked on thee in Christ ages ago, before thou couldst look on it or understand it, and in the fulness of time thy sins were foreseen, and their penalty endured by thy Redeemer.

Methinks I hear then, this enquiry put, "How may I share in this blessed result of the putting away of sin?" The answer is, brethren, that the way for us to enjoy a share in it must evidently be one in which we do not, even by implication, seem to claim a part in the putting away of sin. If you think you can get a part in this gracious result by your own feelings or doings, you dishonour the perfect work of Christ, and so you make a gulf between you and Christ. The only test as to whether Christ put your sin away is this: Have you done with all idea of putting the sin away yourself? Are you willing that he should have the whole, sole, and entire glory of putting it away? Will you now trust him with your whole heart to put your sin away? Well, soul, there never was a man yet who gave up confidence in everything but Christ, and did rely unfeignedly and heartily upon Christ, but who had in that fact an assurance that Jesus loved him, and gave himself for him. "Oh," saith one, "I have done that, then, years ago." Rejoice, then, be glad, and out of love to Jesus go and perform works

of holiness, to honour him by whom thou art saved. Rejoice all thy days, and praise the name of him that hath washed thee. Do not, O ye pardoned ones, kneel down every Lord's-day, night and morning, and wail out the cry that you are "miserable sinners"! You ought not to be miserable sinners, now that you are forgiven, justified, adopted, and made one with Christ. You are sinners, but wherefore miserable? To those believers who call themselves "miserable sinners," the Lord might well reply, "You do not then believe me; have I not pardoned you, and declared that there is no condemnation to you? Is this your only gratitude? Is there no joyful thankfulness? Nothing but sullen misery?" Blessed be God, such a form of service is little suitable for believers in Jesus, though very fitting for those who trust their baptismal regeneration. Our gladsome lips have learned—

"Oh, how sweet to view the flowing
Of our Saviour's precious blood,
With divine assurance knowing
He has made our peace with God."

Sin is gone, gone for ever; go, believer, and rejoice therein.

But I think I hear another say, "O that I could know assuredly that my sin was put away. I fain would trust the Saviour, but the question is, may I trust him?" That, my friend, need not be a question; he commands thee to trust him. "Believe in the Lord Jesus Christ, and thou shalt be saved." "He that believeth and is baptised shall be saved; but he that believeth not shall be damned." Thou art threatened if thou do not believe, therefore take courage, man, and trust Christ now. "What, and having lived a sinful life up till now, if I indeed trust him will that sinful life be blotted out? Must I not at least go home and begin to read my Bible and spend a month in preparation?" Delay not, to-day if thou wilt hear his voice harden not thy heart. Trust him now. Saul of Tarsus was struck down at once, in the midst of sin, and saved. The dying thief had not to be taken down from the cross and laid up in hospital till he passed through a probation. He prayed the prayer, "Lord, remember me!" and he received the answer, "To-day shalt thou be with me in paradise." The pardon of sin is instantaneous; it is not a matter of even minutes or seconds.

"There is life in a look at the Crucified One."

One glance of thy soul's eye at a crucified Saviour, and the simple reliance of thy spirit upon him, and thou art saved beyond all risk. The Lord grant thee, by his Holy Spirit's aid, to do this to-day, and I know thou wilt go away to be amongst the dearest lovers of my Master, and among the most careful of his servants, for thou wilt love him too well to disobey him, and it will be thy joy from this time forth, even for ever, to honour him. Methinks I hear you say, "I who was the chief of sinners was met with when I least expected it by my gracious Saviour, whilst listening to the gospel, and was forgiven in a moment through a simple act of faith, and now here I am, my Lord's servant, to live and to die for him if he will but give me grace to do so." The Lord grant it, for his name's sake. Amen.

PORTION OF SCRIPTURE READ BEFORE SERMON.—Romans ix.

Metropolitan Tabernacle Pulpit.

THE GLORIOUS HEREAFTER AND OURSELVES.

A Sermon

DELIVERED ON LORD'S-DAY MORNING, JANUARY 23RD, 1870, BY

C. H. SPURGEON,

AT THE METROPOLITAN TABERNAACLE, NEWINGTON.

“Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.”—2 Corinthians v. 5.

It is a very comforting thing to be able to see the work of God in our own hearts. We can clearly enough perceive the effects of the fall, the workings of our inward corruption are always sufficiently perceptible. We have not to search long for the foul handiwork of Satan within us, for his temptations vex us day by day, and too often wound us to our hurt. The evil influences of the world are also exceedingly apparent to the eye of self-examination. It is, therefore, consoling to the highest degree when, amidst all these marrings of the vessel by the hand of evil, we can see growing traces of the Great Artist's hand still fashioning the clay upon the wheel, and undoing the mischief of his enemies. It is a sweet thing to be able to say with the apostle that God has wrought us to the grandest of all designs. When the Creator of the world puts his all-wise hand to the work of our new creation, we are favoured in the highest degree, and ought to be filled with gratitude.

It appears from the text that the apostle found the indications of the divine work in a groan. Observe, “We that are in this tabernacle do groan, being burdened.” In that groan of his burdened soul he saw the working of the eternal God, and he exclaimed, “He that hath wrought us for the selfsame thing is God.” Believers may trace the finger of God in their holy joys, when the soul, like the lark, mounts up towards heaven and carols her song of gratitude as she mounts; yet, just as surely is the Holy Spirit present in their sorrows for sin, their inward conflicts, their hungerings and thirstings after righteousness, their deep-fetched sighs, and their groanings which cannot be uttered. My brethren, so long as it is the work of God it is comparatively a small matter to us whether our hearts' utterance be song or sigh; let us be assured that it is wrought by the Spirit, and either the one or the other is a token for good. If it is but proven that “the Lord is there,” we hear a voice which saith, “It is I, be not afraid.”

Our text brings before us a great work of God with a distinct object—our being “clothed upon with our house which is from heaven;” and looking at the words minutely, we see that the one design is accomplished by three great processes. The Lord has wrought

in us *desires after* the heavenly glory. "He that hath wrought us to the selfsame thing is God." The apostle had twice over spoken of groaning after the heavenly house, and we understand him here to affirm that this groaning was wrought in him by God. Secondly, the Lord has wrought in us a *fitness for* the eternal world, for so the text may be understood. "He that has *fitted* us for" the heavenly inheritance of which the Spirit is the earnest. Then thirdly, God has given to believers, in addition to desires after and fitness for, an *earnest of* the glory to be revealed, which earnest is the Holy Ghost. Let us speak of these three things as the Holy Ghost may instruct us.

I. God's work is seen in our souls in causing us exciting, vehement DESIRES AFTER being "clothed upon with our house which is from heaven."

This earnest desire, of which the apostle has been speaking in the preceding verses, is made up of two things—a painful groaning and sense of being burdened while we are in this present life, and a supreme longing after our promised portion in the world to come. Dissatisfaction with the very idea of finding a continuing city here, amounting even to groaning, is the condition of the Christian's mind. "We look not at the things which are seen," they are not worth a glance; they are temporal, and therefore quite unfit to be the joy of an immortal spirit. The Christian is the most contented man *in* the world, but he is the least contented *with* the world. He is like a traveller in an inn, perfectly satisfied with the inn and its accommodation, considering it as an inn, but putting quite out of all consideration the idea of making it his home. He baits by the way, and is thankful, but his desires lead him ever onward towards that better country where the many mansions are prepared. The believer is like a man in a sailing vessel, well content with the good ship for what it is, and hopeful that it may bear him safely across the sea, willing to put up with all its inconveniences without complaint; but if you ask him whether he would choose to live on board in that narrow cabin, he will tell you that he longs for the time when the harbour shall be in view, and the green fields, and the happy homesteads of his native land. We, my brethren, thank God for all the appointments of providence; whether our portion be large or scant we are content because God has appointed it: yet our portion is not here, nor would we have it here if we might!

"We've no abiding city here,
Sad truth were this to be our home."

No thought would be more dreadful to us than the idea of having our portion in this life, in this dark world which refused the love of Jesus, and cast him out of its vineyard. We have desires which the whole world could not fulfil, we have insatiable yearnings which a thousand empires could not satisfy. The Creator has made us to pant and long after himself, and all the creatures put together could not delight our souls without his presence.

"Hopeless of joy in aught below,
We only long to soar,
The fulness of his love to feel,
And lose his smile no more."

In addition to this dissatisfaction, there reigns within the regenerate heart a supreme longing after the heavenly state. When believers are in their right minds, their aspirations after heaven are so forcible that they condemn death itself. When faith is weak, then the pains and the groans of dying make a black cloud of forebodings which darken the spirit, and we shrink from the thought of departing; but when we know that our Redeemer liveth, and look forward to the resurrection and to the glory to be revealed, we cry—

“Oh, if my Lord would come and meet,
My soul should stretch her wings in haste,
Fly fearless through death's iron gate,
Nor fear the terrors as she passed.”

Whatever the separation of the soul from the body may involve of pain or mystery, the believer feels that he could dare it all, to enter at once into the unfading joys of the glory-land. Sometimes the heir of heaven grows impatient of his bondage, and like a captive who, looking out of the narrow window of his prison, beholds the green fields of the unfettered earth, and marks the flashing waves of the ocean, ever free, and hears the songs of the uncaged tenants of the air, weeps as he views his narrow cell, and hears the clanking of his chains. There are times when the most patient of the Lord's banished ones feel the homesickness strong upon them. Like those beasts which we have sometimes seen in our menageries, which pace to and fro in their dens, and chafe themselves against the bars—unresting, unhappy, bursting out every now and then into fierce roarings, as though they yearned for the forest or the jungle; even so we also chafe and fret in this our prison-house, longing to be free. As by the waters of Babylon the sons of Zion sat them down and wept, even so do we. Dwelling in Kedar's tents and sojourning with Mesech, we long for the wings of a dove that we might fly away and be at rest.

“O my sweet home, Jerusalem,
Would God I were in thee!
Would God my woes were at an end,
Thy joys that I might see.”

Having thus seen that the groaning wrought in us by God is made up of dissatisfaction with this world and anxious desire for the world to come, we may profitably consider it yet a little further. What is it that makes the Christian long for heaven? What is that within him which makes him restless till he reach the better land? It is, first, *a desire for the unseen*. The carnal mind is satisfied with what the eyes can see, the hands can handle, and the taste enjoy, but the Christian has a spirit within him which has passions and appetites which the senses cannot gratify. This spirit has been created, developed, enlightened, and instructed by the Holy Ghost, and it lives in a world of unseen realities, of which unregenerate men have no knowledge. While in this sinful world and earthly body, the spirit feels like a citizen exiled from his native land; it stands upon the outmost borders of its own region, and longs to penetrate into the centre of spiritual things. Hampered with this body of clay, the spirit, which is akin to angels,

cries after liberty; it longs to see the Great Father of Spirits, to commune with the bands of the pure spirits for ever surrounding the throne of God, both angels and glorified men; it longs, in fact, to dwell in its true element. A spiritual creature, begotten from above, can never rest till it is present with the Lord. Oh! to see the things which we have heard of in metaphor and simile, to enjoy them really with our spirits, the harps, the crowns, the palms—what must it be to possess such joys? The streets of transparent gold, the river of the water of life, the glassy sea, the throne of the Great King—what must all these be? Until these joys and glories be all our own our souls will ever cry and sigh.

Moreover, the Christian spirit *pants after holiness*. He who is born again of incorruptible seed, finds his worst trouble to be sin. While he was in his natural state he loved sin, and sought pleasure in it, but now being born of God and made like to God, he hates sin, the mention of it vexes his ears, the sight of it in others causes him deep sorrow, but the presence of it in his own heart is his daily plague and burden. If he could be clean rid of sin this mortal body might not be to him a load, but because the tendencies of the animal passions are always towards evil, he longeth to be rid of this vile body, that he may be clothed upon with his house which is from heaven, from which all these passions will be expelled. Oh, to be without the tendency to sin, without the possibility to sin! What bliss the prospect affords! My brethren, if we could be placed in the meanest and most destitute condition, and yet could be perfect, we would prefer it to being sinful, even though we should reign in the palaces of kings. Our spirit, therefore, crieth after the immortal state, because sin will be for ever banished from it.

In the Christian's spirit there is also *a sighing after rest*. "There remaineth a rest for the people of God," as though God had put in us the longing for what he has prepared; we labour daily to enter into that rest. Brethren, we long for rest, but we cannot find it here. "This is not our rest." We cannot find rest even within ourselves. Wars and fightings are continuous within the regenerate spirit; the flesh lusteth against the spirit, and the spirit warreth against flesh. As long as we are here it must be so. We are in the camp of war, not in the chamber of ease. The trumpet must sound, and the clash of arms must be heard, and we must go to our watch-tower, and continue there both night and day, for we are militant as yet, and not triumphant. Our soul pines to be at rest. When shall the powers of our spirit indulge themselves to the full without the fear of falling into sin? When shall my memory recollect nothing but what will glorify God? When shall my judgment always rightly balance all events? When shall my desires be after nothing but my Lord? When shall my affections cling to nought but him? O when shall I possess the rest of the sinless, the rest of the satiated, the rest of the secure, the rest of the victorious? This longing for rest helps to inflame the Christian's desires for the house not made with hands.

This divinely-wrought desire is made up of another element, namely, *a thirst for communion with God*. Here, at the nearest, our state is described as being "absent from the Lord." We do enjoy fellowship with God, for "Truly our fellowship is with the Father and with

his Son Jesus Christ," but it is remote and dark. "We see through a glass darkly," and not as yet face to face. We have the smell of his garments from afar, and they are perfumed with myrrh, and aloes, and cassia, but as yet the King is in his ivory palaces, and the gate of pearl is between us and him. O that we could come at him! O that he would even now embrace us, and kiss us with the kisses of his mouth! The more the heart loves Christ, the more it longs for the greatest possible nearness to him. Separation is very painful to a bride whose heart is burning for the bridegroom's presence; and such are we, longing to hear the most sweet voice of our Spouse and to see the countenance which is as Lebanon, excellent as the cedars. For a saved soul to long to be where its Saviour is, is no unnatural desire! To be with him is far better than earth's best, and it would be strange if we did not long for it. God, then, hath wrought in us this in all its forms, he has made us to dread the thought of having our portion in this life, he has created in us a supreme longing for our heavenly home, has taught us to value unseen and eternal things, to pant after holiness, to sigh after sinless rest, and to yearn after closer fellowship with God in Christ Jesus.

My brethren, if you have felt a desire such as I have described, give the glory of it to God; bless and love the Holy Spirit who hath wrought this selfsame thing in you, and ask him to make the desires yet more vehement, for they are to his glory.

Bear with a word in praise of this God-wrought groaning. This desire after the world to come is above ordinary nature. All flesh is grass, and the grass loves to strike its root deep into the earth; it has no tendrils with which to clasp the stars. Man by nature would be content to abide on earth for ever. If you long for a holy and spiritual state, your desire is not of nature's creation. God has wrought it in you. Yea, I will venture to say that the desire for heaven is contrary to nature; for as there is an inertia in matter which makes it indisposed to move, so is there in human nature an indisposition to leave the present for the future. Like the limpet, we stick to the rock on which we crawl. We cling to earth like the ivy to the wall. We are afraid to set sail upon that unknown sea of eternity, and therefore shiver on the shore. We dread to leave "the warm precincts of this house of clay," and hovel as this body is, we count it dear. It is the Lord who forbids our lying among the pots, and gives us the wings of a dove to mount aloft. As soon would a clod seek the sun as a soul seek its God, if a miracle of grace were not wrought upon it.

While they are contrary to the old nature, such aspirations *prove the existence of the new nature*. You may be quite sure that you have the nature of God in you if you are pining after God; and if your longings are of a spiritual kind, depend upon it you are a spiritual man. It is not in the animal to sigh after mental enjoyments, neither is it in the mere carnal man to sigh after heavenly things. What your desires are, that your soul is. If you are really insatiably hungering after holiness and after God, there is within you that which is like to God, that which is essentially holy, there is indeed a work of the Holy Ghost within your hearts.

I shall detain you awhile to notice the means by which the Holy Spirit quickens these desires within our spirits. This desire after a portion in the unseen world is first infused in us by *regeneration*. Regeneration begets in us a spiritual nature, and the spiritual nature brings with it its own longings and desires; these longings and desires are after perfection and God. Imagine an angel imprisoned in a stable: it is perfectly certain that it would be discontented with the place where the horned oxen lay. If it felt that the divine will commanded it to tarry there for awhile, I doubt not that the bright visitant would contentedly put up with the confinement; but if it had liberty to leave the society of beasts, how gladly would the bright spirit ascend to its native place! Yes, heaven is the place for angels, the true abode of holy spirits; and we, too, since our spiritual nature is born from above, long to be there, nor shall we be content until we are.

These desires are further assisted by *instruction*. The more the Holy Ghost teaches us of the world to come the more we long for it. If a child had lived in a mine it might be contented with the glimmer of candle light; but if it should hear of the sun and the green fields, and the stars, you may depend upon it the child would not be happy until it could ascend the shaft and behold for itself the brightness of which it had heard; and as the Holy Ghost reveals to us the world to come we feel longings within us, mysterious but mighty, and we sigh and cry to be away where Jesus is.

These desires are further increased by *sanctified afflictions*. Thorns in our nest make us take to our wings; the embittering of this cup makes us earnestly desire to drink of the new wine of the kingdom. We are very much like our poor, who would stay at home in England and put up with their lot, hard though it be; but when at last there comes a worse distress than usual, then straightway they talk of emigrating to those fair and boundless fields across the Atlantic, where a kindred nation will welcome them with joy. So here we are in our poverty, and we make the best of it we can; but a sharp distress wounds our spirit, and then we say we will away to Canaan, to the land that floweth with milk and honey, for there we shall suffer no distress, neither shall our spirits hunger any more.

Heavenly desires are still further inflamed by *communion with Christ*. The sweets as well as the bitters may be made to increase our longings after the world to come. When a man has once known what fellowship with Jesus is then he pines to enjoy it for ever; like the Gauls on this side the Alps who, when they had once drank the Italian wines, said one to another, "It must be a fair land where they grow such wine as this, come, brethren, let us draw our swords and cross the Alps and take the vineyards for ourselves." Thus does the love of Jesus set us longing to be with him.

" Since I have tasted of the grapes,
I oft times long to go
Where my dear Lord the vineyard keeps,
And all the clusters grow."

Communion with Christ sharpens the edge of our desire for heaven.

And so, to close this vein of thought, does *elevation of soul*. The

more we are sanctified and lifted above the grossness of earthliness into conformity with Jesus, the more we long for the world to come. A peasant at the plough is quite content to mix with his fellow labourers, but suppose he forms a passion for the study of the stars, feels a poet's frenzy, or develops mathematical powers, or learns the science of flowers, or in any way discovers the treasure hidden in the field of learning, he will be sure to be uneasy in ignorance, and will pine for books and education. He dreams of schools, and colleges, and libraries. His fellow ploughmen laugh at him, and count him but a fool. If they have enough to eat and drink and clothe themselves, they are content therein, but he has wants for which the village has neither sympathy nor supply. His elevation of mind has brought with it groanings, to which, had he grovelled like his fellows, he would have been a stranger. So is it with the regenerated man, in proportion as he is elevated by the Holy Spirit by growth in grace. The higher he rises the more he longs to rise. To him that hath it is given, and he desireth to have in abundance; with a sacred covetousness he panteth after yet higher degrees of grace, and after glory itself.

Thus have I opened up to you the desire which the Holy Spirit works in us. "He that hath wrought us for the selfsame thing is God."

II. Our second subject of discourse is THE FITNESS FOR HEAVEN which is wrought in us.

Calvin's interpretation of the text is, "He that hath fitted us for the selfsame thing is God." Ah! how true is this. There is no fitness whatever in man by nature for communion with his God; it must be a divine work within him. The Father works in us fitness for heaven by separating us in the everlasting decree to be his own. Heaven is the place of God's own abode; we must be God's own people to be fit to be there. He fits us by adopting us into his family, by justifying us through the righteousness of Jesus Christ, by preserving us by his power. The Son of God has an equal share in the working of this fitness; he fits us by blotting out our iniquities, and by transferring to us his righteousness, by taking us into marriage union with himself. The Holy Spirit also, for ever to be blessed, hath his share in this work. It is he who first infuses the new nature, he who gives us spiritual food for the new nature, giving us to feed upon the flesh and blood of Christ; he who instructs and develops that new nature, and through the blood of Jesus makes the man meet to be a partaker of the inheritance of the saints in light. Glory be unto the Father, and to the Son, and to the Holy Ghost, who thus in blessed union hath "wrought us for the selfsame thing."

Now, let me describe with great brevity the work of the Holy Spirit in preparing us for glory. As we have already hinted—and we must necessarily traverse much the same ground—fitness for heaven, as wrought in us by the Spirit, consists, first, in the possession of a spiritual nature. Heaven is pre-eminently a spiritual region, and those who have no nature begotten from above would not by any possibility be able to enjoy the bliss of heaven. They would be quite out of their element. It could not be a heaven to them. A bee in a garden in the midst of the flowers is at home, and gathers honey from all their cups and

bells; but open the gate and admit a swine, and it sees no beauty in lilies and roses, and gillyflowers; and therefore it proceeds to root, and tear, and spoil in all directions. Such would an unregenerate man be in heaven. While holy saints shall find bliss in everything in the paradise of God, an ungodly sinner would be at war with everything in that holy region.

Fitness for heaven lies much in a holy nature. Now, a love of heaven is as contrary to fallen humanity as light to darkness. Do you not feel it so? Left to yourselves, O saints of God, do you not know that you would go back to Egypt? Do you not feel that the old nature lusts after evil? Well, then, as you cannot possibly inherit heaven unless you delight in holiness, you owe this fitness for the perfect state to the Holy Spirit. Fitness for heaven lies in a capacity to delight in God. I have always loved that first question and answer in the Assembly's Catechism, "What is the chief end of man? The chief end of man is to glorify God and to enjoy him for ever." Not to enjoy yourself for ever, not even to enjoy the harps of gold and the angelic society, and the feasts of the beatified, but to enjoy God for ever. Now, if a man has as yet no delight in God, and takes no solace in thoughts of him, he has no fitness for heaven, and cannot get there; but if you delight in God it is God that hath "wrought you to this selfsame thing."

Fitness for heaven will lie very much in love to the saints. Those who do not love the people of God on earth, would find their company very irksome for ever. Here the unrighteous can manage to endure the company of the godly, because it can be diluted with an admixture of graceless men, but up there the people shall be all righteous, and their conversation shall be all of Christ and of things divine; such society and such converse would be weariness itself to godless hearts. My hearer, if you delight in the company of the saints, and if the more spiritual their conversation the more you enjoy it, then you have been wrought to this selfsame thing by the work of the Holy Ghost in your soul, and you may bless the Lord for it.

Joy in service is another sweet preparation for heaven. Heaven is sinless service. They serve God day and night in his temple, service without weariness, service without imperfection, service without cessation. Now do you delight to serve God? If so, you have a fitness for heaven evidently; but as you once abhorred that service, and were the bondslave of the Prince of Darkness, if you now long and wish to glorify your God, you have been wrought thereto by the Holy Spirit's power.

Conformity to Christ Jesus, again, is another preparation for heaven. Much of heaven consists in being like Christ. It is the very object of divine grace that we should be conformed to his image, that he should be the firstborn among many brethren. Now, if you are growing by

his grace somewhat like Christ, if you desire to be like him, imitating his tender, loving, brave, prayerful, obedient, self-sacrificing spirit, you have some fitness for the skies; but that fitness was not there by nature; you were once as unlike Christ as possible. God hath wrought all this in you.

I am afraid that I go from one point to another rather too rapidly, but the gist of it all is this. Heaven is the world of spirits, the land of holiness, the house of God, and if we have any capacity for the enjoyment of heaven, it has been wrought in us by God. The unfitness of unrenewed souls for heaven, may be illustrated by the incapacity of certain uneducated and coarse-minded persons for elevated thoughts and intellectual pursuits. When a little child, I lived some years in my grandfather's house. In his garden there was a fine old hedge of yew of considerable length, which was clipped and trimmed till it made quite a wall of verdure. Behind it was a wide grass walk, which looked upon the fields, the grass was kept mown, so as to make pleasant walking. Here, ever since the old Puritanic chapel was built, godly divines had walked and prayed and meditated. My grandfather was wont to use it as his study. Up and down it he would walk when preparing his sermons, and always on Sabbath-days when it was fair, he had half an hour there before preaching. To me it seemed to be a perfect paradise, and being forbidden to stay there when grandfather was meditating, I viewed it with no small degree of awe. I love to think of the green and quiet walk at this moment; but I was once shocked and even horrified by hearing a farming man remark concerning this *sanctum sanctorum*, "It' ud grow a many 'tatures if it wor ploughed up." What cared he for holy memories? What were meditation and contemplation to him? Is it not the chief end of man to grow potatoes and eat them? Such, on a larger scale, would be an unconverted man's estimate of joys so elevated and refined as those of heaven. Alphonse Karr tells a story of a servant-man who asked his master to be allowed to leave his cottage and sleep over the stable. What was the matter with his cottage? "Why, sir, the nightingales all around the cottage make such a 'jug, jug, jug' at night, that I cannot bear them." A man with a musical ear would be charmed with the nightingales' song, but here was a man without a musical soul who found the sweetest notes a nuisance. This is a feeble image of the incapacity of unregenerate man for the enjoyments of the world to come, and as he is incapable of enjoying them, so is he incapable of longing for them. But if you and I have grown out of all taste for the things of sin and time, and are sighing for holy, godly joys, we have therein an evidence that God has wrought in us by his grace, and will continue to do so till we are made perfect and immortal.

III. The text informs us that in addition to working in us desires and

fitness for glory, the Lord has graciously given to us an **EARNEST OF glory.**

An earnest, as you all know, is unlike a pledge, in some respects. A pledge has to be returned when the matter which it ensures is obtained: but an earnest is a part of the thing itself. A man has so much wage to take on Saturday night, he receives a part of it in the middle of the week, it is an earnest of the full payment—a part of the payment itself. So the Holy Spirit is a part of heaven itself. The work of the Holy Spirit in the soul is the bud of heaven. Grace is not a thing which will be taken away from us when we enter glory, but which will develop into glory. Grace will not be withdrawn as though it had answered its purpose, but will be matured into glory. What is meant by the Holy Spirit being given to us as an earnest? I believe it signifies, first, that the very dwelling of the Holy Ghost within our soul is the earnest of heaven. My brethren, if God himself condescends to make these bodies his temples, is not this akin to heaven's honours? Only put away sin, and the indwelling of the Holy Ghost would make even this earthly state to be heavenly to us. O my brethren, ye little know what a weight of glory is contained in the indwelling of the Holy Spirit. If you did but know it and believe in it always, the sorrows of this life would become trivial, and as for the frowns of men you would deride them. God dwelleth in you. You walk among the sons of men unknown and despised, yet as angels see you you are the objects of their wonder. Rejoice that in this, then, you have an earnest of heaven.

But everything the Holy Spirit works in us is an earnest of heaven. When the Holy Ghost brings to us the joys of hope, this is an earnest. While singing some glowing hymn touching the New Jerusalem, our spirit shakes off all her doubts and fears, and anticipates her everlasting heritage. When we enjoy the full assurance of faith, and read our title clear to mansions in the skies, when faith, looking simply to the finished work of Christ, knows whom she has believed, and is persuaded that he is able to keep that which she has committed to him, this is an earnest of heaven. Is not heaven security, confidence, peace? The security, confidence, peace which spring from faith in Jesus Christ, are part and parcel of the heaven of the blessed. Heaven is the place of victory, and, my dear friends, when we are victorious over sin, when the Holy Spirit enables us to overcome some propensity, to get down our anger, to crush our pride, to mortify the flesh with its affections and lusts, then in that conscious victory over sin, we enjoy an earnest of the triumph of heaven. And once more, when the Holy Spirit gives us to enjoy fellowship with Jesus Christ, and with one another, when in the breaking of bread we feel the union which exists between Christ and his members, we have a foretaste of the fellowship of heaven. Do not

say then, that you know nothing of what heaven is. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him," but "He hath revealed them unto us by his Spirit." Spiritual natures do know what heaven is, in the sense of knowing from the drop what the river must be like, of understanding from the beam what the sun must be. Its fulness you cannot measure, its depth you cannot fathom, its unutterable bliss you cannot tell; but still you know of what character the glory will be, you know that pure are the joys of the blessed, and all their dwellings peace, you know that fellowship with Christ and with holy spirits makes up much of heaven, and you know this because the earnest of the Spirit is a part and parcel of the thing itself.

I conclude with a practical remark or two. If these things be so, what emotions are most fitting for us? Answer: first, O believers in Jesus, *be thankful*, overflow with thankfulness. Remember these things are not your own productions, no flowers of your own garden, but they have been planted in your soul by another hand, and watered by a superior power. Give all the glory to his holy name, for to him all the glory belongs. Not a good desire in you was self-originated, no part of your fitness for paradise was self-formed. Grace hath done it, grace hath done it all. Adore and bless the Holy Spirit who hath wrought all your works in you, for you are "His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Be ye thankful. As the birds created to sing, pour out their song; as the flowers, the handiwork of God, load the air with their perfume; so sing you, and let your lives be all fragrant with gratitude to him who has wrought you to the selfsame thing.

Another emotion we ought all to feel who have this wrought in us is that of *reverence*. When a scholar knows that all he has learned has been taught him by his master, he looks up from his master's feet into his master's face with respectful reverence and esteem. O reverence the Holy Ghost. Let us in our public ministry and in our private meditations always stand in awe of him. I am afraid we too much forget him, let us reverence him especially by obedience to his faintest monitions. As the leaves of the aspen tremble to the faintest breath of the wind, so may we tremble to the faintest breath of God's Holy Spirit. Let us prize the word because he wrote it; let us love the ordinances because he puts life and power into them. Let us love his indwelling, and never grieve him lest he hide his face from us. "He that hath wrought us to the selfsame thing is God." Vex not his Spirit, but anxiously ask that he would continue his work, and complete it in righteousness.

Lastly, our heart ought to feel great *confidence* this morning. If the good thing had 'been wrought by ourselves, we might be sure that it

would fail before long. Nothing of mortal man was ever perfect. But if he that hath begun the good work be God, there is no fear that he will forsake or leave his work undone. They shall never say of him, "He began to build and was not able to finish." No war of his was ever undertaken and then given up because he had not counted the cost. God has begun, God will complete. His promise is "Yea and amen," and never was forfeited yet. Therefore let us be well assured, and let our hearts be glad.

Dear hearers, the unhappy thing about this is that there are so many who have no desires for the blessed hereafter, no fitness for it, no earnest of it. Ah, then, the prophecies that are within you, what do they foretell? No yearning for heaven, does not that foretell that there is no heaven for you? No fitness for the presence of God; what does that say? Why, that in the presence of God you shall not rest. Earnest of the Spirit! Why, you almost laugh at the idea. Ah, then, no earnest is a proof that there is no reward for you. But what then? Will you be annihilated? Will you pass out of this existence and cease to be? Dark as were that prospect, ay, dark as midnight, yet were it brighter than the fate which the word of God allots you. There will be darkness, but you shall live in it; there will be death, but in it you must ceaselessly exist; for if the righteous be promised "life eternal," it is also written, "these shall go away into everlasting punishment." God save you from such woe by leading you to trust the Saviour. Then you will confess with us, "He that hath wrought us for the selfsame thing is God," and unto God be the glory. Amen.

PORTIONS OF SCRIPTURE READ BEFORE SERMON—Psalm lxxiii., and
2 Corinthians iv. 16; v. 9.

WE have received a number of letters asking to have our article on the Church of England and the Sects printed as a tract. Friends are informed that our publishers have issued it in that form. Price One Halfpenny.

Metropolitan Tabernacle Pulpit.

METHOD AND MUSIC, OR THE ART OF HOLY
AND HAPPY LIVING.

A Sermon

DELIVERED ON LORD'S-DAY MORNING, JANUARY 30TH, 1870, BY

C. H. SPURGEON,

AT THE METROPOLITAN TABERNACLE, NEWINGTON.

"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."—Colossians iii. 17.

It is always an advantage to have the laws of a kingdom as concise as possible. No one will ever be able to tell how much of litigation and consequent calamity has been caused in this country by the confused condition of our laws. When Napoleon issued his celebrated "Code Napoleon," which is an admirable summary of French law, he conferred upon the empire one of the greatest boons, and proved himself a wise ruler. We want law to be put into such a form that it can be understood, and that its application to divers cases can be discovered at once. In the great moral government of God we have no room to complain in this matter; the precepts of holiness are few and comprehensive. First of all, the whole of morality was summed up in ten commands, and written upon two tables; then, as if this were not concise enough, we have the whole law summarised in two commands, "Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself;" and even this is brought into shorter compass still, for that one word "love" is the essence of all divine law. We, as Christians, find in the text an instance of the terseness, brevity, and clearness of divine precepts. We have here a law applicable to every believer—to every action, word, and thought, in every place, under all circumstances; and yet this comprehensive command is expressed in very few words. It is a great advantage to the mechanic to be able to carry with him in a small compass his square or rule, by which he can adjust his materials, discover his errors, design correctly, and estimate his work when finished. Without such a rule, he would be quite at a loss; with it he is ready for work. We have before us a compendious rule of life, a standard of morals, a guide to holiness, which we may carry in our memories without the slightest difficulty; and which, if we have but the will to use it, will be found never to fail us on any occasion. As the mariner's compass or the pole-star to the mariner, so may the text be to us. Here is an infallible directory as to the way of holiness; a judge whose decisions in the matter of righteousness and truth none need distrust.

No. 913.

Read the text over, and then I shall ask you to observe the points in it. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Observe, first, *holy walking described*; in the second part of the verse note *holy music prescribed*; and to enforce the whole text bear with me patiently till we close with the third head, which will be *holy motive inscribed*—inscribed, I trust, upon all our hearts.

I. HOLY WALKING DESCRIBED. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus."

This rule is not applicable to every person here present; it can only be practised by the regenerate. You must be in Christ before you can do anything in Christ's name. Until your nature is renewed, until you have submitted yourselves unto the righteousness of Christ, until Christ is formed in you the hope of glory, you are not capable of walking after this high and hallowed fashion. "Ye must be born again." The precept demanding your immediate attention is not the precept of this text but another; the words of Peter, in the Acts of the Apostles, are for you, "Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost;" or this, "Believe in the Lord Jesus Christ, and thou shalt be saved." You must begin at the beginning. It will but mislead you if I exhort you to walk as believers before you have received the inner life. The root must be changed before the fruit can be bettered. You need a radical change, my unconverted hearer, and you must have it or perish everlastingly. Do not imagine that any imitation of Christian manners will save you: do not conceive that hanging upon your lifeless branches the semblance of fruits will transform you into a tree of righteousness, the planting of the Lord. Oh! no, the sap within you must be changed, the life of God must be infused into your soul, you must be made one with Christ, or you cannot serve him. This precept, belongs, therefore, to none of you who have not believed in Christ Jesus, but it belongs to all of you, without exception, who are named by the name of Jesus Christ in truth and sincerity; to all of you who have submitted yourselves to his government, and are trusting in him for salvation. You will listen, I trust, and give earnest heed to this message from your Beloved.

What then meaneth this, that we are to do everything both in word and deed in the name of the Lord Jesus? Answer: there are six points in which this precept requires reverent care. First, do all *through the office and name of Christ as Mediator*. You as a Christian are bound to offer daily praise: you should often lift up your heart in grateful songs and psalms to God, but see to it that you do all this work of praise in the name of the Lord Jesus. No praise of yours can be sweet with God except it be presented through your great High Priest. Bring therefore your gift of thankfulness to this altar which sanctifieth the giver and the gift, and ever bless God through Jesus Christ. You are also to abound in prayer: it is your vital breath. You cannot flourish as a Christian unless you constantly draw near to God in supplication, but your supplications must always be presented through the name of Jesus Christ. His name gives prevalence to prayer: it is not so much your earnestness or sincerity, as his precious blood, that

speaks in the ears of God and intercedes for you. Pray ever then with your eye upon the finished propitiation and the living Intercessor; ever plead the merit of Immanuel, and heaven's gate shall open to you. In addition to your prayers and praises, you are bound to serve him according to the abilities entrusted to you in teaching the ignorant the way of salvation, in bringing in the unconverted, and in edifying the saints; but remember that your service to God in these respects can only be acceptable as you present it through the name of Jesus Christ. The hand of the Crucified One must offer for you the sweet cane which you have bought with money, and the fat of all your sacrifices. If you could give to God all the wealth that you possess, all the time of your mortal existence, all the talents with which you have been endowed, if you could do this henceforth without a failure, yet if you did not present the offering through Jesus Christ it would be as though you had done nothing; your burnt offerings and whole burnt offerings would have no acceptance with Jehovah, for your sinful nature pollutes them all. How necessary it is then that we should often pause in our holy work, and say, "I am doing this for God, but am I presenting it in the appointed way? If I see aught of merit in what I am doing, I am acting contrary to the gospel rule, and I shall be rejected. I must bring all my work to the High Priest of my profession and offer it through him."

Th' iniquity of all our holy things
Is cleansed by his blood, which covers all,
And adds a rich perfume divinely sweet,
Winning acceptance at the throne of God
For broken prayers, and faulty songs, and e'en
For service marr'd with sad infirmities.

Take heed, dear hearer, that thou see the blood sprinkled on thy service for God. Almost all things under the law were sanctified by blood, but all things under the gospel, without exception, must be thus made sweet to God. The atoning sacrifice, the prevalent intercession of the one appointed Mediator, Christ Jesus, must be constantly before our minds in all that we attempt to do for our Lord God. Let us never forget this lest we fail utterly.

A second meaning of this precept is, "Do all *under the authority of the Lord Jesus as your King*." Say of such-and-such a doubtful or evil action, "This I cannot do; I could not feel that I was authorised to do it by any precept or example of my Lord and Saviour Jesus Christ. This I cannot do, for I should be stepping aside from the allegiance which I owe to him: therefore this I will not do, be the consequences what they may of loss or of suffering. I am not authorised by Christ to follow this course, neither will I, come fair, come foul." On the other hand, when the act is allowed in Scripture, and only forbidden by the traditions of men, you may safely say, "This I feel that I may do. I see my Master has laid down no restriction, therefore I will submit to no human tradition or regulation. The commands which will-worship would inflict upon me I cast to the wind, for superfluities of pretended holiness are but superfluities of naughtiness." When positive duty is concerned, your language will be, "This action I find that I must do, for I see an

express command for it; therefore it shall be done; be it difficult, it shall be achieved; be it impossible, I will wait on him who enableth faith to remove mountains." O that every Christian were altogether and evermore obedient to heavenly rule. As the planet revolves undeviatingly in its orbit, because with the law imposed upon it there has come forth a constraining and impelling force, so may we also ~~peruse~~ pursue our course of duty, because we have not only heard the divine precept, but feel the sacred energy of the Holy Spirit leading us in the prescribed path. Brethren, how safe we feel, and how happy in our consciences, if we are certain that we have the authority of the Great King for all our actions! The business of a Christian upon earth is not an independent one; he is not acting on his own account, but he is a steward for Christ. What if I compare him to a commission agent who is sent abroad by his firm with full powers from his employer to transact business for the house which he represents! He is not to trade for himself, but he agrees to do all in the name of the firm which commissions him. He receives his instructions, and all he has to do is to carry them out, his whole time and talent being by express agreement at the absolute disposal of his employers. Now, if this man shall lend himself to an opposition firm, or trade on his own account, he is not true to his engagements, and he has to bear the responsibility of his acts; but so long as he acts for his firm, and does his best, his course is an easy and safe one. If he follows the instructions of his principals he is eased of all responsibility. Should his trade be profitable or otherwise, he need not be vexed with anxieties, provided he has diligently followed the commands received from home. His acts are authorised from head-quarters, and they are, therefore, safe for him; he falls back on his principals who gave him the commands, and in whose name he acted. Now if we serve ourselves or the world, we must take the consequences of our unfaithfulness, but if we honestly serve the Lord all is clear. When a Christian can say concerning any course of conduct, "I am bidden to do this by Christ Jesus my Lord, I can find chapter and verse to authorise my acts;" when he can feel that he is working for Christ, and not for himself, with a single eye to the glory of God, and not with sinister aims and selfish motives, then he treads as on a rock, and defies the censures of his enemies. Let us, then, take good heed to our Lord's words, and walk carefully in his commands, for then his authority protects us, and every tongue that rises against us in judgment we shall condemn.

This rule of acting under the authority of Christ is applicable in an emphatic sense to those who are called to special service in the kingdom of Christ. Every man is called to do all the good he can, but some men are set apart to labour in peculiar departments of Christian work, and these should be doubly careful to do all in their Master's name. If a man were sinking through the rotten ice, any one of us would be authorised to do all we could to save him, but the iceman, who is appointed on purpose that he may save life, has a peculiar authority for anything that he takes upon himself to do in the way of rescuing the drowning, for he has the name of the Royal Humane Society at his back. If a ship were stranded and breaking up, and the crew were ready to perish, we are all of us authorised to do all we can to

save the shipwrecked, but the men who belong to the lifeboat's appointed crew have a right to come to the fore and take the oars and put out to sea. They are authorised to lead the way in daring and danger. So, my brethren, those of you who have felt the divine call within you, the sacred impulse which compels you to devote yourself to the salvation of your fellow men, you may do it boldly and without apology. Your authority is from Christ, for the Holy Spirit has set you apart for the work. Let no man hinder or dispirit you. Press forward to the front rank in self-denying labour. Call it not impertinence, O ye carping critics, it is but holy courage which brings earnest hearts to the fore. Push to the very front, ye men of God, filled with daring and self-sacrifice, for if others should impute your zeal to evil motives, the Lord who reads the heart understands you, and having given you a commission he will not fail to vindicate his faithful servants.

A third sense of the text is important. We should do all *under the sanction of the Lord Jesus as our exemplar*. It is an admirable course for us all to pursue, if when we find ourselves in circumstances of perplexity we ask ourselves the question, "What would Jesus Christ have done if he were in my circumstances?" The answer to that question is the solution of your difficulty. Whatever he would have done it will be safe enough for you to do. It is certain that he would not have been unbelieving; equally certain that he would not have done a wrong thing to deliver himself; we are also sure that he would not have been impatient, rebellious, or despairing, nor would he have grown wrathful or morose. Well then, I know what I must *not* be, it may be possible to learn my positive as well as my negative behaviour from the same guide. I shall be able to discover by turning over the pages of the evangelists some portion of the Saviour's life very like my own; what he was in that situation I must ask grace that I may be, and I shall certainly be led in the path of wisdom. The royal rule for a Christian is not what is fashionable, for we are not to be conformed to this world; not what is gainful, for the pursuit of gain would lead us to run greedily in the way of Balaam for reward; not that which is generally prescribed in society, for full often the prescriptions of society are antagonistic to the teachings of Christ; not even the conduct of professors, for too many even among them walk as Paul tells us even weeping, as the enemies of the cross of Christ. Alas! my brethren, the current holiness of the church falls far below the scriptural standard; neither are the common rules of action among professors such as we could safely follow. A safe example is to be found nowhere but in the life of Jesus Christ himself; even the holiest of men are only to be followed so far as they follow Christ, but no further. My brethren, how calm will your hearts be, how serenely will you face your afflictions if you can feel, "I have done nothing but what my Master did before me; I have sought to tread in the footprints of his pilgrimage!" Why, you must be safe, you must be accepted if you do as Jesus did; for never can Christ's example lead a simple soul astray.

'Tis always safe for souls to follow on
Where Christ their holy Shepherd leads the way.

Furthermore, as we are to do all through the office of Christ as Mediator, within the authority of Christ as King, under the sanction of Christ as Exemplar, so we should do everything *to the glory of the Lord Jesus as our Lord and God*. When the Spanish mariners were traversing the seas upon voyages of discovery, they never touched upon new land, whether an insignificant island or a part of the main continent, without at once setting up the standard of Ferdinand and Isabella, and taking possession of the soil in the name of their Catholic Majesties of Spain. Wherever the Christian goes, his first thought should be to take possession of all hearts in the name of the Lord Jesus, consecrating all opportunities and influences to the Redeemer's service. Such common things as eating and drinking become by the giving of devout thanks consecrated to Christ's name. There is no action which is lawful, however common-place it may be but may be sanctified by the word of God and prayer. If the intense desire of our spirit shall be that we may glorify God as long as we are in this body, we shall find ways and means of accomplishing our object, and the Holy Spirit will help our infirmities. My dear brethren, our soul's desires should be always true to Christ, most chastely faithful so as not to tolerate any carnal motive or self-seeking. How easily do we give place to self-glorification! How almost insensibly do we expect to receive honour of men! It is very hard to keep ourselves clear of self-seeking under some form or other, for even self-denial may be used with an object which is the reverse of self-denial. The old philosopher seeing a fop in fine apparel, pointed at him, and said, "that's pride," but he was equally right when seeing certain Spartans who affected to dress meanly, he said, "and that's pride." Pride often stands in the doorway, but it can as readily hide in the corner. There is a pride of self-sacrifice and a pride of apparent humility, which is everyway as haughty as vainglory itself. Dear friends, we must live for Christ, cost us what it may of watchfulness; we must not fail here. We dare not live for a party, or a sect, or even altogether for any one church, however dear to us, for Jesus' sake. We may live for the truth, but only because God is glorified thereby. First and last, midst and everywhere, the constraining thought of Christian life should be "all for Jesus."

All for the Master, all without reserve,
All to the utmost of our manhood's might;
Each pulse, each throb of heart and thrill of nerve,
Each hour of busy day and silent night.

Beloved, it is delightful to know that Christ is all mine, and I am all Christ's. It is a holy aspiration to desire to enjoy as much of Christ as our nature can receive, and then to exhibit as much of Christ as grace can enable us to reveal. "Everything for Jesus;" "Christ all and in all Christ," let these be the mottoes of every believer. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus," aiming ever at his glory.

The fifth point is, do all *in the strength of the Lord Jesus as your helper*. With him is the residue of the Spirit; and the Spirit of God is the believer's power. "Without me ye can do nothing," saith our

Lord, and we know the truth of that saying by unwise attempts which have ended in mournful failures ; but let us in future remember this truth practically. Never let us commence a work without seeking strength from on high. We go about Christian service very often as though we felt ourselves quite up to the mark for it ; we pray without asking the preparation of the heart from God ; we sing—ah ! my brethren, how universally is it so—without at all entreating the Holy Spirit to quicken our praises ; and I fear some of us must confess sorrowfully that we preach at times as though the preaching were to be our work and not the work of the Holy Ghost through us. Do not you, as hearers, too often listen to the word as if the mere hearing of it would do you good, or as if the speech of such-and-such a man would be certainly blest to you, instead of waiting upon God beforehand that your going up to the assembly might be profitable to your souls ? Do all in the Master's strength, and how differently everything will be done ! Acknowledge all the time you are at your work that your strength comes from the Lord alone. Never let the thought cross your mind that you as an experienced Christian have a fitness for the work peculiarly your own, so that you can dispense with prayers for divine aid, so necessary to the young ; never imagine that because through long years you have performed a service with acceptance you can therefore now do it without renewed help. This is the way by which we sink into routine, degenerate into religious automata, and become like formalists and hypocrites. This is the way in which the power of God and the vitality of godliness are rendered so rare in the churches. If we do not feel conscious day by day of abiding weakness and consequent need of fresh strength from the Most High, we shall soon cease to be full of grace. Write this upon the tablets of your heart, "All my fresh springs are in thee," and from this day forward in word and deed do all in the name of the Lord Jesus ; deriving all your spiritual energy from him.

Sixthly, we should do all in the name of the Lord Jesus, for *he should be the element in which we live*. It is said of the modern Greeks that whatever may be their faults mentally, they are faultless physically, for you never saw a Greek peasant in an ungraceful attitude, however much he might be off his guard and unconscious of your gaze. Gracefulness is a part of the Greek nature. So let the Lord Jesus Christ be so woven and intertwined into your very self, that you cannot be otherwise than Christlike under any circumstances. Lord, grant us this. It would be a glorious thing to be saturated through and through with the spirit of Christ, so as to live Christ evermore. That eminent ornithologist, M. Audubon, who produced accurate drawings and descriptions of all the birds of the American Continent, made the perfection of that work the one object of his life. In order to achieve this he had to earn his own living by painting portraits, and other labours ; he had to traverse frozen seas, forests, canebrakes, jungles, prairies, mountains, swollen rivers, and pestilential bogs. He exposed himself to perils of every sort, and underwent hardships of every kind. Now, whatever Audubon was doing, he was fighting his way towards his one object, the production of his history of American birds. Whether he was painting a lady's portrait, paddling a canoe,

... of a man of letters, and his one grief was his ill-health. He was very anxious that I should be able to carry my name amongst the scholars of the day, and he encouraged a complete orthodoxy, which he himself did not believe in, and secured his whole life. He would not let me write for him, he gave himself wholly to it. The only way in which he could make Christ his element. And that is one thing he has failed to do this one thing. - That I may find my way with joy, that I may deliver my testimony for Christ, that I may glorify God whether I live or die."

We have thus seen what it is to do all in the name of the Lord Jesus; let us stop a moment to remind you that this text administers a severe rebuke to many professed Christians. *Too many church-members do nothing in Christ's name.* Since the day when they were baptized into the name of the Father, and of the Son, and of the Holy Ghost, they have done nothing else in that name. Ah, hypocrites! ah, hypocrites! God have mercy upon you! Alas, how many others do but very little in Christ's name! I noted in a letter, by a certain pastor, not I think given to speak severely, this remark—that he did not think in his own church one in three of the members were doing anything for Christ. I could not speak so sorrowfully as that concerning you; but I much fear that a large proportion of the strength of this church is not used for the Lord. I believe that there is more used here than in almost any other church, but still there is a great deal of waste steam, a great deal of buried talent, and thereby Jesus is defrauded. I noticed in an American paper an observation made concerning the Baptist churches of North Carolina. A man acquainted with them said, “There are a hundred thousand members reported in the various associations, there are a hundred thousand baptised persons, and seventy-five thousand of them are only ‘baptised dead heads.’” It is an American term, but I am afraid we shall have to import it, for it is frightfully true that numbers of professors are just so many “baptised dead heads.” They are of no use; they are not working—they are perhaps grumbling—the only sign of life they have; but they are neither giving of their substance nor laying out any other talents in the cause of Christ. If there be any such present, I pray that this text may be a thorn in your side, and act as a spur to you; and may you henceforth do all that lies in your power in the name of the Lord Jesus.

The text also rebukes those Christians who do much in the name of some eminent Christian man. I shall not censure any particular denomination, but if the truth censures them, let them hear it. When George Whittfield refused to form a new sect, and said, "Let my name perish, and let Christ's name last for ever," he acted as his Lord would have him. Paul was not crucified for you, neither did Apollos die for you, therefore take none of these names, but let the name of Christ be named among you, and under that name be ye known. Though there is a Lutheran church, it was a good saying of Luther, though couched in rugged words, "I desire above all things that my name should be concealed, and that none be called by the name of Lutheran, but of Christian. What is Luther? My doctrine is not mine, but Christ's. I was not crucified for any. How comes it to pass, that I, who am but a filthy, stinking bag of worms, that any of the sons of God should

be denominated from my name? Away with these schismatical names; let us be denominated from Christ, from whom alone we have our doctrine." It shall be well for all churches when they are ruled by the like spirit. Names which indicate their difference of doctrine will probably survive till Christ comes, but the names of men they will do well to discard.

Once more, *what a rebuke is our text to those professors who dishonour the name under which they profess to live!* The Spaniards in America acted so cruelly, and with such a dreadful lust for gold, that when they sent their missionaries to convert the Indians, the Indians wished only to know whether the religion that was taught them was the religion of the Spaniards, for if it was they should like to believe something the very opposite of it; and if there was no heaven but where the Spaniards went, they would sooner go to hell than be with them. Truly some professors' lives give much the same savour to the Christian religion. Men say, "Are these Christians, these mean, covetous, quarrelsome, domineering, or boastful people? then we will sooner be infidels than Christians." Out upon you, ye caricatures of godliness. If there be one such here, may his conscience prick him. You have crucified the Lord afresh, and put him to an open shame. How dreadful will be your punishment if you die in your present state! Repent of your sin, and ask of God grace to make your profession sincere; and if you will not do this, at least be honest enough to give up your false profession, for you do but degrade but it and yourself. There is no necessity, surely, to add to your innumerable sins, this sin of hypocrisy. What gain you by it? Nay, sir, if you must serve mammon and the devil, serve them; but why with supererogation of iniquity must you pretend to serve Christ?

II. We leave this first point, and find in the second part of the text, **HOLY MUSIC PRESCRIBED.** "Giving thanks unto God and the Father by him."

Soldiers march best to battle when the trumpet and drum excite them with enlivening strains; the mariner brightens his toil by a cheery cry at every pull of the rope; and it is an excellent thing when Christian men know how to sing as well as to work, and mingle holy music with holy service. The best music of a Christian consists in thankfulness to God. Thanks should be rendered by the believer with all his acts common to men. Our eating, our drinking, our social meetings, our quiet conversings one with another, in all we should give thanks into God and the Father. This we should do in the labours peculiar to our vocation. Whatever your trade and calling may be, if you cannot sing aloud, you can sing in your hearts while your hands are busy; you can ring out the praises of God as well to the sound of the hammer on the anvil as to the peal of the organ; your feet at the sewing machine may beat time to a sacred tune; you can as well praise God while you crack your whip as when you sing to a Psalm tune. Why not? If the heart be right you can mount up to the heavens from any place or labour. Whatever your calling may be you shall find some peculiarity in it which shall help you to magnify God, if you will but use a spiritual eye to discover it.

We ought especially to praise God in the exercise of our religion.

Whenever the assemblies of God's people meet, there should be much of holy joy. Some people are so afraid of joy, that one might suppose them to labour under the delusion that all who are devout must also be unhappy. If we worshipped Baal, to lance ourselves with knives were most fitting, if we were worshippers of Juggernaut or Kalee, self-inflicted tortures might be acceptable; if we adored the pope, it might be proper for us to wear a hair shirt and practise flagellation; but as we worship the ever-blessed God, whose delight is to make his creatures happy, holy happiness is a part of worship, and joy in the Lord one of the accepted graces of the Holy Spirit. Brethren, let us be happy when we praise God. I have noticed with pain the way in which people will get rid, if they can, of happy words out of their hymns. The hundredth Psalm for instance, runs thus:—

“All people that on earth do dwell,
Sing to the Lord with cheerful voice,
Him serve with——”

What? Well, they modernise it into—

“Him serve with *fear*.”

But, as I believe, the older form is—

“Him serve with *mirth*, his praise forth tell,
Come ye before him and rejoice.”

I wonder some other scribe did not cut out the word “cheerful,” and put in—

“Sing to the Lord with *doleful* voice.”

In this way the Psalm might have been “improved” until there would not have been a grain of worship left in it. I mean to sing it, “Him serve with *mirth*,” and with a glad and merry heart will I praise my God. If you are his child, rejoice in your Father's presence; if you are pardoned, rejoice in the mercy that washed away your sins; even if you are tried and troubled, yet rejoice that your afflictions are working together for your good. “Rejoice in the Lord always; and again I say, Rejoice.”

The text tells us under what aspect we should regard God when we are thus thanking him, “Giving thanks unto God and the Father,” blessing him that he stands in that relation to us as well as to the Lord Jesus. The belief in the divine fatherhood will surely make the sons of God happy. It is instructive to observe that thanks are directed to be offered especially to the Father; I suppose because we are most apt to forget to praise the Father. We love Jesus Christ for dying for us; we forget not the Holy Spirit because he dwells in us; but the common idea of the Father is dishonouring to him. Is he not regarded as all justice, and seldom as the fountain of love? Now, it is the Father who stands at the back of all in the eternal purpose; it is the Father who gave the Son to die; it is the Father who justifies us through the righteousness of Christ, and adopts us into his family. The Father is equally to be loved and worshipped with the Spirit and the Son, and through Jesus Christ we should come to God, the terrible God as he was to us in our ungodliness, and worship him as the Father now with thankful joy, because of the mercies we have received.

The gist of this second precept is that you stir up your hearts, my dear friends, to the cultivation of a cheerful spirit; that you excite that cheerful spirit to the use of thankful words, telling to your friends and neighbours the goodness of God to you; that these words be oftentimes elevated into songs; that these songs should, as on wings of flame, ascend up to where perfect spirits praise God both day and night. O ye that love the Saviour, do not neglect this, "Whoso offereth praise glorifieth God." Glorify him, then. This praise, this cheerful spirit wins on others. They, marking how you give thanks, will be attracted to your Saviour and your God, while you will strengthen yourselves also, for "the joy of the Lord is your strength." Despondency and murmuring will hamper you in all your efforts to glorify Christ, but to maintain an inward spring of thanksgiving is one of the best ways to keep yourselves in spiritual health. God help you, then, to carry out both these precepts.

Work and praise! Hearts upraise!
 Drink your fill of joy!
 Happy they who all the day
 Spend in Christ's employ.
 For their song makes them strong,
 Ready for their toil;
 And their mirth, not of earth,
 Sorrow cannot spoil.

III. A few words upon the third point, namely, HOLY MOTIVE TO BE INSCRIBED upon our hearts to secure obedience. These motives are four. A word on each.

Beloved in Christ, you have received all you have from God the Father through Christ. That you are not in hell is due to his long-suffering; that you have been spiritually quickened is due to his gracious operation; that you are pardoned is due to his precious blood. Owing all to him, what arises in your mind but *gratitude*? And what is the dictate of gratitude? Does it not teach you that it is your reasonable service to surrender yourselves to him who bought you at such a price? For, ah, what a return it will be, how poor compared with what he has done for you! If you give your body to be burned for him, yet he deserveth infinitely more than all the sacrifice of the most painful death to recompense his stoop from the highest throne in glory to the cross of the deepest woe. Let your gratitude compel you to do everything for Jesus.

Reflect, too, that the Wellbeloved for whom I plead to-day is worthy. "Him hath God the Father exalted." Do you demur to that exaltation? Do you not rather rejoice in it? Is not that song most true—

"Worthy is he that once was slain,
 The Prince of Peace that groan'd and died;
 Worthy to rise, and live, and reign,
 At his Almighty Father's side"?

Will you deny, then, to Christ that which he is worthy to receive? He deserves the crowns of angels, and the songs of all the perfected; will you not give him the best you have, even your hearts? I appeal to the *justice* which I trust governs your judgment—should not Jesus Christ be the one object of your life?

Further, many of us here present have professed to be his disciples. We remember well the day when we were buried with him in baptism unto death. We voluntarily came forward and we took upon ourselves to be immersed in his name, copying his example and obeying his command. If that act meant anything it meant this, that we professed ourselves to be dead henceforth to the world and risen with Christ. Now, by the profession then made, by the communion then enjoyed, I pray you, my dear brother and sister, whatsoever you do in word or deed, do all in the Master's name. Let not this appeal to your *honour* be forgotten.

Lastly, I need not thus plead with some of you, for your hearts are pleading with you. I know you *love* him whose name is as ointment poured forth; I know how the tendrils of your heart have entwined themselves about his cross. His person fixes all your love; you are only happy when you are walking in communion with him; he is the sun of your soul, without whom you cannot live. Well, then, do what love dictates. Bring forth the alabaster box of ointment, break it, pour the sacred nard upon his head, and if any ask, "Wherefore is this waste?" say that he is worthy of it, and that you love much because you have had much forgiven. This day bring forth the best that is within your store, the spiced wine of your pomegranate, and set it before your Lord, while Jesus sups with you and you with him. Again I say arouse yourselves to live at a more vigorous rate, and let the whole of the force and energy that dwells within you, and all that you can borrow from the seventh heaven, be given up to him who loved you and gave himself for you. May my Master's blessing be with these words, to all who hear or read them, for Jesus' sake. Amen.

PORTIONS OF SCRIPTURE READ BEFORE SERMON—Col. ii. 6—23;
iii. 1—17.

"THE SWORD AND THE TROWEL." Edited by C. H. SPURGEON.

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The Eagle and the Hen.	Covetousness.
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The Story of Carey and Indian Missions. By G. Holden Pike. Part II.	Psalm XLV.
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A Sermon

DELIVERED ON LORD'S-DAY MORNING, FEBRUARY 6TH, 1870, BY

C. H. SPURGEON,

AT THE METROPOLITAN TABERNACLE, NEWINGTON.

“Whereunto I also labour, striving according to his working, which worketh in me mightily.”—Colossians i. 29.

THE apostle Paul could very truthfully assert that he laboured and agonised. When the Holy Spirit had anointed the apostles, they all became ardent enthusiasts for the spread of the Redeemer's kingdom. Having the whole world committed to them that they might enlighten it, they laboured most ardently each one in his sphere to spread abroad the truth of the gospel; but the apostle of the Gentiles laboured more abundantly than they all. Into how many countries did he carry the testimony of Christ! How often did he cross the sea, traverse mountains, and ford rivers! One sees in his career something more than an ordinary Christian life; he was so indefatigable in service, that surely nothing beyond could have been possible to humanity, even under the help of God. His public labours were not only abundant, but they were the cause of continual inward conflict. He never preached a sermon, wrote epistle, or attempted a work, without earnest prayer and soul-consuming zeal. Night and day with tears, he said of a certain church that he had laboured for its good. He was a man so whole hearted and intense in all that he did, that we ought to remember not merely the amount of his labours, but the way in which he wore out himself by the intensity of his zeal in them. Probably never man led a more intensely ardent life than he. Moreover, added to all this, he carried a weight of care enough to crush him; for there came upon him the care of all the churches—to plant them, to defend them against rising errors, to prevent schisms from dividing the flock, to lead on the converts from grace to grace, to instruct them, and to present every one perfect before God. The burden resting upon the apostle was greater than the cares of an empire; and then, as if to complete the whole, he was called to suffer persecutions of which he has given us a list, which as we read it makes us shudder that one man should have endured so much, and makes us also glory in humanity that it should be possible that so much should be borne and done for God by a single individual.

Yet, note it well, the apostle takes no honour to himself, but humbly ascribes whatever he had done or suffered entirely to his Lord. He

declares that he laboured and agonised, but he confesses that it was through the work of the Lord Jesus Christ, who mightily by the Holy Spirit wrought in him. In another place, when he had mentioned his abundant labours, he added, "Yet not I, but the grace of God which was with me." He remembered where to put the crown; he took care not to steal an atom of the glory for himself, but he ascribed all to the power of him who loved him and gave himself for him. Let us imitate the apostle in these two things. My brethren, let us live, while we live, a life of energy, but let us at the same time confess, when we have done all, that we are unprofitable servants; and if there be any glory and any praise resulting from the work which we achieve, let us be careful to lay it all at the Redeemer's feet.

The doctrine of the text upon which I intend to preach, this morning, as I may be enabled, is this, it is clear from what Paul has here said that the work of Christ in us and for us does not exempt us from work and service, nor does the Holy Spirit's work supersede human effort, but rather excites it. Paul speaks of an inner work, a mighty work wrought in him, but he also declares, "whereunto I also labour, striving." So that the doctrine of the work of the Holy Spirit is not intended in any degree to lull our minds into sloth, but wherever the Holy Spirit works he makes men work; he worketh in us to will and to do of his own good pleasure, that we also may work out our own salvation with fear and trembling. I shall try to illustrate this truth in the two respects, first, in reference to *a man's own salvation*; and secondly, in the matter of *the Christian man's ministry for the salvation of others*. The work of the Holy Spirit does not supersede Christian effort in either case.

I. First, then, IN THE BELIEVER'S SALVATION.

We believe, each one of us, and we have scriptural warrant for it, that if any man be saved, the work within his soul is entirely wrought by the Holy Ghost. Man is dead in sin, and the dead cannot raise themselves from the grave. Quickening and spiritual resurrection must be accomplished by divine power. Man must be born again, and this birth must be effected by divine power, for unless a man be born from above, he cannot see the kingdom of God. As the commencement of salvation is dependent upon the Holy Spirit, so is the carrying of it on. "Without me ye can do nothing," is Christ's testimony. We shall never persevere except as grace shall keep us from falling, nor may we hope to be presented faultless before the august presence except as the Holy Spirit shall sanctify us from day to day, and make us meet to be partakers of the inheritance of the saints in light. I trust, my brethren, I need not do more than assert this doctrine in your hearing, since you know how continually we insist upon it, and our trumpet never gives an uncertain sound as to the great truth that God worketh all our works in us, and that salvation is of the Lord from first to last. But at this present we intend to insist upon this further truth, that the working of the Holy Spirit in us does not exempt the believer from the most energetic labour, but rather necessitates his doing all that lieth in him.

To enforce this we remark, first, that *the Christian life is always described as a thing of energy*. Sometimes we read of it as a pilgrimage.

That master allegorist, John Bunyan, has not pictured Christian as carried to heaven while asleep in an easy chair. He makes Christian lose his burden at the cross-foot, he ascribes the deliverance of the man from the burden of his sin entirely to the Lord Jesus, but he represents him as climbing the Hill Difficulty; ay, and on his hands and knees too, Christian has to descend into the Valley of Humiliation, and to tread that dangerous pathway through the gloomy horrors of the Shadow of Death. He has to be urgently watchful to keep himself from sleeping in the Enchanted Ground. Nowhere is he delivered from the necessities incident to the way, for even at the last he fords the black river, and struggles with its terrible billows. Effort is used all the way through, and you that are pilgrims to the skies will find it to be no allegory, but a real matter of fact; your soul must gird up her loins; you need your pilgrim's staff and armour, and you must foot it all the way to heaven, contending with giants, fighting with lions, and combating Apollyon himself.

Our life is in Scripture represented as a race which is even sterner work than pilgrimage. In such foot-races as were witnessed among the Greeks, in every case the man spent all the strength there was in him, and underwent a training beforehand, that he might be fit for the contest. It sometimes happened, and indeed not seldom, that men fell dead at the winning-post, through their extreme exertions. Running to heaven is such running as that, we are to strain every nerve. We shall require all the power we have, and more in order to win that incorruptible crown which now glitters before the eye of our faith. If we are so to run that we may obtain, we shall have no energy to spare, but shall spend it all in our heavenly course.

Not unfrequently the apostle compares our spiritual life to a boxing match, and the terms in the original Greek if they were translated into pure vernacular English, would remind us very much of a boxing ring and of the place where wrestlers strive for the mastery. To wit, in that notable passage, "I keep under my body," we are told by scholars that the Greek word alludes to the getting of the antagonist's head under the arm, and dealing it heavy blows. So the flesh must be mortified. Now the wrestlers in the Greek and Roman games strained every muscle and sinew, there was no part of the body that was not brought into action to overthrow their adversary. For this they agonised till often blood would spurt from the nostrils, and veins would burst. Such in a spiritual sense must be the agony of a Christian if he is to overcome temptation, and subdue the power of sin. Ah brethren! it is no child's play to win heaven. Saved, as I repeat it, through the power of Christ's blood and with the energy of his Holy Spirit within us, yet we have no time to loiter, no space in which to trifle; we must labour, striving according to his working who worketh in us mightily. All the figures which represent the Christian life imply the most energetic exertion.

Secondly, be it remarked that there is no illustration used in Scripture to set forth the heavenly life, which allows the supposition that in any case heaven is won by sloth. I do not remember ever finding in Scripture the life of the Christian described as a slumber. To the sluggard I find a warning always; thorns and thistles in his garden,

and rags and disease in his person. "The hand of the diligent maketh rich." There may be occasional opportunities by which even idle men may become wealthy, but such spiritual wealth I have never heard of. I find that wherever the Spirit of God comes upon men, it never leaves a saved man effortless or fruitless, but as soon as it descends upon him, according to his capacity he begins to work out his own salvation. Remember the question of the inspired writer, "Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?" Her faith saved her; and though it was very weak and very ignorant faith, it made her work, and therefore she hid the spies to save their lives. Look at the dying thief, with his hands and feet fastened to the wood, and ready to expire, yet he rebuked the reviling malefactor, thus doing all he possibly could for his Lord, in whom he trusted for salvation, what more could he have done? It may be said of him, "He hath done what he could." It shall be well if as much can be said for us. No, brethren, you cannot be carried to heaven on "flowery beds of ease." You must fight if you would reign, you must stem the flood, you must breast the waves if you mean to reach the further shore. Grace will help you, else were the work an impossibility; but even with the aid of grace you are not permitted to slumber into glory, nor sleep your way to the celestial throne. You must be up and doing, watching diligently, lest any man fail of the grace of God. The trumpet sounds, and not the dulcimer, the call is to conflict, not to feasting.

I would next bid you note, dear friends, that *it is natural it should be so*; it is unavoidable in the nature of things, that when the Holy Spirit comes he should not beget a spirit of slumber, but awaken us to diligent action. It is natural, I say, because one of the first results of the Holy Spirit's entrance into a man's heart is to let him see his sin and his danger. If I feel myself guilty, and perceive that God is angry with me, and that I shall be cast by-and-by into the lake of fire, what is the inevitable result? Shall I not hear a voice crying, "Escape for thy life! Look not behind thee! Stay not in all the plain"? Wherever the Holy Ghost works a sense of sin, the sinner is constrained to cry, "What must I do to be saved?" Never does the Spirit effectually show a man his sin, and then leave him to fold his arms and ask for "a little more sleep and a little more slumber." No, the awakened soul exclaims, "I am guilty, I am accursed of God. How can I escape? Lord help me, help me now to find rest if rest is to be found!" Then the Holy Spirit further reveals to us the excellence of the salvation of Christ, the happiness of those who rest in Jesus, the future reward of such as serve God on earth. And what is the result? The enlightened soul cries, "I fain would find this pearl of great price, I fain would be enriched by an interest in Christ, I too, would, with the blessed, take my everlasting heritage." See you not then that the Holy Ghost cannot make a man appreciate salvation without at the same time creating a desire to gain it, out of which arises prayer for the promised blessing? After a man has found Christ to the pardon of his sin, the Holy Spirit is pleased to endear Christ more and more to him. It is the office of the Spirit to take of the things of Christ and show them to us. Now, my

brethren, you know very well that whenever you have a sight of the preciousness of Christ, you are moved at once to glorify him. Do you not cry—

“ Oh, for this love let rocks and hills
Their lasting silence break,
And all harmonious human tongues
The Saviour's praises speak ” ?

I know it is so. It is because we think so little of Christ that we do so little for him ; but when Christ is brought with vivid power home to the mind, then at once we cry, “ Lord, what wouldst thou have me to do ? ” and we bestir ourselves to honour him.

Brethren, the fact that the Holy Spirit is working in a man, never can be a reason for his not working ; on the contrary, the moment a man perceives that the Spirit is helping him, he is encouraged diligently to labour. “ Why,” saith he, “ *my* work may fail, but if it be the Spirit's work it cannot fail.” I bow my knee in prayer, and if I believe that all acceptable prayer is wrought in me by the Holy Spirit, I am fully assured that God will not refuse to grant what he himself by his Spirit suggests to me to ask. If the Holy One of Israel himself breaks my heart and leads me to long after a Saviour, surely he does not intend to tantalise me ; he will continue his work till he has saved me. Thus encouraged, a man is certain to give diligence to make his calling and election sure. Moreover every intelligent man feels that if he does not work when the Spirit of God is working in him, he is dishonouring that Divine Person, and is running the solemn peril of committing the sin against the Holy Ghost which shall never be forgiven him. He feels that if he should be slothful that text would condemn him, “ How shall we escape if we neglect so great salvation ? ” Neglect, mere neglect, nobody ever gets to heaven by it ; but ah, how many perish by that alone !

To conclude this point, *it is most certain that all saving acts must be performed by the man himself.* Faith is the gift of God, but the Holy Ghost never believed for anybody ; it is not his office to believe. The sinner must believe. Repentance is the work of the Holy Spirit, but the Holy Ghost never repented. What had he to repent of ? He has done no ill. It cannot be possible for him to repent for us. Nay, we ourselves must repent. My brethren, this is self-evident to every candid mind. There must be in every man a personal faith, and a personal repentance ; and though these are wrought in him by the Holy Spirit, yet they are his own acts ; they cannot be the acts of anybody else, or else the man has not believed, and has not repented, and there is no life in him. Right on to the end of the Christian life all those acts which bring us into communion with God are our own. For instance, the Holy Ghost helps men to pray. He helps their infirmities. But *they* pray ; *they themselves* pray. Prove to me that the man does not himself pray, and I will be bold to tell you that he is not saved. The intercession of Christ is prevalent, but it will not save those who live and die without praying for themselves. True desires after God must be your own desires. The desire is wrought in you, but still it is yours. And the expression of that desire is helped by the teaching of the Spirit, but still it is your own expression, or else what are you but a dead soul ? There must be a voluntary putting forth

on your part of the life which is quickened in you by the Spirit. This is so plain as to be self-evident.

Note again, if we were not made active, but are simply acted on by the Holy Ghost, there is a reduction of manhood to materialism. If the man does not believe nor pray, and if spiritual acts are not a man's own acts, but the acts of another in him, then what is the man? There is no moral good or moral evil in a work which is not my own—I mean no moral good or evil to me. A work which I do not myself perform may be creditable or discreditable to somebody else, it is neither to me. Take an illustration. In the Square of St. Mark, at Venice, at certain hours the bell of the clock is struck by two bronze figures as large as life, wielding hammers. Now, nobody ever thought of presenting thanks to those bronze men for the diligence with which they have struck the hours; of course, they cannot help it, they are wrought upon by machinery, and they strike the hours from necessity. Some years ago a stranger was upon the top of the tower, and incautiously went too near one of these bronze men; his time was come to strike the hour, he knocked the stranger from the battlement of the tower and killed him; nobody said the bronze man ought to be hanged; nobody ever laid it to his charge at all. There was no moral good or moral evil, because there was no will in the concern. It was not a moral act, because no mind and heart gave consent to it. Am I to believe that grace reduces men to this? I tell you, sirs, if you think to glorify the grace of God by such a theory, you know not what you do. To carve blocks, and move logs, is small glory, but this is the glory of God's grace, that without violating the human will, he yet achieves his own purposes, and treating men as men, he conquers their hearts with love, and wins their affections by his grace.

I warn any here present, who imagine that man is a merely passive being in salvation, against putting their theory in practice. I am alarmed for you if you say, "God will save me if he so decrees, and therefore I will sit still and wait." My hearer, I am afraid for you, you are neglecting the great salvation, and I again remind you of the warning: "How shall we escape if we neglect so great salvation?" I confess, I have no hope for you. But on the contrary, if you cry, "Lord, save, or I perish," I have good hope of you, you shall not perish, the Spirit of God is working in you these desires and this longing and seeking. Whosoever calleth upon the name of the Lord shall be saved. I pray you check not your aspirations. Quench not the Spirit. Led and guided by his mighty working, come to the foot of Christ's cross; trust alone to him, and a voice shall sound in your heart, "Thy sins which are many, are all forgiven thee." God grant it may be so.

II. We shall now turn to the second part of our subject, in reference to THE MINISTRY OF THE SAINTS FOR THE CONVERSION OF OTHERS.

The Holy Spirit alone can convert a soul. All the ministries in the world put together, be they what they may, are utterly powerless for the salvation of a single soul apart from the Holy Ghost. "Not by might nor by power, but by my Spirit saith the Lord." But wherever the Holy Spirit works, as a general rule (so general that I scarcely know an exception), it is in connection with the earnest efforts of Christian men.

This is clear, first, from *the example of the text*. The apostle Paul certifies that the salvation of souls is the sole work of Christ, but he declares that he laboured, and the next word he adds "striving," or as in the Greek, "agonising." Though the Spirit did the work, it was in connection with the apostle's labour and agony for souls. Now, my brethren, labouring implies abundant work. No man can be said to labour who only does half an hour's work in a day. A man who is a thorough labourer makes long hours, and is ever at it. The apostle Paul was this. The winning of souls was not a piece of by-play with him; it was his one object, to which he consecrated everything. He was "in labours more abundant." In the morning he sowed his seed, and in the evening he withheld not his hand. If we are to have souls saved we must do the same. No tradesman expects his shop to prosper who has it open only one hour a day, and you must not expect to be soul-winners if you only now and then seek to be such. There must be, as far as time and capacity allow, the consecration of yourselves to this work, even to an abundance of effort.

Labour, again, means hard work. It is not trifling. He is no labourer who takes the spade to play with it as a little child upon the sand. He that labours works till the sweat streams from his face; and he that would win souls will find that, though it is all of the Holy Spirit, yet it involves on his part the sternest form of spiritual work. Baxter used to say if any minister found his ministry easy, he would find it hard to answer for it at the day of judgment; and I add, if any one of you teaching in your classes, or officiating in any form of Christian work, find it easy, you will find it hard to give an account of your stewardship at the Lord's coming.

The labour must be personal labour, for no man is a labourer who does it through his servants. He may be an employer, and in a certain sense he may be said to do the work, but he cannot say, "I labour." The apostle performed personal work. Ah! brethren, the power of the church very much lies under God in the personal influence of her members. On this platform I feel that I am a long way off from you. I wish I could devise some mode of speech by which I could thrust my hand into your hearts and get my soul to pulsate close by yours to make you feel what I feel. Between the pulpit and the pew there is too often a great gulf fixed. But you who get your friends into the parlour, and talk concerning eternal things, you have a fine opportunity. Your personal influence then bears with mighty force upon the person with whom you are speaking, and you may hope that a blessing will be the result. Learn ye from your adversaries. What is the strength of the shavelings of Rome? What but their conversing with men and women by themselves at the confessional? Who could not prevail with such an instrument? We, with nobler ends and aims, must use personal private intercourse in all honest earnestness to bring men to repentance, to faith, and to the foot of the cross.

My brethren, I do not believe that even this will suffice. Abundant Christian work, and hard Christian work, and personal Christian work, must have combined with it inward soul conflict. If your soul never breaks for another, you will not be the means of breaking that other's heart; but when it comes to this, "I must have that soul saved, I

cannot bear the thought that it should be cast away"—you are near winning that soul. Suppose it be your child, your unconverted husband, or your brother, and you are enabled to say in yourself, "I have continual heaviness for my kinsmen according to the flesh," so that you could almost sacrifice your own soul if they might but be saved; when it comes to tears the Lord will not deny you. My brother, when your heart breaketh with love to souls, they shall be yours. But there must be conflicts. I pity that minister whose life is one of uninterrupted spiritual ease. What, can we see ye backslide and not weep till ye come back to the cross? Can I know that among these thousands who are listening to my voice, perhaps half are dead in trespasses and sins, and can I be insensible as a marble statue? Then God have mercy upon me as well as upon you! Unhappy souls to be entrusted to the care of one so utterly unfit for such a service. No, the heart must be stirred, there must be an anguishing and yearning for souls. They tell us that in the sea certain waves rise from the bottom, and these cause the ground swells and the breakers. There must be great ground swells of desire within us that souls may, by some means, be delivered from the wrath to come; and where these deep heartsearchings are found there must be conversions. Where these four things, of which we have spoken, are the result of the Holy Ghost working in any of you, it is as certain that souls will be saved as that spring will follow when the sun returns from his southern tropic.

We must further note that *this is plain from the work itself*. For, brethren, souls are not converted as a rule without previous prayer for them on the part of some one or other. Well, then, we must be stirred up to prayer, and the praying which God hears is not that of people half asleep. The petitions which pierce the ears of God are not those that fall from careless lips, they must come from your heart or they will never go to his heart. The importunate pleader prevails with heaven. Souls are saved instrumentally through teaching, but the teaching which saves souls is never cold, dead teaching. God may occasionally bless such words, for he doeth great wonders, but as a rule the teaching that convinces and enlightens is earnest and enthusiastic. We have heard of a traveller who, journeying onward, met with one who said, "Sir, the night is dark, and I should not advise you to go on to the river, for the bridge is broken in the middle, you will be in the stream before you know it." This was said in so careless a tone that the traveller went on. He was met sometime afterwards, fortunately for him, by another who again warned him; "The bridge is broken! don't go on, you will be sure to lose your life if you attempt it. You cannot ford the stream and the bridge is broken." The traveller replied, "Why, I have been told that tale before, but the man who told me it spoke in such a tone that I could see through him, I knew it was all a hoax." "Oh, but sir," said the other, "it is true! I have but now escaped myself. I am sure it is true!" "But," said the traveller, "I am not so easily scared." "Well, then," said the other, "I beseech you once again do not go on, for you will perish," and rushing up to him he said, "I will not let you go." He grasped him and held him fast. "Now," said the other, "I believe you have spoken the truth, and I will turn with you." So there are some who

warn souls of their danger in such a careless tone, that they create an unbelief which many an earnest tongue will not be able to dispel. But if you get hold of the soul and say to it, "I will not let thee perish;" if you say to your friends as Whitfield would say to his congregation, "If you perish it shall not be for want of praying for, it shall not be for want of weeping over; if you are damned it shall not be because my heart was cold towards you," you will win them, they will be led to believe from your earnestness. Who knows how many your earnest spirit may bring to Jesus? Praying and teaching if effectual must be earnest, and hence when the Spirit comes to save the sons of men he always gives us earnest praying men and earnest teachers.

But, brethren, teaching is not all. We must come to persuasion with men, and that persuasion must be very persevering. Certain men we must dog day after day with our entreaties. Some souls will not come with one invitation, they must therefore be plied with many. I remember a minister who went to see a dying labourer, and the man growled from his bed, "Tell him to begone—I want none of the like of him to disturb me." He called again, and received the same rude answer. He called again, and went half-way up the stairs; he heard an oath, and would not intrude. He continued to call till he had numbered twenty times, and the twenty-first time the man said, "Well, as you are so set on it, you may come in," and he did go in, and that soul was won for God. Humanly speaking where had that man been but for persevering zeal? When the Lord means to save men by you, he will give you perseverance in seeking them, he will work in you mightily by his Spirit; you will feel a determination, that twist and turn as they may with indefatigable earnestness of self-destruction, you will still pursue them if by any means you may prevent their everlasting misery.

Earnest zeal is a natural result of the Holy Spirit's working upon the souls of men. Whenever the Spirit of God comes, he sanctifies in men the natural instinct which leads them to wish others to be like themselves. Whether a man be bad or good, he seeks to make others like himself; the Holy Ghost lays hold of this, and constrains Christians to desire to bring others to their state of mind. This done, he arouses in the Christian mind the commendable principle of love to our fellow men. Having experienced the blessedness of salvation for ourselves, we desire to see others enjoying like happiness. The patriot's bosom glows with the same passion as before, but now it is refined and purified, and he prays for his nation that not only it may be free, but that the Spirit of God may make it free indeed.

The Holy Spirit bestirs in us the impulse of gratitude, "Has Christ saved me?" then the man exclaims, "I will live for him;" The Spirit gives impetus to that suggestion, and we resolve that since Jesus has loved us so, we will give to him all that we are, and all that we have.

In addition to this, the Holy Spirit sanctifies many other natural emotions, such for instance as that which we sometimes call the *esprit de corps*, by which men are moved to desire the prosperity of the community to which they belong. The Holy Spirit makes us feel one with Christ's church, and we ardently desire her success. A holy emulation as to which shall serve the Master most runs through our ranks, not that *we* may get honour, but that we may honour *him*.

We cannot endure it that our brethren should go to the war and we sit still. We begin to be afraid lest the denunciation should go forth against us, "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." Inspired by such feelings we rush to the fight that we may rescue souls for Christ.

Then the Spirit in some men, I pray it may be in your case, my dear friends, sheds abroad the love of Christ at such a rate that the soul is all on fire to exalt Christ. Nay, in some he has made this sacred passion to eat them up till they have been consumed with holy zeal. Like men inspired, like ancient apostles, certain choice spirits have lived the life of Christ on earth with an awful vehemence of enthusiasm. Wherever such men are raised up, God is about to save souls. Whenever you listen to a man who is carried away by an all-consuming desire for the glory of God, you may conclude that he is the instrument of God to thousands; his lips shall feed many, he shall be the spiritual progenitor of tribes of believers. Thus where the Spirit of God comes, energy is evinced and souls are saved; but we do not find it otherwise.

I would have you notice, once more, that *the whole history of the church confirms what I have stated*. When the Holy Spirit descended, there were two signs of his presence; the one was a rushing mighty wind, the other was the tongue of fire. Now if the Holy Spirit intended to do all the work himself, without using us as earnest instruments, the first emblem would have been stagnant air; and the next might have been a mass of ice, or what you will, but certainly not the tongue of fire. The first emblem was not only wind, but it was a mighty wind, and not only that, but a rushing mighty wind, as if to show us that he intended to set every spiritual sail in the most rapid motion; and as birds are drifted before the gale, so would he impel his people forward with his mighty influences. The other emblem was fire, a consuming, devouring, imperial element. May we be baptised in the Holy Ghost, and in fire, so shall we know what is meant by the symbol. Our Lord's commencement of the gospel ministry was signalised by vehemence. Here is his own experience, "From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." Christ's ministry and life were notably earnest, he was clad with zeal as with a cloak. His apostles also were men so vehement, that in their earliest deliverances they were thought to be drunken with wine. Every era of the church's prosperity has been marked by this same holy violence. Hear Chrysostom speak, he is no player upon a goodly instrument, he gives forth no dulcet tones for gentle ears. Listen to his denunciation of the Empress Eudoxia! Hear how he denounces the sins of the times! How vehemently he calls upon men to escape for their lives because of coming judgment! Listen to Augustine, his vehement tones you will not soon forget. Turn to the notable era of the Reformation. The men who wrought the Reformation were no dullards, no men of polite speech, of elegant chillinesses and dainty sentences. Luther was a type of them all, vehement to the extreme of vehemence. I say not that their natural

violence was the power which wrought the Reformation, but that the Holy Ghost made their hearts vehement, and so they wrought marvels. And we, dear brethren, if we are to see in these days a genuine revival of religion, worthy of the name, must return to the old enthusiasm which once made the church fair as the moon, clear as the sun, and terrible as an army with banners. O that we may live to see it, and the Lord's name shall be glorified!

The conclusion of the whole matter is just this. Let us combine the two things of which we have spoken. Dear brethren, let us rely upon the Holy Ghost, and the Holy Ghost only. Let us not go a warfare at our own charges. Let us believe that without the Lord nothing good can be done. But let us rest assured that Jesus is never absent where he gives the spirit of prayer, as he has given to this church; and that he never deserts those to whom he vouchsafes holy zeal for his kingdom, such as he has bestowed on many here present. Let us be encouraged by his presence. Gideon, when he obtained the token of the fleece wet with dew, and when by night he heard the story of the barley cake that overturned the tents of Midian, did not straightway go to his home and renounce the enterprise, because God was with him. No, but on the contrary, thus encouraged he gathered together his three hundred valiant men in the darkness of the night, they broke the pitchers, bade the torches shine, and shouted the watchword, "The sword of the Lord and of Gideon! The sword of the Lord and of Gideon!" Even so be it with us at this hour. Knowing that God the Holy Ghost is with us, let us lift the cry amid the midnight of our age, "The sword of the Lord and of his Son Jesus!" and we shall see what God will do, for he will surely put to flight the armies of the aliens, and get to himself renown.

But, brethren, let us combine with this confidence in the Holy Spirit, the most earnest effort on the part of every one to do all he can. I have a scene before my mind's eye at this moment; I see in this church and neighbourhood the counterpart of the mountain side when the multitude were fainting for lack of bread. They must be fed, Christ willed it. The disciples must bring their barley loaves and fishes—what were they among so many? Christ must break and multiply. The disciples must receive from his hand, they must then go among the many, the fifties and the hundreds, and break the bread that Christ had blessed, for the hungry must be fed; not only men, but women and children must be satisfied. Behold, my brethren, this great city hungry and faint, and ready to die. Bring hither, all ye disciples of Christ, your loaves and fishes—I mean not to me but to the Master. What you have of ability, however slender, bring it out. Christ will not begin to multiply till you have brought forth all you have. Miracles are not to be expected till nature is brought to a *nonplus*. Bring out then, whatever of talent or grace you have, consecrate all to Jesus, and then as he begins to multiply stand ready as your master's servants to wait upon the crowd; and if they push and clamour, yet weary not, break still the bread till every soul shall have been supplied. Go on, go on, and do not say the toil is hard, it is so blessed to do good to others. It is thrice blessed, nay, sevenfold blessed, to turn a sinner from the error of his ways, and save a soul

from death. Nay, weary not, though you have been so long at it that your spirit is faint. My brother, your physical frame is weary, but be of good cheer. Do ye not hear them? Harken, I pray you! Up yonder, there are angels bending from their thrones, and I think I hear them say, "How blest a work to feed the hungry, and those men how honoured to be permitted to hand round the Master's precious gift! Do they not whisper, "We would fain be with them"? One bright spirit thinks he would exchange his crown with the meanest of the disciples, if he might share the service of gospel teaching. Might they not envy you; those blessed harpers upon the sea of glass, because you can do what they cannot; you can tell of Jesus, you can fetch in the prodigals, you can find the lost jewels for the Master's crown!

I charge you, my brethren, by the living God, unless your religion be hypocrisy, help me this month, help my brethren the elders and deacons, help us every one of you. By the blood that bought you, if ye be indeed redeemed; by the Holy Ghost that is in you, except ye be reprobates; by everything that God in lovingkindness has done for you, I charge you come to the help of the Master in this the hopeful hour. So may the Lord do unto you as you shall deal with us this day. If you shall indeed consecrate yourselves to him, and serve him, may he enrich you with the increase of God, and may the peace of God that passeth all understanding keep your hearts and minds; but if ye refuse your service, the Lord shall judge you. He that knoweth his Master's will and doeth it not, shall be beaten with many stripes.

PORTION OF SCRIPTURE READ BEFORE SERMON—Colossians i.

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SINNERS BOUND WITH THE CORDS OF SIN.

A Sermon

DELIVERED ON LORD'S-DAY MORNING, FEBRUARY 13TH, 1870, BY

C. H. SPURGEON,

AT THE METROPOLITAN TABERNACLE, NEWINGTON.

"His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins."—Proverbs v. 22.

THE first sentence has reference to a net, in which birds or beasts are taken. The ungodly man first of all finds sin to be a bait, and, charmed by its apparent pleasantness he indulges in it, and then he becomes entangled in its meshes so that he cannot escape. That which first attracted the sinner, afterwards detains him. Evil habits are soon formed, the soul readily becomes accustomed to evil, and then, even if the man should have lingering thoughts of better things, and form frail resolutions to amend, his iniquities hold him captive like a bird in the fowler's snare. You have seen the foolish fly descend into the sweet which is spread to destroy him, he sips, and sips again, and by-and-by he plunges boldly in to feast himself greedily: when satisfied, he attempts to fly, but the sweet holds him by the feet and clogs his wings; he is a victim, and the more he struggles the more surely is he held. Even so is it with the sins of ungodly men, they are at first a tempting bait, and afterwards a snare. Having sinned, they become so bewitched with sin, that the scriptural statement is no exaggeration: "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil."

The first sentence of the text also may have reference to an arrest by an officer of law. The transgressor's own sins shall take him, shall seize him; they bear a warrant for arresting him, they shall judge him, they shall even execute him. Sin, which at the first bringeth to man a specious pleasure, ere long turneth into bitterness, remorse, and fear. Sin is a dragon, with eyes like stars, but it carrieth a deadly sting in its tail. The cup of sin, with rainbow bubbles on its brim, is black with deep damnation in its dregs. O that men would consider this, and turn from their delusions. To bring torment to the guilty, there is little need that God should, literally in the world to come, pile up Tophet with its wood and much smoke, nor even that the pit should be digged for the ungodly in order to make them miserable; sin shall of itself bring forth death. Leave a man to his own sins, and hell itself surrounds him; only suffer a sinner to do what he wills, and to

give his lusts unbridled headway, and you have secured him boundless misery; only allow the seething caldron of his corruptions to boil at its own pleasure, and the man must inevitably become a vessel filled with sorrow. Be assured that sin is the root of bitterness. Gild the pill as you may, iniquity is death. Sweet is an unholy morsel in the mouth, but it will be wormwood in the bowels. Let but man heartily believe this, and surely he will not so readily be led astray. "Surely in vain is the net spread in the sight of any bird," and shall man be more foolish than the fowls of the air? will he wilfully pursue his own destruction? will he wrong his own soul? Sin, then, becomes first a net to hold the sinner by the force of custom and habit, and afterwards, a sheriff's officer to arrest him, and to scourge him with its inevitable results.

The second sentence of our text speaks of the sinner being holden with cords, and a parable may be readily fashioned out of the expression. The lifelong occupation of the ungodly man is to twist ropes of sin. All his sins are as so much twine and cord out of which ropes may be made. His thoughts and his imaginations are so much raw material, and while he thinks of evil, while he contrives transgression, while he lusts after filthiness, while he follows after evil devices, while with head, and hand, and heart he pursues eagerly after mischief, he is still twisting evermore the cords of sin which are afterwards to bind him. The binding meant is that of a culprit pinioned for execution. Iniquity pinions a man, disables him from delivering himself from its power, enchains his soul, and inflicts a bondage on the spirit far worse than chaining of the body. Sin cripples all desires after holiness, damps every aspiration after goodness, and thus, fettering the man hand and foot, delivers him over to the executioner, which executioner shall be the wrath of God, but also sin itself, in the natural consequences which in every case must flow from it. Samson could burst asunder green withes and new ropes, but when at last his darling sin had bound him to his Delilah, that bond he could not snap, though it cost him his eyes. Make a man's will a prisoner, and he is a captive indeed. Determined independence of spirit walks at freedom in a tyrant's Bastille, and defies a despot's hosts; but a mind enslaved by sin builds its own dungeon, forges its own fetters, and rivets on its chains. It is slavery indeed when the iron enters into the soul. Who would not scorn to make himself a slave to his baser passions? and yet the mass of men are such—the cords of their sins bind them.

Thus, having introduced to you the truth which this verse teaches, namely, the captivating, enslaving power of sin, I shall advance to our first point of consideration. *This is a solution to a great mystery; but then, secondly, it is itself a greater mystery;* and when we have considered these two matters it will be time for us to note what is *the practical conclusion* from this line of thought.

I. First, then, the doctrine of the text, that iniquity entraps the wicked as in a net, and binds them as with cords is **A SOLUTION OF A GREAT MYSTERY.**

When you and I first began to do good by telling out the gospel, we laboured under the delusion that as soon as our neighbours heard of the blessed way of salvation they would joyfully receive it, and be saved in

crowds. We have long ago seen that pleasant delusion dispelled; we find that our position is that of the serpent-charmer with the deaf adder, charm we ever so wisely, men will not hear so as to receive the truth. Like the ardent reformer, we have found out that old Adam is too strong for young Melancthon. We now perceive that for a sinner to receive the gospel involves a work of grace that shall change his heart and renew his nature. Yet none the less is it a great mystery that it should be so. It is one of the prodigies of the god of this world that he makes men love sin, and abide in indifference as if they were fully content to be lost. It is a marvel of marvels that man should be so base as to reject Christ, and abide in wilful and wicked unbelief. I will try and set forth this mystery, in the way in which, I dare say, it has struck many an honest-hearted worker for Jesus Christ.

Is it not a mysterious thing that men should be content to abide in *a state of imminent peril*? Every unconverted man is already condemned. Our Lord has said it: "He that believeth not is condemned already, because he hath not believed on the Son of God." Every unregenerate man is not only liable to the wrath of God in the future, but the wrath of God abideth on him. It is on him now, it always will remain upon him; as long as he is what he is, it abideth on him. And yet in this state men do not start, they are not amazed or alarmed, they are not even anxious. Sabbath after Sabbath they are reminded of their unhappy position: it makes us unhappy to think they should be in such a state, but they are strangely at ease. The sword of vengeance hangs over them by a single hair, yet sit they at their banquets, and they laugh and sport as though there were no God, no wrath to come, no certainty of appearing before the judgment-seat of Christ. See a number of persons in a train that has broken down. The guard has only to intimate that another train is approaching, and that it may perhaps dash into the carriages and mangle the passengers; he has only to give half a hint, and see how the carriage doors fly open, how the travellers rush up the embankment, each one so eager for his own preservation as to forget his fellow's. Yet here are men and women by hundreds and thousands, with the fast-rushing train of divine vengeance close behind them; they may almost hear the sound of its thundering wheels, and, lo, they sit in all quietness, exposed to present peril and in danger of a speedy and overwhelming destruction. "'Tis strange, 'tis passing strange, 'tis wonderful." Here is a mystery indeed, that can only be understood in the light of the fact that these foolish beings are taken by their sins, and bound by the cords of their iniquities.

Be it ever remembered that before very long these unconverted men and women, many of whom are present this morning, *will be in a state whose wretchedness it is not possible for language fully to express.* Within four-and-twenty hours their spirits may be summoned before the bar of God; and, according to this book, which partially uplifts the veil of the future, the very least punishment that can fall upon an unconverted soul will cause it "weeping, and wailing, and gnashing of teeth." All they had endured, of whom it is written, that they wept and gnashed their teeth, was to be shut out into outer darkness, nothing more; no stripes had then fallen, they had not yet been shut

up in the prison-house of hell, only the gate of heaven was shut, only the light of glory was hid; and straightway there was weeping, and wailing, and gnashing of teeth. What, then, will be the woe of the lost when positive punishment is inflicted? As for what they will endure who have heard the gospel, but have wilfully rejected it, we have some faint notion from the Master's words: "It shall be more tolerable for Sodom and Gomorrah in the day of judgment than for them." We know that it is a fearful thing to fall into the hands of the living God, for "our God is a consuming fire." From this platform there rings full often that question, "How shall ye escape if ye neglect so great salvation?" And yet for all this, men are willing to pass on through time into eternity regardless of the escape which God provides, turning aside from the only salvation which can rescue them from enduring "the blackness of darkness for ever." O reason, art thou utterly fled? Is every sinner altogether brutish? If we should meet with a man condemned to die, and tell him that pardon was to be had, would he hear us with indifference? Would he abide in the condemned cell and use no means for obtaining the boon of life and liberty? Yes, there awaits the sinner a more awful doom, and a more terrible sentence, and we are sent to publish a sure pardon from the God of heaven; and yet thousands upon thousands give us no deep heartfelt attention, but turn aside and perish in their sins. O that my head were waters, and mine eyes a fountain of tears, that I might weep for the folly of the race to which I belong, and mourn over the destruction of my fellow men!

It often strikes us with wonder that men do not receive the gospel of Jesus Christ, when we recollect that *the gospel is so plain*. If it were a great mystery one might excuse the illiterate from attending to it. If the plan of salvation could only be discovered by the attentive perusal of a long series of volumes, and if it required a classical training and a thorough education, why then the multitude of the poor and needy, whose time is taken up with earning their bread, might have same excuse; but there is under heaven no truth more plain than this, "He that believeth on the Lord Jesus hath everlasting life;" "He that believeth and is baptised, shall be saved." To believe—that is, simply to trust Christ. How plain! There is no road, though it run straight as an arrow, that can be more plain than this. Legible only by the light they give, but all so legible that he who runs may read, stand these soul-quickenings words, "Believe and live." Trust Christ and your sins are forgiven; you are saved. This is so plain a precept, that I may call it a very A B C for infants, yet men receive it not. Are they not indeed holden by the cords of their sins when they refuse to obey?

Moreover, brethren, there is *a wonderful attractiveness in the gospel*. If the gospel could possibly be a revelation of horrors piled on horrors, if there were something in it utterly inconsistent with reason, or something that shocked all the sensitive affections of our better part, we might excuse mankind, but the gospel is just this: man is lost, but God becomes man to save him, "The Son of Man is come to seek and to save that which was lost." Out of infinite love to his enemies the Son of God took upon himself human flesh, that he might suffer in the

room and stead of men what they ought to have suffered. The doctrine of substitution, while it wondrously magnifies the grace of God and satisfies the justice of God, methinks ought to strike you all with love because of the disinterested affection which it reveals on Jesus Christ's part. O King of Glory, dost thou bleed for me? O Prince of Life, canst thou lie shrouded in the grave for me? Doth God stoop from his glory to be spat upon by sinful lips? Doth he stoop from the splendour of heaven to be "despised and rejected of men," that men may be saved? Why, it ought to win every human ear, it ought to entrance every human heart. Was ever love like this? Go ye to your poets, and see if they have ever imagined anything nobler than the love of Christ the Son of God for the dying sons of men! Go to your philosophers, and see if in all their maxims they have ever taught a diviner philosophy than that of Christ's life, or ever have imagined in their pictures of what men ought to be, an heroic love like that which Christ in very deed displayed! We lift before you no gory banner that might sicken your hearts; we bring before you no rattling chains of a tyrant's domination; but we lift up Jesus crucified, and "Love" is written on the banner that is waved in the forefront of our hosts; we bid you yield to the gentle sway of love, and not to the tyranny of terror. Alas! men must be bound, indeed, and fettered fast by an accursed love to sin, or else the divine attractions of a crucified Redeemer would win their hearts.

Consider, my friends, you who love the souls of your fellow men, how marvellous it is that men should not receive the gospel when *the commandment of the gospel is not burdensome!* Methinks if it had been written that no man should enter heaven except by the way of martyrdom, it had been wisdom for every one of us to give our bodies to be burned, or to be stretched upon the rack; yea, if there had been no path to escape from the wrath of God, but to be flayed alive with Bartholomew, enduring present but exquisite torture, it would have been but a cheap price for an escape from wrath, and an entrance into heaven. But I find in God's word prescribed as the way of salvation, no such physical agonies. No austerities are commanded; not even the milder law which governed the Pharisee when he "fasted thrice in the week." Only this is written—"Believe in the Lord Jesus Christ, and thou shalt be saved;" and the precept of the Christian's life is, "Love thy God with all thy heart, and thy neighbour as thyself." Most pleasant duties these of love! What more sweet? What more delightful than to permit the soul to flow out in streams of affection? The ways of true religion are not irksome, her ways are pleasantness, and all her paths are peace. What, heaven given for believing? What, heaven's gate opened only for knocking, and boons all priceless bestowed for nothing but the asking? Yet they will not ask, they will not knock. Alas, my God, what creatures are men! Alas, O sin, what monsters hast thou made mankind, that they will forget their own interests, and wrong their own souls!

Further, it is clear that men must be fast held by the bondage of their sins when we recollect that, *according to the confession of the most of them, the pleasures of sin are by no means great.* I have heard them say themselves that they have been satiated after a short season of indulgence

We know how true the word is, "Who hath woe? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine." No form of sin has ever been discovered yet that has yielded satisfaction. You shall look at those who have had all that heart could wish, and have without restraint indulged their passions, and you shall find them to be in their latter end amongst the most wretched rather than the most satisfied of mankind. Yet for these pleasures—I think I degrade the word when I call them pleasures—for these pleasures they are willing to pawn their souls and risk everlasting woe; and all this while, be it remembered, to add to the wonder, there are pleasures to be found in godliness; they do not deny this, they cannot without belying their own observation. We who are at least as honest as they are, bear our testimony that we never knew what true happiness was till we gave our hearts to Christ; but since then our peace has been like a river. We have had our afflictions, we have suffered grievous bodily pain, we have endured mental depression, we have been heavily burdened, we have borne many trials; but we can say—

"We would not change our blest estate
For all the world calls good or great."

"Happy are the people whose God is the Lord!" We can set our seal to this experimentally. See ye then, my brethren, these poor souls will prefer the pleasures that mock them to the pleasures that alone can satisfy. If we had to die like dogs, it would be worth while to be a Christian. If there were no hereafter, and our only consideration were who should enjoy this life the best, it would be the wisest thing to be a servant of God and a soldier of the cross. I say not it would ensure our being rich, I say not it would ensure our being respected, I say not it would ensure our walking smoothly and free from outward trouble; but I do say that because of "the secret something which sweetens all," because of the profound serenity which true religion brings, the Christian life out-masters every other, and there is none to be compared therewith. But think ye for awhile what the ungodly man's life is! I can only compare it to that famous diabolical invention of the Inquisition of ancient times. They had as a fatal punishment for heretics, what they called the "Virgin's Kiss." There stood in a long corridor the image of the Virgin. She outstretched her arms to receive her heretic child; she looked fair, and her dress was adorned with gold and tinsel, but as soon as the poor victim came into her arms the machinery within began to work, and the arms closed and pressed the wretch closer and closer to her bosom, which was set with knives, and daggers, and lancets, and razors, and everything that could cut and tear him, till he was ground to pieces in the horrible embrace; and such is the ungodly man's life. It standeth like a fair virgin, and with witching smile it seems to say, "Come to my bosom, no place so warm and blissful as this;" and then anon it begins to fold its arms of habit about the sinner, and he sins again and again, brings misery into his body, perhaps, if he fall into some form of sin, stings his soul, makes his thoughts a case of knives to torture him, and grinds him to powder beneath the force of his own iniquities. Men perceive this, and dare not

deny it; and yet into this virgin's bosom they still thrust themselves, and reap the deep damnation that iniquity must everywhere involve. Alas, alas, my God!

And now, once more, this terrible mystery, which is only solved by men's being held by their sins, has this added to it, that all the while in the case of most of you now present, *all that I have said is believed, and a great deal of it is felt*. I mean this: if I were talking with persons who did not believe they had a soul, or believe in the judgment to come, or believe in the penalty of sin, or believe in the reward of righteousness, I should see some reason why they rejected the great salvation; but the most of you who attend this house of prayer—I think I might say all—have scarcely ever had a doubt about these things. You would be very much horrified if any one would insinuate that you did not believe the Bible to be the word of God. You have a little Pharisaism in your soul, that you think you are not as scoffers are, nor infidels. I own you are not, but I grieve to say I think you are more inconsistent than they. If these things be a fiction, well, sirs, your course is rational; but if these things be realities, what shall I say for you when I plead with God on your behalf? What excuse can I make for you? If you profess to believe these things, act as though you believe them; if you do not, practically act so. Why do you profess to own them as the truth? The case is worse, for you not only believe these things to be true, but some of you have felt their power. You have gone home from this place, and you could not help it, you have sought your chamber and bowed your knee in prayer; such prayer as it was, for, alas! your goodness has been like the morning cloud and the early dew. I know some of you who have had to break off some of your sins, for your conscience would not let you rest in them. Yet you are unbelievers still, still you are undecided, still you are unsaved, and at this moment, if your soul were required of you, nothing would be in prospect but a fearful looking for of judgment and of fiery indignation. O my hearer, you whose conscience has been at times awakened, in whom the arrows of the great King have found a lodging place, in whom they are rankling still, yield, I pray thee, yield to the divine thrusts, and give up thy contrite spirit to thy Redeemer's hands. But if thou do not, what shall I say to thee? The kingdom of God has been thrust from you by yourselves. Be sure of this, it has come near you, and in coming near it has involved solemn responsibilities which I pray you may not have to feel the weight of in the world to come.

Here, then, stands the riddle, that man is so set against God and his Christ that he never will accept eternal salvation until the Holy Spirit, by a supernatural work, overcomes his will and turns the current of his affections; and why is this? The answer lies in the text, because his own iniquities have taken him, and he is holden with the cords of his sin. For this reason he will not come unto Christ that he may have life; for this reason he cannot come, except the Father which hath sent Christ draw him.

II. But now, secondly, I pass on to observe that though this is the solution of one mystery, IT IS IN ITSELF A GREATER MYSTERY.

It is a terrible mystery that man should be so great a fool, so mad a creature as to be held by cords apparently so feeble as the cords of his

own sins. To be bound by reason is honourable; to be held by compulsion, if you cannot resist it, is at least not discreditable; but to be held simply by sin, by sin and nothing else, is a bondage which is disgraceful to the human name. It lowers man to the last degree, to think that he should want no fetter to hold him but the fetter of his own evil lusts and desires. Let us just think of one or two cords, and you will see this.

One reason why men receive not Christ and are not saved, is because they are hampered by *the sin of forgetting God*. Think of that for a minute. Men forget God altogether. The commission of many a sin has been prevented by the presence of a child. In the presence of a fellow creature, ordinarily a man will feel himself under some degree of restraint. Yet that eye which never sleeps, the eye of the eternal God, exercises no restraint on the most of men. If there were a child in that chamber thou wouldst respect it—but God being there thou canst sin with impunity. If thy mother or thy father were there thou wouldst not dare offend, but God who made thee and whose will can crush thee, thy lawful sovereign, thou takest no more account of him than though he were a dog, yea, not so much as that. Oh, strange thing that men should thus act! And yet with many it is not because of the difficulty of thinking of God. Men of study, for instance, if they are considering the works of God, must be led up to thoughts of God. Galen was converted from being an atheist while in the process of dissecting the human body; he could not but see the finger of God in the nerves and sinews, and all the rest of the wonderful embroidery of the human frame. There is not an emmet or an infusorial animalcule beneath the microscope but what as plainly as tongue can speak, saith “Mortal, think of God who made thee and me.” Some men travel daily over scenes that naturally suggest the Creator; they go down to the sea in ships, and do business on great waters, where they must see the works of the Lord, and yet they even manage to become the most boisterous blasphemers against the sacred majesty of the Most High, in his very temple where everything speaks of his glory. But you will tell me perhaps, some of you, that you are not engaged in such pursuits. I reply, I know it. Many of you have to labour with your hands for your daily bread, in occupations requiring but little mental exercise. So much the more guilty then are you that when your mind is not necessarily taken up with other things, you still divert it from all thoughts of God. The working man often finds it very possible to spend his leisure hours in politics, and to amuse his working hours by meditating upon schemes more or less rational concerning the government of his country, and will he dare to tell me therefore that he could not during that time think of God? There is an aversion to God in your heart, my brother, or else it would not be thus.

from Monday morning to Saturday night you forget him altogether. Even when sitting here you find it by no means a pleasant thing to be reminded of your God, and yet if I brought up the recollection of your mother, perhaps in heaven, the topic would not be displeasing to you. What owe you to your mother compared with what you owe to your God? If I spoke to you of some dear friend who has assisted you in times of distress, you would be pleased that I had touched upon such a chord; and may I not talk with you concerning your God, and ask you why do you forget him? Have you good thoughts for all but the best? Have you kind thoughts of gratitude for every friend but the best friend that man can have? My God! my God! why do men treat thee thus? Brightest, fairest, best, kindest, and most tender, and yet forgotten by the objects of thy care!

If men were far away from God, and it were a topic abstruse and altogether beyond reach, something might be said. But imagine a fish that despised the ocean and yet lived in it, a man who should be unconscious of the air he breathes! "In him we live and move and have our being; we are also his offspring." He sends the frost, and he will send the spring; he sends the seed-time and the harvest, and every shower that drops with plenty comes from him, and every wind that blows with health speeds forth from his mouth. Wherefore then is he to be forgotten when everything reminds you of him? This is a sin, a cruel sin, a cursed sin, a sin indeed that binds men hard and fast, that they will not come to Christ that they may have life; but it is strange, it is beyond all miracles a miracle, that such a folly as this should hold men from coming to Christ.

Another sin binds all unregenerate hearts; it is the sin of not loving the Christ of God. I am not about to charge any person here with such sins as adultery, or theft, or blasphemy, but I will venture to say that this is a sin masterly and gigantic, which towers as high as any other—the sin of not loving the Christ of God. Think a minute. Here is one who came into the world out of pure love, for no motive but mercy, with nothing to gain, but though he was rich, yet for our sakes he became poor; why then is he not loved? The other day there rode through these streets a true hero, a brave bold man who set his country free, and I do remember how I heard your shouts in yonder street, and you thronged to look into the lion-like face of Italy's liberator. I blame you not, I longed to do the same myself, he well deserved your shouts and your loudest praises. But what had he done compared with what the Christ of God has done in actually laying down his life to redeem men from bondage, yielding up himself to the accursed death of the cross that man might be saved through him? Where are your acclamations, sirs, for this greater Hero? Where are the laurels that you cast at his feet? Is it nothing to you, is it nothing to you,

all ye that pass by, is it nothing to you that Jesus should die? Such a character, so inexpressibly lovely, and yet despised! Such a salvation, so inexpressibly precious, and yet rejected! Oh, mystery of iniquity! indeed, the depths of sin are almost as fathomless as the depths of God, and the transgressions of the wicked all but as infinite in infamy as God is infinite in love.

I might also speak of sins against the Holy Ghost that men commit, in that they live and even die without reverential thoughts of him or care about him; but I shall speak of one sin, and that is the mystery that men should be held by *the sin of neglecting their souls*. You meet with a person who neglects his body, you call him fool, if, knowing that there is a disease, he will not seek a remedy. If, suffering from some fatal malady, he never attempts to find a cure, you think the man is fit only for a lunatic asylum. But a person who neglects his soul, he is but one of so numerous a class, that we overlook the madness. Your body will soon die, it is but as it were the garment of yourself and will be worn out; but you yourself are better than your body as a man is better than the dress he wears. Why spend you then all thoughts about this present life and give none to the life to come?

It has long been a mystery who was the man in the iron mask. We believe that the mystery was solved some years ago, by the conjecture that he was the twin brother of Louis XIV., King of France, who, fearful lest he might have his throne disturbed by his twin brother, whose features were extremely like his own, encased his face in a mask of iron and shut him up in the Bastille for life. Your body and your soul are twin brothers. Your body, as though it were jealous of your soul, encases it as in an iron mask of spiritual ignorance, lest its true lineaments, its immortal lineage should be discovered, and shuts it up within the Bastille of sin, lest getting liberty and discovering its royalty, it should win the mastery over the baser nature. But what a wretch was that Louis XIV., to do such a thing to his own brother! How brutal, how worse than the beasts that perish! But, sir, what art thou if thou doest thus to thine own soul, merely that thy body may be satisfied, and thy earthly nature may have a present gratification? C sirs, be not so unkind, so cruel to yourselves. But yet this sin of living for the mouth and living for the eye, this sin of living for what ye shall eat and what ye shall drink, and wherewithal ye shall be clothed this sin of living by the clock within the narrow limits of the time that ticks by the pendulum, this sin of living as if this earth were all and there were nought beyond—this is the sin that holds this City of London, and holds the world, and binds it like a martyr to the stake to perish, unless it be set free.

Generally, however, there also lies some distinct form of actual sin at the bottom of most men's impenitence. I will not attempt to make

guess, my dear hearer, as to what it may be that keeps thee from Christ, but without difficulty I could, I think, state what these sins generally are. Some men would fain be saved, but they would not like to take up the cross and be despised as Christians. Some would fain follow Christ, but they will not give up their self-righteous pride; they want to have a part of the glory of salvation. Some men have a temper, which they do not intend to try to restrain. Others have a secret sin, too sweet for them to give it up; it is like a right arm, and they cannot come to the cutting of it off. Some enjoy company which is attractive, but destructive, and from that company they cannot fly. Men one way or another are held fast like birds with birdlime, till the fowler comes and takes them to their destruction. O that they were wise, for then they might be awakened out of this folly! But this still remaineth the mystery of mysteries, that those sins absurd and deadly, bind men as with cords, and hold them fast like a bull in a net.

THE CONCLUSION OF THE WHOLE MATTER IS THIS, a message sinner to thee, and saint, to thee.

Sinner, to thee. Thou art held fast by thy sins, and I fear me much thou wilt be held so till thou perish, perish everlastingly. Man, does not this concern you? I lay last night by the hour together on my bed awake, tossing with a burden on my heart, and I tell thee that only burden that I had was thy soul. I cannot endure it, man, that thou shouldst be cast into the "lake that burneth with fire and brimstone." I believe that book as thou dost; believing it, I am alarmed at the prospect which awaits the unconverted. The more I look into the subject of the world to come, the more I am impressed that all those who would lessen our ideas of the judgment that God will bring upon the wicked, are waging war against God and against virtue and the best interests of men. "It is a fearful thing to fall into the hands of the living God." Do not try it, my friend, I pray thee do not try it. Run not this risk, this certainty of endless misery, I beseech thee, dare it not! What sayest thou, "What then should I do?" I venture to reply in the words of one of old, "Break off thy sins by righteousness, for it is time to seek the Lord." But thou repliest, "How can I break them off? they are like cords and bonds." Ah, soul, here is another part of thy misery, that thou hast destroyed thyself, but thou canst not save thyself; thou hast woven the net, thou hast made it fast and firm, but thou canst not tear it in pieces. But there is One who can, there is One upon whom the Spirit of the Lord descended that he might loose the prisoner. There is a heart that feels for thee in heaven, and there is One mighty to save, who can rescue thee. Breathe that prayer, "O set me free, thou Liberator of captive souls;" breathe the prayer now, and believe that he can deliver thee, and thou shalt yet, captive as thou art, go free, and this shall be

thy ransom price, his precious blood; and this shall be the privilege of thy ransomed life, to love and praise him who hath redeemed thee from going down into the pit.

But I said the conclusion of the whole matter had something to do with the child of God. It has this to do with him. Dear brother and sister in Christ, by the love you bear to your fellow sinners, never help to make the bonds of their sins stronger than they are—you will do so if you are inconsistent. They will say, “Why, such a one professes to be a saved man, and yet see how he lives!” Will you make excuses for sinners? It was said of Judah, by the prophet, that she had become a comfort to Sodom and Gomorrah. O never do this; never let the ungodly have to say, “There is nothing in it; it is all a lie; it is all a mere pretence; we may as well continue in sin, for see how these Christians act!” No, brethren, they have bonds enough without your tightening them or adding to them.

In the next place, never cease to warn sinners. Do not stand by and see them die without lifting up a warning note. A house on fire, and you see it as you go to your morning’s labour, and yet never lift up the cry of “Fire!” a man perishing, and yet no tears for him! Can it be so? At the foot of Mr. Richard Knill’s likeness I notice these words, “Brethren, the heathen are perishing, will you let them perish?” I would like to have each of you apply to your own conscience the question, “Sinners are perishing, will you let them perish without giving them, at least, a warning of what the result of sin must be?” My brethren, I earnestly entreat you who know the gospel to tell it out to others. It is God’s way of cutting the bonds which confine men’s souls; be instant, in season and out of season, in publishing the good news of liberty to the captives through the redeeming Christ.

And lastly, as you and I cannot set these captives free, let us look to him who can. O let our prayers go up and let our tears drop down for sinners. Let it come to an agony, for I am persuaded we shall never get much from God by way of conversion till we feel we must have it, until our soul breaketh for the longing that it hath for the salvation of souls: when your cry is like that of Rachel, “Give me children or I die!” you shall not long be spiritually barren. When you must have converts, or your heart will break, God will hear you and send you an answer. The Lord bless you! May none of you be held by the cords of your sins, but may ye be bound with cords to the horns of God’s altar as a happy and willing sacrifice to him that loved you. The Lord bless you for Jesus’ sake.

PORTION OF SCRIPTURE READ BEFORE SERMON—Proverbs iii.

Metropolitan Tabernacle Pulpit.

A GENEROUS PROPOSAL.

A Sermon

DELIVERED BY

C. H. SPURGEON,

AT THE METROPOLITAN TABERNACLE, NEWINGTON.

“Come thou with us, and we will do thee good.”—Numbers x. 29.

THESE ancient words, so simple, yet so sweet, fascinate us with a potent hallowed charm. They ring out their melody like a familiar air; the language of a heart instinct with kindness, inspired with faith, and inspirited with the enthusiasm of a hope so much divine, that the lapse of ages impairs not their force, or diminishes aught from their natural spontaneous freshness. This story of Hobab one can hardly read without remembering the apostolic declaration that the law was a “shadow of good things to come.” A truly instructive shadow it was. In this instance the shadow is so like the image, the type so like the antitype, that we can almost see the Christian church, and the convert as he is invited to unite with it, and we may behold in metaphor the blessings of which he may expect to be a partaker in so doing. “Come thou with us, and we will do thee good,” seems to be quite as suitable an address from the lips of a Christian pastor as from those of the prophet of Horeb, who was king in Jeshurun. We do not feel in the least degree hesitant as if we were wrenching the words from their natural association, or even exercising the slightest ingenuity in accommodating them to our own circumstances, so suitable do they seem for our use.

The people of Israel in the wilderness were a type of the church of Christ. The invitation here given was such as may be given to those who are proper subjects for communion with the Christian church. We shall proceed accordingly, this evening, to talk to you upon four things—first, *the nature of a true church as it is depicted by Israel in the wilderness*; secondly, *the bounden obligation of such a church to invite suitable persons to join it*; thirdly, *the argument that the church may use, and the inducements it will always have to offer in setting forth the benefits to be conferred on those who heartily respond*; and fourthly, *the scrupulous fidelity it behoves us, as members of the church, to observe in keeping our pledge ever afterwards to seek the welfare of such as unite with our fellowship*.

I. First, then, WHAT ARE THE CHARACTERISTICS OF A TRUE CHURCH AS IT IS PICTURED BY ISRAEL IN THE WILDERNESS?

We might prolong the answer to this question with many minute features, but it will be unnecessary at present to do more than give you a simple broad outline. The people in the wilderness were a *redeemed people*. They had been redeemed by blood and redeemed by power. The sprinkling of the blood of the paschal lamb over their lintels and their door-posts had secured their safety when the first-born of Egypt was slain. Thus they were redeemed by blood, while wonderful miracles were wrought throughout the whole land, and at the last when threatened and pursued by their oppressors, the whole of the pride and pomp of Egypt was destroyed in the Red Sea; they were indeed redeemed by power. So, all the true members of God's church understand what the blood of sprinkling means. They have enjoyed a passover through it. God has passed over them—passed over them in mercy; justice has executed its warrant upon the person of the Lamb, and they have escaped—they have been redeemed by blood. And the Holy Spirit has entered into their hearts, and made them hate their former sins, has delivered them from the dominant power of their inward corruptions, has set them free and brought them out of the bondage of sin. Thus they have also been redeemed by power, and no one has any right to think himself a member of Christ's church unless by faith he has seen himself redeemed by blood, and in his experience has also been redeemed by the power of the Holy Spirit.

But, according to our text and the context, the Israelites were *a people who were passing through a land wherein they found no rest, neither did they desire any, for they were journeying to another country, the promised land, the Canaan*. Now, here is another description of the true church of God. They are not of the world, even as Christ is not of the world. This is not their rest. Here they have no continuing city. Objects which may suit men who have no outlook beyond death would not be suitable to them. That which rejoices the heart of the mere worldling gives them but very slender solace. Their hope and their consolation lie beyond the river. They look for a city that hath foundations, whose Builder and Maker is God. Judge then, my dear hearer, whether you are a member of God's church, of the church of Jesus Christ, for if you are, you are a stranger and a foreigner this night here below, however pleasant the tent of your pilgrimage may be, for your Father's house on high is your destination; you are an exile from your home, albeit to your faith's foreseeing eye its golden gates may never so clearly appear. You have not yet come to your rest, but there remaineth to you a rest, a rest to which you shall come in due time, though you have not yet reached it. May I entreat you to put these questions to your own hearts as they arise, and judge yourselves.

Israel in the wilderness, according to the text, again, was a *people walking by faith as to the future*, for if you remember, the words are, "They were going to the place of which the Lord said, I will give it to you." They had never seen it; no one had come from it to tell them of it. True, in after days some spies had returned, but they brought up an ill report of the land, so that the people required even more faith than they did before. If anyone had said to them,

"But, if there be a land that floweth with milk and honey, how will you gain it? The inhabitants thereof are strong and mighty; how are you sure that you will ever obtain this goodly land?" the only reply would have been, "The Lord hath spoken to us concerning it." Every true Israelite had been instructed as to the covenant God had made with Abraham when he said, "To thee and to thy seed will I give this land to possess it," and every true Israelite was expecting that his people should find a lodgment and a portion in that land evermore because of the covenant which God had made with his fathers. They were walking, then, in that respect by faith, looking after a country which they had not seen, traversing a desert in search of a land which as yet they had not known, with only God's word for their title-deed and nothing more. And such are God's people now. As for joys to come, they have not tasted them, but they are looking for them because God has promised them. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit," and the Spirit reveals them only to our faith. If you ask me, "How do you know that there is a heaven?" I must answer you, I believe it on God's testimony; I have no other warrant for it. No man hath returned from that fair land to testify that he hath heard the everlasting song, or seen the blessed citizens as they stand in their bright array before the everlasting throne; nor want I that any such should return. God's word is enough; let that stand instead of the testimony of ten thousand angels, or of myriads of the white-robed host of spirits who might have returned to tell the tale. We walk by faith as Israel did of old. Are you walking by such a faith? Do you believe in the unseen future, and does the hope of an unseen reward make you despise the present rewards of sin? Are you willing to bear the reproach of Christ because you count it greater treasure than all the riches of Egypt? Are you willing now to take up with Christ's cross because you believe in Christ's crown? Though you have not seen it yet do you believe in it, and rejoice with joy unspeakable and full of glory? Here is another mark of a member of the true church of Christ.

These people, also, *as to their present circumstances were walking by faith.* It was not merely faith which sang to them of Canaan, but it was faith that told them of the manna which fell day by day, and the water which flowed from the rock, which stream followed them in their journeyings. Why, they could not live in any other way in the wilderness but by faith in God, for from that arid strand there sprang nought for their nourishment; here and there a palm-tree, now and then a cooling well, but for the most part, had it not been for the goodness of God, their way had been over a desert, cheerless, waste, and terrible. But he gladdened it for them, and made the place of his feet, and of their feet too, right glorious, for his mercy and his loving-kindness endure for ever. Now, in this world the Christian man has to live by faith upon God as to present things. As to temporal necessities he must cast all his care on him who careth for us, but especially as to all spiritual supplies the Christian has no stock of grace. He has no inner spring within himself in his old nature. He has to look for

everything that can sustain his new life to God, even the Father, who hath promised not to forsake him. Now surely, my dear hearer, you know whether you are living by present faith or not. If all your comfort is derived from that which you can handle, and hear, and see, and if your joys of life are only the outward things of the present, then are you no member of the church of God. Whether you may have been baptised, or confirmed—whatever profession you may have made, or whatever sign you may have received—you do not belong to Christ's people, nor can you belong to them. But if you live by faith, I care not of what church you are a member, if you are exhibiting day by day a living faith upon a living but unseen God, if your trust is in his providence, if you daily resort to Christ for help and succour, if you have that faith which is the mark of God's elect, you may depend upon it that you are one of his.

One other mark let us give amongst very many more which might be mentioned. These people found, wherever they went, *that they were surrounded by foes*. In the wilderness the Amalekites were against them. When they crossed into the promised land all the inhabitants of Canaan were up in arms against them. So, I think, will you find it if you are a child of God. All places are full of snares. Events, prosperous or adverse, expose you to temptation. All things that happen to you, though God makes them work for good, in themselves would work for evil. While here on this earth the world is no friend to grace to help you on to God. The bias of the current is not towards heaven; alas! it is the other way. "Behold I send you forth as sheep in the midst of wolves." "The whole world lieth in the wicked one, and ye are of God, little children." Darkness prevails. It cannot minister to your safety or to your happiness. Neither can the sinful world minister light to the understanding, peace to the conscience, joy to the heart, or holiness to the life of the believer. You will have to fight continually. Till the last step you take it will be a conflict, and you will never be able to sheathe your sword until you are in the bosom of Christ. Thus must you maintain the godly warfare,

"Till with yonder blood-bought crowd,
You shall sing on Canaan's shore
Songs of triumph, sweet and loud;
War with Amalek no more."

Here, then, are some of the marks of the church of Christ. I hope that a part of that church worships in this house. A part of that church will be found to worship in every house of prayer where the disciples of our common Lord assemble, and the mystery of God and of the Father and of Christ is acknowledged.

II. Let us pass on to the second word, which is this, that IT IS THE DUTY OF THE CHRISTIAN CHURCH TO INVITE SUITABLE PERSONS TO JOIN WITH IT.

As you read—"Come thou with us, and we will do *thee* good"—say if these are not the terms in which any church should invite a *suitable pastor* to unite with it? I have always felt that they have a better application to a pastor than they have to the people; for it is said of Hobab, "Thou knowest how we are to encamp in

the wilderness, and thou shalt be unto us instead of eyes." It was inviting a really efficient helper, who would be of great service to the Israelites, to come and cast in his lot with them. So should a church expect to find in its pastor one who may guide them, because he knows how they are to encamp in the wilderness, one who may be to them, in some respects, instead of eyes. Their invitation should come in this way, not only "Come thou with us, that we may get good out of thee"—that is one design—but it should also be, "Come thou with us, that we may do thee good, that we may hold up thy hands, that we may sustain thee by our prayers, that we may back thee up by our efforts; that being led onward by thee from one work of Christian activity to another, we may never fail thee, never betray thee, but may stand with thee even to the last." I believe you will seldom get much good unless you are willing also to confer good; those who are the nearest to the heart of the preacher, in all Christian service, will in all probability be most spiritually enriched under his ministry. I speak not of myself nor for myself, but I specially address myself now to those of you, my hearers, who are members of other churches. Do, I exhort you, love your ministers; stand up for their character in all companies; rally at their side in all their efforts; never let them have to regret your absence at the week-night service, or at any other time, if you can help it; let them see that you appreciate the men whom you have chosen to be over you in the Lord, and that you have said in inviting them to come among you, "Come thou with us, and we will do thee good."

Not to linger on that view, however pertinent and seasonable, let us take the words as significant of the manner in which churches should invite *suitable persons to come among them as private members*. Are there not those who go in and out merely as visitors worshipping with you, who have never joined hands with you in covenant? They meet with you as mere hearers, under the same ministry, but they have not identified themselves with the brotherhood to sit down and feast with you at the table of the Lord. To such as these the proposal may be made, and the welcome proffered. The conditions, of course, need to be thoroughly understood on our part as well as on theirs. We dare not invite anyone to join the visible church who has not first joined the invisible church. We do not believe that a man has any right to be baptised in water unless he has first been baptised in the Holy Ghost; nor that anyone has a right to eat of the Lord's Supper, the outward signs of bread and wine, until he has eaten of the flesh and drank of the blood of the Son of Man, in a spiritual sense. He must have the essence of the symbol before we dare give the symbol. So a man must be vitally united to the living church of Christ before he has any right to be professionally united therewith. Hence, it would be a sin on the part of any child of God to say to anyone whom he knew to be an unconverted person, "Come and unite yourself with the church." Nay, that cannot be. First, dear hearer, thou must be one with Christ, reconciled to God, a believer in the precious blood, and then afterwards mayst thou come to the church of God; but until then thou hast no part nor lot in this matter, for thou art still in the gall of bitterness and in the bonds of iniquity. Moses did not thus invite any strangers or neighbours indiscriminately, saying, "Come ye with us," but he

invited Hobab as one whom he well knew, and of whose fitness he could feel no doubt. Was not Raguel his father, the priest of Midian, a servant of the Most High God? and was not Hobab also a worshipper of Jehovah, the God of Israel? "Come thou with us," saith he, "thou art our kith and kin; birds of a feather flock together, come thou with us and we will do thee good; thou art one of our brethren, come and welcome, nothing shall stand in the way; come *thou* with us, and we will do thee good."

Now, I have heard persons speak on this wise, "I believe that my child has been converted, but you must not think that I have pressed him, for I never spoke to my child about religion." I am heartily ashamed of a father who can say that, and I hope that he will be equally ashamed of himself. I quite agree, however, that no parent and no friend should press another to make a public profession of faith until he is as well assured as he possibly can be that the fruits of the Spirit are put forth in that child, or that friend; but, once assured of that, there can be no credit in holding your tongue about a Christian duty. It is the duty of every child of God to be associated with the Christian church, and surely it is part of our duty to instruct others to do what the Lord would approve of! Do not, therefore, hesitate to say to such as serve and fear the Lord, "How is it that you remain outside the pale of the visible church? Come thou with us, and we will do thee good." So Moses did to Hobab.

As it is a very kind and tender word, "Come thou with us," let it be spoken *persuasively*. Use such reasoning as you can to prove that it is at once their duty and their privilege. Observe, Moses does not command, but he persuades; nor does he merely make a suggestion or give a formal invitation, but he uses an argument, he puts it attractively, "And we will do thee good." So, look the matter up; study it; get your arguments ready, seek out inducements from your own experience. Draw a reason, and then and thus try to persuade your Christian friends.

Do it heartily. Observe how Moses puts it as from a very warm heart. "Come thou with us; give me thy hand, my brother; come thou with us, and we *will* do thee good." There are no "ifs" and "ands," and "buts," or, "Well, you may perhaps be welcome," but "Come thou with us." Give a hearty, loving, warm invitation to those whom you believe to be your brethren and sisters in Christ.

Do it repeatedly if once will not suffice. Observe in this case, Hobab said he thought he would depart to his own land and his kindred, but Moses returned to the charge, and says, "Leave us not, I pray thee." How earnestly he puts it! He will have no put off. If at first it was a request, now it is a beseeching almost to entreaty—"Leave us not, I pray thee." And how he repeats the old argument, but puts it in a better light—"If thou go with us, yea, it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee."

I would, therefore, earnestly say to Christian brethren and sisters here, look out some among our congregation, such as you believe to be godly people, and put to them this matter. I am sure they are losing much benefit, and quite certain that they are standing in an irregular position. If it is right for any one Christian not to be a member of a church it is right for all Christians not to be members of churches;

consequently it would be right for there to be no visible church, and ordinances might be dispensed with, for all these things must either consist through the maintenance of sacred order, or else collapse with the breach of godly discipline. What is not the duty of one is not the duty of any, and what is the duty of one is the duty of all, for we all stand alike before God. If I may be innocent in abstaining from union with the people of God, so may all of you; or if you may, so may I. There is no more obligation upon me to preach the gospel than there is upon any one of you to make a profession of his faith. If you are a Christian, the same rule of love that prompts me to speak for my Lord should prompt you in your way to speak for your Lord; and if I should not be excusable if I remained silent, and refused to bear my testimony, neither will you be excusable, being a Christian, if you refuse to unite yourself with the people of God. Remember our Master's word, "Whosoever therefore, shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men" (which has the force there of not confessing) "him will I also deny before my Father which is in heaven."

Before I leave this point let me call your attention to *a certain sense in which Christian men may address this invitation to all that they meet with*, "Come thou with us, and we will do thee good." Not "come and join our church," not "come and be members," not "come and put on a profession of faith." You cannot say that to any but to those in whom you see the fruits of the Spirit, but you may say, and you ought to say, to all persons of all classes on all sides, "Come away from the seed of evil doers, cast in your lot with the people of God; leave the world, come on pilgrimage to the better country; forsake the pursuit of vanities, lay hold on eternal life; waste not all your thoughts upon the bootless cares of time, think about the momentous matters of eternity. Why will you be companions of those who are upon the wrong side, and whose cause is the cause of evil? Why will you remain an enemy to God? Why will you be in an unreconciled state? We, by God's grace, have cast in our lot with Christ and with his cause; we desire to live to his glory. Our ambition is to serve him. If we could we would live without sin, for we hate it and loathe it. If we could we would be as the angels are, without a single fault. Come and cast in your lot with us—that is, believe; that is, trust a Saviour slain; that is, put your soul into the custody of Christ the Intercessor; that is, press forward through a life of holiness on earth to a home of happiness in heaven. "Come thou with us, and we will do thee good."

So, then, the exhortation of our text which, strictly speaking, seems most applicable to the minister, becomes next suitable to the child of God who has not hitherto cast in his lot with the company of our Lord's disciples; and after that, in a certain sense, it may be appropriately addressed to all who come under the sound of the gospel. "Come thou with us, and we will do thee good."

III. But now, our third observation is, that THE MAIN ARGUMENT—THE MOST POWERFUL INCENTIVE WE CAN EVER USE IS—THAT ASSOCIATION WITH THE CHURCH OF CHRIST WILL DO THOSE WHO ENTER INTO IT GOOD.

I am sure it will, for I speak from experience; and if I were to call upon many scores, and even hundreds, in this house, they would all bear the same testimony, that union with the people of God has done them good. The church of God may say this, first, *because she can offer to those who join with her good company.* In the church of God are those who are called “the excellent of the earth,” in whom David said was all his delight. In the church of God are the humble, and meek, and lowly; and, though in that church there will come a traitorous Judas, yet there are not wanting the warm-spirited and loving John, the bold and daring Peter, the practical James, the well-instructed Paul, in labours more abundant, and many of the precious sons of Zion and daughters of Jerusalem in like manner, of whom I might affirm, as the apostle did of Priscilla and Aquila, they are my helpers in Christ Jesus, unto whom I not only give thanks, but also all the churches of the Gentiles. Truly we can sing with heart-felt sincerity, Dr. Watts’s paraphrase of David’s Psalm—

“Here my best friends, my kindred dwell,
Here God my Saviour reigns.”

Good company is ever a good thing, and the children of God may say to their brethren who have not yet joined with them, “Come thou with us, and we will do thee good,” for we will introduce you to the goodly fellowship of the saints, to a section of the general assembly and church of the firstborn whose names are written in heaven, and whose work of faith, patience of hope, and labours of love, are so spread abroad throughout the world, even where their memory is forgot, that we need not to speak anything.

“Come with us,” the church of God may say, “and you shall have *good instruction,*” for it is in the true church of God that the doctrines of grace are preached, that the covenant of grace is unfolded, that the person of Christ is extolled, that the work of the Spirit is magnified, that all the precious things, indeed, which make up the spiritual meat of God’s servants are brought forth and put upon the table every Sabbath day. There the good stewards bring forth things both new and old. In the midst of the church the Good Shepherd makes us to lie down in the green pastures, and leads us beside the still waters. Come thou with us, and the teaching of the church shall do thee good; thou shalt hear those glorious doctrines which shall build thee up in thy most holy faith.

“Come thou with us, and we will do thee good” *in the best sense, for thou shalt feel in our midst the good presence of God.* Where two or three are gathered together in Christ’s name, there is he in the midst of them; and in the greater assemblies of his people, when the solemn hymn swells up to heaven, and the fervent prayer rises like a cloud of sweet perfume, and the ministry of the gospel is diffused like a sweet smelling savour of Christ unto God—there God is; there the Father is, receiving returning prodigals, accepting his dear children who feel the spirit of adoption; there the Son is, manifesting himself unto them as he doth not unto the world; there the Spirit is, working in them to will and to do of his own good pleasure, and helping their infirmities as a Comforter and an Advocate. Have you not often felt the presence

of God, my dear brethren and sisters, in your assemblies as the people of God? Can you not, therefore, say, with the recollections in your glowing hearts of the consolations you have received in association with each other, "Come thou with us, and we will do thee good"?

Come with us again, for *you shall participate in all the good offices of the church.*" That is to say, my brother Christian, if thou wilt cast in thy lot with us, if there be prayer thou shalt have thy share in it. We will pray for thee in thy trouble, and trial, and anguish. If a brother's voice can intercede for thee when thy tongue is dumb with grief, thou shalt certainly have such help as that can minister to thee. Come thou with us, for in the true church of God there is sympathy. Genuine believers are taught to "weep with those that weep," and to "rejoice with those that rejoice." They feel that they are members one of another, and partakers of the same life with Jesus Christ. If there be anything to be found in ordinances thou shalt have a share of that good thing. If the Lord reveals himself in the breaking of bread, thou shalt not be shut out from the table. Come thou with us, and when we behold him thou shalt see him too. Come thou with us, and if our fellowship be with Christ, thou shalt have a share in it; and if our conversation of the things of God be sweet and pleasant, thou too shalt have thy say and thy good word, and we will rejoice to hear thee. We invite thee to a pure brotherly fellowship, not to one of name only, but in deed and in heart. "Come thou with us, and we will do thee good."

But the good that Hobab was to get *was not only on the road.* He must have got a deal of good on the road, for he saw in the sacrifice what he had never seen before. While he walked amongst those tents of Judah he must have felt that God was remarkably present there as he had never felt it amongst the tents of Midian. He saw there every morning the pillar of cloud, and every night the pillar of fire. He heard the sound of the silver trumpets, he saw the uplifting of the sacred banners, and the marching of the chosen host of God, and he must have felt, "This is a place more marvellous than any I have ever trodden before; in that falling manna, in that miraculous stream, I see everywhere the marks of omnipotence, love, and wisdom, as I never have seen them in all my solitary musings or my long wanderings aforetime." So, in the church of God there are the footprints of Deity, there are marks of the sublime presence of the Christ of God who abideth in the furnace with his afflicted people, signs of God's presence such as all the world besides cannot exhibit. You shall get good on the road. But still, the main good that Hobab got was this—*he went into the promised land with God's people.* We read of his people, the Kenites dwelling in the land in aftertime. He seems to have become a partaker of the same covenant with Israel, to have become part and parcel with them. So, the main blessing that you get from being united with the invisible church of Christ through being part and parcel of the body of Christ, *is reserved for the hereafter.*

"When God makes up his last account
Of natives in the holy mount;
'Twill be an honour to appear
As one new born and nourished there."

Woe unto those who shall have no part with Israel in the day when the lots shall be divided and the portions shall be given! Woe unto such as shall be found among the Amalekites or Canaanites, strangers to the chosen seed! But happy shall all they be who have God to be their God, for their portion shall be bliss for ever. Come thou, therefore, with us, for whatsoever good the Lord shall do unto us thou shalt be a partaker in it.

IV. And now, lastly. All this being seriously pondered and clearly understood, the last point is a matter of very serious importance. Lest we should be found mere pretenders, **LET ALL OF US WHO BELONG TO CHRIST'S CHURCH TAKE CARE TO MAKE THIS ARGUMENT TRUE.**

I speak to many brethren and sisters here who have long been joined to the visible church of God, and I put this interrogatory to them—*How have you carried out this silent compact which has been made with the friends of Christ?* You have promised to do them good; have you fulfilled your pledges? I am afraid few of us have done good to our fellow Christians up to the measure that we might have done, or that we ought to have done. Some professors, I fear, have forgotten the compact altogether. They joined the church, but the idea of doing good to the rest of the community has scarcely entered into their mind.

“Come thou with us, and we will do thee good.” You say this, then, to *the poor members of the church*. Has God prospered you? Do them good. Say not to them, “Be ye warmed and be ye filled,” but as far as ever your ability can reach minister to them, that Christ may not have to say to you, “I was an hungered and ye gave me no meat; I was thirsty and ye gave me no drink.” Let your charity be wide as the world, for God maketh it to rain on the just and the unjust, but remember, he has a peculiar people, and he would have us to be a peculiar people unto himself. Let us do good unto all men, but specially to those who are of the household of faith. If thou knowest a brother in Christ whose need is pressing, own him as a brother, open thine hand wide unto him; do him good in this respect.

You that are old members of the church, well established and instructed, you have virtually promised to do good to *the young members*; will you not try to do so? Some of them, perhaps, are not all you would like them to be, mind, you are not to condemn, but to reform them. Can you not gently prune the luxuriance of their branches that are a little too wild? Would it not be possible for you, in a loving and an affectionate manner, to assist them in the points wherein they are weak, to lead them in the matters wherein they err? Do them good; do not clamour against them with reproach, censure, sneer, and jibe; nor wish to bind them down to conformity with your rule, judging them by the sombreness of your own disposition. What though they are lively and cheerful; try to make them merry and wise. Let them be happy and rejoice; seek that their happiness may be in Christ, and their rejoicing in the Lord. Do them good.

There are some of your fellow Christians *who are faint hearted*—not pleasant people to talk to; they will never cheer you much; they always look on the black side; they have always some trouble; they are terribly dull company—do not shun them, do them good. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of feeble

heart, "Be strong; fear not." Do not forsake them, but ye that are spiritual bear their burdens, and help to make them rejoice.

Some amongst your number will be *backsliders*—alas! that it should be so. Let not your coldness ever accelerate the pace at which they step aside; rather let your sedulous care watch over them, that their first wandering may be soon checked. Little, alas! can be done to remedy backsliding when it goes far, but much may be done by nipping it in the bud. In the church of God prevention is infinitely better than cure. Watch over them, then. "If any man be overtaken in a fault, ye that are spiritual restore such a one in the spirit of meekness, remembering thyself lest thou also be tempted."

Some in the church may be *ignorant*. There always were such. No standard of height is set up in the word of God for all the recruits to be up to that level; no by-law prescribes that none be received unless they are of a certain stature. If therefore some you meet with are very ignorant, then do them good. Do not set about a report of any absurd remark that they may make, or any misapprehension they may have upon a point of divinity. You were not always so wise as you are now; probably you are not so wise now as you think you are, but anyhow, I shall argue from the wisdom you possess your duty to impart it. You have said, "Come thou with us, and we will do thee good." It is not doing any man good to smile at him, to find fault with him for not knowing, but it is doing him good to hide his shortcomings and help his progress.

Once again—there may be some in your midst *who are in a good deal of trouble*. Have they no friends to sympathise and console them? Alas! friends in this world are often too much like swallows, that are gone as soon as the first frost appears. Let it not be so with you, but if you never owned him your friend before, be to him a friend now. Come to his help if you possibly can. Let him have your countenance. Do not pass him because his black coat hath a rusty hue. Do not get out of his way because you are afraid that he is short of cash. As far as ever you can, let him see, now he is in his trouble, that you did not value him for what he had, but for himself, for his character, for his attachment to Christ. If any body has spoken ill of him, do not be ready to jot down as true the slander that every fool or villain may please to hold forth against a Christian man, search for yourselves, and if you are obliged to believe it, yet say little about it; carry it before God, as though it were your own sin, and sorrow over it. Talk to your brother, if it be your lot to know him well, and get him to leave the evil into which he has fallen, and lead him back again; but do not forsake him. Or if he be the victim of slander and scandal, be thou among the first to defend him. I do hope that there will always be amongst us a spirit of true Christian brotherhood, so that those who love Christ and have thrown in their lot with us, may find that we really desire to do them good.

I have thus spoken more particularly because I know that the number of Christians among us who are not making a profession is unusually large just now. I had far rather it should be so than that it should be the reverse—than that many should be making a profession without knowing or feeling the private virtue and public faith it demands.

Better that you were outside the visible church all your lives, and be in Christ, than make a profession and yet have no part nor lot with him. All these outward things are nothing compared with the inward. "Ye must be born again." There must be a living faith in Christ, a real change of heart; an indwelling of the Spirit of God to attest the verity of your godliness. Where these are, the rest ought not to be neglected. "These things ought ye to have done, and not to have left the other undone," but still even if they be left undone, it shall not amount to a total shipwreck. But if there be no faith, you may build the vessel as you will, and you may think that you have loaded her with precious treasures, but sink she must, because that alone which would have kept her afloat has been neglected.

God grant us to be one with Christ, and to be one with his people, in time and in eternity. There now—there now—there is Christ's church, and if I saw that she were in the stocks, and all were hooting her; if she stood in the pillory, and all were pelting her, yet it would be my desire to throw in my lot with her. Whatever she endured I would endure, because the day cometh when those who were not on the side of Christ and his church would give their eyes if they had been; ay, would wish themselves that they had never been born, to think that they did not take up with the reproached people, and did not side with the reproached Saviour. O be with Christ in his sorrows, that you may be with him in his joy; be with him in his reproach, that you may be with him in his glory! Amen.

PORTIONS OF SCRIPTURE READ BEFORE SERMON—Exodus xviii.

Numbers x. 23—36.

Metropolitan Tabernacle Pulpit.

PRECIOUS, HONOURABLE, BELOVED.

A Sermon

DELIVERED ON LORD'S-DAY MORNING, FEBRUARY 20TH, 1870, BY

C. H. SPURGEON,

AT THE METROPOLITAN TABERNACLE, NEWINGTON.

"Since thou wast precious in my sight, thou hast been honourable, and I have loved thee."—Isaiah xliii. 4.

THE first reference of this text is evidently to *Israel*. That nation was precious in God's sight. He had been pleased sovereignly to make an election of the seed of Abraham, that they should be his portion, and he should be their portion evermore. They were precious in his sight because of the covenant which he had made with their great forefather, saying, "In blessing I will bless thee, and in multiplying I will multiply thy seed. . . . and in thy seed shall all the nations of the earth be blessed." This word of promise elevated them to an eminent position before the Lord; they were precious in the Lord's sight because his honour was concerned in their history. If the covenant promise could be broken, there would be an impeachment of the fidelity of the Most High: if by any means the chosen people could be crushed by their enemies, then the omnipotence of their Patron and Defender would also be in question. It was an important point that they should be preserved, because in the fulfilment of his covenant with them the name of God would be glorified, as the God of faithfulness and truth; they were therefore precious in his sight. Many of the vastest purposes of the Divine Being were intertwined with the being and well-being of the chosen people. To them he had committed the sacred oracles; among them lived his holy prophets, to them he revealed the law, of them as concerning the flesh Christ came, and out of them the first preachers of the gospel were chosen. Scarcely any great event that glorifies the grace of God can be dissociated from the Jewish people. Let me even remind you that the calling of the Gentiles is the consequence of the putting away of Israel for awhile because of unbelief, and that the future glory, whenever it shall come, will certainly be intimately connected with the restoration of the chosen people. Very precious is Israel, because like a silver thread we see her story running through the whole line of God's grace, as manifested to the sons of men. The Israelites of old were precious to God because he had done so much for them. He had brought them out of Egypt "with a high hand and an outstretched arm;" he had cast out the tribes of Canaan before them; he had oftentimes rebuked kings for their sakes, yea, and slain mighty kings that they might be delivered—the results of all this the Lord would not

No. 917.

lose, and they therefore for this cause also were precious in his sight. Doubtless, one main reason of Israel's preciousness lay in the fact that out of Judah should arise the Royal Man, the Son of God, in whom the Father is well pleased. For the sake of that divine seed, which I may call the vital kernel of Israel's race, the Lord took pleasure in the descendants of Abraham, and they were precious in his sight.

Many other reasons might be given why God having once elected the little nation of Israel by an act of distinguishing grace, should look upon the people as peculiarly precious; but we pass on to observe that he next declares them to be honourable—honourable because, or from the time when, they had been precious in his sight. Whoever God may elect for himself, is by that very fact rendered honourable, and the Jewish people in being set apart as the Lord's own people, were by that very separation honoured above all other nations on the face of the earth. They, moreover, received the light while the whole world was in darkness. Although some stray gleams fell here and there amongst the nations, yet the brightest illumination which enlightened the early ages from the throne of God came to the Israelitish people. While others worshipped gods that were no gods, Israel adored him whose throne is in the heavens and whose kingdom ruleth over all. Theirs were the commands written with the divine finger; theirs a sacredly instructive ritual; theirs a line of priests ordained to stand between man and God. All this made them honourable. Conjointly with this special privilege they were honoured by being chosen to special service. They were to conserve the knowledge of the true God amid surrounding idolatry, and they were to maintain a testimony for holiness in the centre of abounding wickedness. They were ordained to be a holy nation, a peculiar people, sanctified unto the Lord, to show forth the praise of Jehovah. They were honoured by his constant presence with them. No other nation saw God go before them in pillar of cloud and fire; nowhere else did the Shekina blaze forth except between the wings of the cherubim overshadowing the mercy-seat. He had not so dealt with any other nation: only to his chosen people had he been pleased to reveal himself. They were favoured with special protections in providence, with special guidances in all their difficulties, special supplies in time of famine; and if they sometimes had special chastisements, yet even these were but tokens of his peculiar regard. Israel was precious in the sight of God, and therefore, though small and inconsiderable, it was honourable among the nations, so that David could truthfully say, "What one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself?"

I need not dwell upon God's special love to Israel. We believe it continues to this hour, and though the scattered nation be despised, and the precious sons of Zion comparable to fine gold are esteemed as earthen pitchers, the work of the hands of the potter, yet the day shall come when "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." Then Judea's mountains (thy land, O Immanuel), shall drop down with new wine, and the hills shall flow with milk; then the glorious diadem of her former glory shall return to Zion's brow, and God, even her own God, shall bless her. The

covenant of salt shall be remembered, and it shall be seen that the Lord hath not cast away his people whom he did foreknow.

We must not leave this point, without noticing how true it was that because the Israelitish people were so favoured of God, he gave men for them, and people for their life. Egypt had to see the death of all its first-born for Israel's sake; the Canaanites were utterly exterminated to make room for the tribes; and when mighty kings came against the chosen people, they, too, were smitten with terrible destructions. Sennacherib's host withered like autumn leaves when "the angel of death spread his wings on the blast," for Israel must be saved. If the people were carried captive for their sins, yet in captivity they became like the firebrand amidst the dry stubble, for Babylon was destroyed for their sakes, the hammer of the nations was broken in pieces that the exiles might be set free, and worship the Lord at Jerusalem. Egypt, and Ethiopia, and Seba, were all thrown into the scale together, and made nothing of in comparison with the elect nation. He gave men for them, or as the Hebrew reads it, he gave *man* for them, as though the whole race of man, with all its interests, were made to yield to the interests of the one chosen people. Thus dear was the seed of faithful Abraham to Jehovah's heart. I dare not take such a text as this is, without first of all giving you its original and natural signification, and I doubt not that it is as I have now declared it.

This passage may, however, without the slightest wrenching of it from its connection, as I believe, and certainly without any distortion of its meaning, be applied to the spiritual Israel, namely, to Christ's chosen church, which he has redeemed with his blood. Now this church of God is, and always has been, precious in God's sight; not that there was anything of natural excellency in his elect why they should be chosen, not that in the whole of them put together there was any value above the rest of the sons of men, but because the Lord having been pleased to choose them, put by that very act a preciousness upon them which otherwise had not been there. They are now precious to God, because, having loved them from of old, that ancient love sets a stamp of preciousness upon them in the dear memories of the past eternity. His goings forth in love to his people were of old, yea, he has loved them with an everlasting love, and hence they are dear to him. The church is precious, because his purposes of grace mainly relate to it, and his other purposes are made subservient to the glory of his grace in them. The bounds of the nations hath he set according to the number of his chosen. The arrangements of providence have all been disposed with an eye to them. All things work together for their good, and for the achievement of their ultimate perfection. God is pleased to reckon them as his crown jewels, his peculiar treasure, because he sees in them the purchase of his Son's agonies. They have been bought with a price far above gold and silver, and by the memories of Gethsemane and Calvary, they are made most precious in the esteem of the Most High. They are precious, because in them, above all others, his glory is to be revealed. He has displayed it in nature, he manifests it in providence, but peculiarly he intends to illustrate all his attributes in his church, when she shall be conformed to the image of Christ Jesus her Lord. Exceedingly precious is the church to God,

and for this cause she is in the highest sense honourable. Even in her lowest estate, when despised and persecuted, the church has still been honourable. In dark days and times of deep depression, when her candle was ready to go out, still was she honourable in the sight of the Most High; honourable because of her character, for she is holiness unto the Lord; honourable because of her nearness to his Son, for is she not the "bride, the Lamb's wife"? honourable because of the service entrusted to her to bear witness for the truth of the one God and the glory of the one Mediator; honourable because of the destiny which awaits her, when she shall be taken up to dwell with her Lord for ever, and reign with him world without end. Brethren, the men of this world do not see as yet the excellency of the church, but then they saw not the glory of Christ. They thought him a "root out of a dry ground," and therefore it is little remarkable if they defame the church as a despicable nest of fanaticism; but as he shall appear, and in the latter days his glory shall strike all eyes, so shall his true church be revealed also, and the nations that once despised her shall be glad to bow down and lick the dust of her feet. Let us hold in high esteem the church of God, the secret and mystical church most, and the outward and visible church next, as her representative. I grieve when I hear some speaking as though the organised church of God were a thing to be ignored or snuffed at. There have been many efforts made *extra* in the church of God, and I would not for a moment have prevented one of them; but I have observed, and I think all must have done so, that the results of work disconnected with the church of Christ have been but meagre. God will bless the world, after all, through his church; and your irregular efforts, though he shall own them, and they may be ordained by him for a purpose, yet can never supersede the regular action of his people associated together in church fellowship. Neither do I believe that operations which ignore a true and visible church of Christ ever will be permanent, at least never so permanent as that work which springs out of a church ordered according to the apostolic rule, working under the divine sanction, prayerfully sowing in the name of Christ, and carefully ingathering to the name of Jesus the fruits of its labours. Honour the church, for God has honoured it. Unite yourself with it if hitherto you have stood aloof, that you may participate in the favour which Christ accords to his people, as a body.

"Sincethou wast precious in my sight, thou hast been honourable, and I have loved thee." This last word means, "I have taken a complacency in thee." The Lord takes a delight in his church. When God made the world he said it was good, but I do not find that he ever broke forth into any song of congratulation over his work; but when he views his church, the new creation, we hear by the mouth of the prophet, "He shall rest in his love, he shall rejoice over thee with singing." There is that in the church of God which makes even the august silence of God to be broken for awhile; the triune Deity lifts up the voice of song over his chosen. Jesus loves his church, his delights are with the sons of men. Of all that he hath ever made or done, there is nothing in which God taketh such satisfaction as in the "church of the first born whose names are written in heaven."

Now rest assured, brethren, that as for the Jewish church, God gave up nations, threw them away as though they were but the common pebble stones, and his Israel the only diamond among them, so will it be and so has it been in reference to his own church bought with the blood of Christ. It was remarked by the Reformers that at the time when the Catholic kings agreed to persecute them, they might have been crushed, but jealousy sprung up among the various monarchs, and they were so engaged with wars among themselves that the Reformers were able to escape; as though the blood of thousands upon thousands might be shed, but God would take care that his gospel in the world should not be harmed. And now to-day what are empires and kingdoms but so many potters' vessels that shall be dashed to shivers sooner than the kingdom of Christ shall be moved? What are you, ye kings and ye great ones of the earth, though ye think yourselves to be the rulers of the times and the masters of events, yet of yourselves what are ye? Ye are crushed before the moth if ye oppose the advance of the Master's empire and the spread of his truth. Do not gloomily foretell that missionary operations will be all in vain: it is not so, it cannot be so; our prospects are bright, bright as the promises of God. Hath he not said, "I will be exalted among the heathen, I will be exalted in the earth"? God would sooner make the whole earth to quiver with earthquakes, like the leaf of the aspen in the gale, than allow one idol temple to stand fast for ever. He would sooner unbind all the civil compacts of mankind until the human race became disintegrated into separate atoms, than suffer thrones and dominions to prevent the triumph of his church, and the victory of her Lord. This line of remark seemed so naturally to spring out of the text, that I could not but dwell upon it.

I now beg to conduct you to the consideration which most forcibly strikes my own mind, namely, the application of this verse to *each individual* believer in Christ. To every Christian I think the Master speaks, "Since thou wast precious in my sight, thou hast been honourable and I have loved thee." Three things are in this text, "*precious*," "*honourable*," "*beloved*." O believer, if thou hast grace to suck the honey out of these, it shall be a happy day for thee.

I. Believer, the first wonderful adjective of the text is applicable to thee; thou art "PRECIOUS."

Notice how that preciousness is enhanced beyond the superlative degree by the next words, "*precious in my sight*." There are mock jewels now made which are so exactly like rubies, emeralds, and diamonds, that even those who are connoisseurs of precious stones are deceived, and yet these imitations are not precious. They are not precious in the sight of the lapidary, who is able to put them to severer tests, for with him these mimicries are soon proved to be of little value. The degree of preciousness depends much upon the person who forms the judgment; and what estimate can be so accurate as that of God the infallible? What judgment can be so severely exacting as that of God the infinitely holy? How precious must a believer be if he be precious in God's sight? For the things that are precious in man's sight, what are they to him? What cares the Most High for all the diamonds of Golconda, or all the gold and silver that could be heaped together,

though they should compose ranges of mountains like the Himalayas, all of precious ore? The golden mass would be nothing more than sordid dust in the sight of the Most High. He esteemeth not these things, but his poor and afflicted people are precious in his sight. It sometimes appears to unbelief as if it would be a comfortable thing to escape from God's sight, so that our unworthiness might be hidden. "Blessed is the man whose transgression is forgiven, and whose sin is covered." We imagine in dark moments that it would be a great mercy to be ourselves covered and kindly forgotten by the Most High. But, brethren, instead of that we are put full in God's sight, placed as fully there as we shall be in the day of judgment; and, though his thoughts are not mistaken about us, and his judgment is not premature, for he knows precisely what we are, have been, shall be, yet he calls us precious! Ah, thou humble believer, who art far from being precious in thine own sight, and peradventure esteemed as worthless in the sight of those that know not the grace of God, sit thou down and contentedly roll this under thy tongue as a sweet morsel, thou art precious in the sight of the Lord. If thou be indeed the Lord's by faith in Christ Jesus, wrought in thee by the Holy Ghost, thou art precious in the Father's sight.

This preciousness, my brethren, cannot arise from anything essentially and intrinsically precious in us by nature, for we confess freely that we are even as others in our natural estate. The quarry out of which we were hewn was no quarry of precious things, and the pit out of which we have been digged was no pit in which rare stones were glittering; we were taken from common clay, and out of the ordinary ruin of mankind; yet God saith we are precious, and the fact of our former degradation and fallen estate cannot gainsay the divine declaration. Fallen, depraved, and ruined, as we once were, yet for all that, we are precious in God's sight. How is this? Why, methinks it springs out of four considerations. We are precious in the sight of God because of the *memories* which cluster round each one of us. Jacob said of a certain portion that he would give it to Joseph: "I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow." Evidently the patriarch set great store by that portion, because it had been won amid the hazards of actual warfare. It might not have been so valuable in itself as others of his possessions, but he thought much of it because he remembered the risks he ran in winning it to himself. And thou, child of God, thou art the portion which Jesus took out of the hand of the Amorite with his sword and with his bow. For thee he undertook the strife of battle and trod the winepress alone, that he might redeem thee from the tyrant who held thee in bondage, and make thee to be his peculiar heritage for ever. You have at home to-day some trifle which, notwithstanding its little value, you would not sell for a thousand times its weight in gold, because it belonged to a son or to a daughter since departed this life. That little memento is connected with some deed of daring or act of generous self-denial on the part of your beloved child, and, therefore, though in itself nothing, you count it very precious. Now, to the Father you, beloved brother, are a memorial of the Saviour's condescension in taking upon himself the form of a servant, and being

made in the likeness of human flesh. You are a memorial of his being found in fashion as a man, and becoming subject to death, even the death of the cross. As God looks at each of you he sees what his Son has done, beholds in you the griefs of Calvary, hears anew the sighs of Olivet and the groans of Golgotha. You are to God, therefore, most precious, as the token and memorial of the death of the Wellbeloved.

Things become precious sometimes on account of the *workmanship* exercised upon them. Many an article has been in itself intrinsically of small account, but so much art has been exercised upon it, so much real work thrown into it that the value has been increased indefinitely. I think I have heard of the raw material being worth scarcely a single penny, and yet so much skill has been used, that occasionally even a thousand pounds in value has been attained. Now, the Christian is precious to God on account of the workmanship that has been spent upon him. Taken as we were from amongst the utterly destroyed, the Holy Spirit wrought in us life from the dead, subdued our stubborn wills, enlightened our darkened understandings, and he has up till this day continued to exercise upon us all his exquisite and heavenly art, by which we have been moulded and fashioned, and made vessels fit for the Master's use. Look back, my dear friends, you who are precious in God's sight, to what the Holy Ghost has already done for you. Remember the lines of the graver's tool which he has made upon you in days of joy, when he prompted you to thankfulness, to consecration, to communion. You are more likely, however, to recollect those deeper strokes of the engraver's hand, made in the days of your pain and affliction. I do remember well when the Holy Spirit brought me to humiliation, to repentance, to self-purgation, to a holy vengeance against my sins, and a sweet ardour for my Lord. In divers ways the Great Worker has wrought mightily in us, and continued perseveringly to pursue his purpose. You never took such pains with a child as the Holy Ghost has taken with you. None of you ever took so much pains to instruct your little one as he has in teaching you. Your child has never grieved you, nor vexed you to the extent that you have grieved the Holy Spirit, and provoked him. Yet still he has not ceased his work, and seeing, as he does, so much already wrought in you, you are precious in his sight, for he will not cast away what he hath already expended. The Holy Spirit sees in you his own work as it will be, for being resolved to accomplish it, he beholds you not as you are just now, but as you shall be by-and-by, when "without spot or wrinkle, or any such thing," you shall be presented before the eternal throne, every tendency to iniquity being eradicated, and every desire that is good and holy, and commendable, being accomplished; therefore, for the sake of what he will make you, the Holy Ghost counts you precious.

Certain articles are precious because of their *peculiar fashion*. This was the case with the Portland vase, which to any common observer seemed to be of very small value, but because of the extreme beauty of the design, the greatest potter of the age was ready to pay his thousands to possess it. We are precious in God's sight, too, because of our fashion and form. For what, my brethren, is to be the form of every believer? We are to be made like unto Christ. There is no beauty

like the form of Christ, nothing in heaven or in earth can match the perfection of Jesus' character; but we are to be made like him, and God therefore counts us very precious because he sees his Son's image in every one of us. I know you prize and hang about your neck that dear memorial of a beloved one now in heaven, the likeness so accurately photographed recalls to your mind the very image of the departed one; and God views every one of his people as specially precious because they are, and are to be yet more perfectly, likenesses of Jesus Christ.

Once more. Things are precious often because of their *relationship*. The most precious thing a mother hath is her dear babe. We all love those who are near to us by the ties of nature. Precious, therefore, in the sight of the Lord are his saints, because they are born in his household, by regeneration made to be his sons and daughters. Think not that God our Father has a less affection towards his sons than we have towards ours. Ah, no! No mother's heart ever yearned over her child, and no father's bosom ever rejoiced over his offspring, as the heart of God yearns over his erring children, and as his soul rejoices when they come back to him. Do you call your child precious, and would you give your very life that you might preserve it? Even thus precious, O believer, are you to your heavenly Father at this hour. I cannot preach on such a word as this: the theme is too sweet for language; but I wish that in your quietude you would silently sit down and turn this over: "I, poor, feeble, sinful worm as I am, yet, since I am chosen by distinguishing grace, and made to lay hold on eternal life in Christ Jesus, I am precious to God. My precious things I put under lock and key to preserve them; I view them with satisfaction, and set great store by them; even so will the great God hide me in his secret places; he delights to commune with me, and rejoices in me as he views me in Christ Jesus. I am more precious to him than my own child is to my heart." Why, here is comfort for you, even if you are very poor, or bitterly persecuted. Perhaps you have, like Hannah, to suffer day by day sneering and bitter words from your adversary, who vexes you sore to make you fret; why, then let this truth console you, you are precious in the sight of the Lord, and therefore you may sing, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour, for he hath regarded the low estate of his hand-maiden." How it should make your spirit exult; how precious ought your thoughts of God to be to yourself, since you are precious in the sight of the Most High!

II. But we must pass on briefly to the second choice word. Every child of God is, in the second place, "HONOURABLE."

If things go on as they do now, I do not know whether this word "honourable" will not be so degraded that a man will be ashamed to wear it. We who see lords dishonouring themselves, will have to thank God that we are not lords but men. Speak of the scum of society, it seems pretty clear that as the scum of every pot is on the top, so is it with the nation. We are reaching a pretty state of things certainly, when the highest sin is to be found in the highest places. God grant that our great ones may mend their manners, for it is a crying shame and a detestable scandal, when those who are accounted honourable and noble by birth cannot be even decently moral. God grant our

nation better lights and ornaments than these. But, my friends, this grand old word was written here when it was untarnished, and in its virgin purity. If it has now come to be ordinarily meaningless or a mockery, let us now restore it to its pristine lustre, and see it glow on the page of Scripture as gold seven times purified with fire. Every Christian is in God's sight right honourable and excellent, because the Lord in his discriminating grace has made him precious.

First, every Christian is honourably *born*. Never mind how lowly your earthly parentage, you have been born unto God by the Holy Spirit, therefore descended from the King of kings. It matters not, though no blue blood may run in your veins, and you cannot trace your pedigree to any of the Norman invaders, if you can trace your pedigree up to the Lord of Hosts himself, through being "begotten again unto a lively hope by the resurrection of Jesus Christ from the dead," you belong to the blood imperial and to the seed royal, and you may therein rejoice. God has made you honourable, let who will despise you.

The Christian is moreover honourable in *rank*. God has been pleased to take us from the dunghill to set us among princes. Rank in the order of providence exists in all societies; not only among men, but among pure spirits we have reason to believe there are various degrees and orders; but the nobility of holy men is everywhere paramount in God's sight. Man, redeemed by the blood of Christ, stands second to none in the whole range of created intelligences. Nearest to God stands a man. "Thou hast put all things in subjection under his feet, thou hast set him over all the works of thy hands." In the person of Jesus Christ man stands next to Deity, I mean man twice born, man renewed by the Holy Spirit. What lofty dignity is this that even angels should be only "ministering spirits sent forth to minister" to us, our commissioned body-guard commanded to pitch their tents around us, our servitors to bear us up in their hands lest at any time we dash our feet against a stone! Speak of lords spiritual, these are they, the spiritual seed of Abraham: speak of kings and princes and peers of the blood royal, these are they in whom Jesus Christ's Spirit dwells, who are brethren to the august Firstborn.

Honourable, then, in birth, and honourable in rank, and right honourable in their *service*, are the saints. For what blessed employment is that which God hath sent us on? He hath sent us into the world to bear witness of the truth, he hath bidden us proclaim the name of Jesus to the utmost bounds of the earth, he hath sent us to seek after the lost sheep of the house of Israel. I know of no service that can be more distinguished than the doing of good, the scattering of blessings among the sons of men. Methinks the very angels before the throne might envy us poor men who are permitted to talk of Christ even though it be but to little children. I reckon the humblest ragged-school teacher to be more honoured than even Gabriel himself, in being commissioned to tell out the story of the cross, and to win youthful hearts to the Saviour's service. You are not employed as scullions in your Master's kitchen, though you might be content with such a service; you are not made as his hired servants, to toil in meanest drudgery; you are not sent to be hewers of wood and drawers of water, but you are his friends, the friends of Jesus, to do such work as he did, and

even greater works than he did are you enabled to do, because he hath gone to his Father. "This honour have all the saints," the honour of being gentlemen-at-arms under Jesus, the Captain of their salvation.

Christians are honourable also in *privilege*. It was accounted an eminent honour when a nobleman had the right to go in to his king whenever he willed to proffer a request. Approach to the royal throne was always, among Orientals, considered to be the highest token of regard. O child of God, you have access into this grace in which we stand: you are permitted to come boldly to the throne of the heavenly grace to obtain grace in your time of need. You are especially honoured, O ye saints, for ye are "a people near unto him." Every middle wall of partition is broken down, and you are brought nigh by the blood of Christ. Oh, what privileges are these! You are this day priests to offer acceptable sacrifices, kings to rule over your corruptions. Never were men so privileged as you upon whom the Lord's love has descended to make you precious in his sight.

And every child of God who is what he should be, becomes through grace honourable by his *achievements*, and this is in some respects the highest form of honour, to be honoured for what you have been enabled to do, to wear a coat of arms which you have fairly won in battle, and hatchments that are not merely attributed to you by the heraldic pencil, but which are due to you because of your victorious feats of arms. Every child of God shall have this honour if he be led earnestly to strive after it. To conquer sin, this is no small achievement; to keep down through a long life the corruptions of the flesh, to contend against the world and the devil, these are no deeds of carpet knights. And what an achievement it will be when Satan shall be bruised beneath our feet, as he shall be shortly, when the hosts of hell, with all their craft and malice, shall find themselves utterly overthrown by the men and women whom they despised, in whom God's grace so dwelt that they were victorious, and carried the banner of truth and goodness onward to complete victory. God grant you, brethren, as you have already the honour of birth and rank this day, and as you have proffered to you the honour of service, that you may be honourable through your achievements, being precious in God's sight.

III. We come now to the last of these notable words, which is "BELOVED,"—"I have loved thee."

I must decline to preach on this word. It is not a word for talk, but thought. I always feel that the love of God to his people is fitter for contemplation than public discourse. "I have loved *thee*." Come, heir of heaven, list a moment. God hath loved thee *eternally*; before the stars began to shine, and before the sun knew his place and poured forth his oceans of light, God loved *thee* in particular. He has loved thee *actively* and effectually, given his Only-Begotten for thee—an unspeakable gift—given thee everything in him—a boundless dower of love. He has loved thee *pre-eminently*, better than the angels, for unto which of them has he ever said, "Thou wast honourable, and I have loved thee"? He has loved thee *unchangeably*, never less, and never more; in all thy sin the same, in all thy sorrow still the same. He has loved thee *immeasurably*. Thou canst never know the heights and depths of thy God's love to thee. O man, plunge thou into this river. If thou hast

hitherto gone wading into it up to the ankles, now get breast high and heart high into it ; yea, commit thyself to the fathomless stream, and swim in it as in a sea of bliss. "I have loved thee." Let that dwell richly in thy heart, and ring out celestial music for thy comfort and delight.

These three things being put together, I want you, practically, this morning, as they are your own by faith, to make use of them in other senses. "Since thou wast precious in my sight, thou hast been honourable, and I have loved thee." *My Saviour*, dost thou say that? Why, those words thou dost put into my mouth to give back to thee. Thou also art precious in my sight. Is he not so—precious beyond compare? Therefore is he honourable in our esteem? Will you not honour him? Shall it not be the continual strife of your soul to get him renown? Will you not talk of his fame to others? Will you not spread abroad the glory of his mighty acts? *My Saviour*, once I knew thee not, but now I prize thee, and my heart sees how precious thou art. Now, therefore, thou art honourable in my soul. Reign, reign over every heart, as well as over mine. Fain would I seat thee on a glorious high throne, and be content to be trampled in the mire, if I could lift thee but one inch the higher, or get to thy name but one grain more of love among the sons of men. "Thou hast been honourable, and I have loved thee." I am afraid, if you make this confession you will have to blush as you make it. You have loved him, but, oh, how little have you loved him! Look not back, then, except with penitence, but henceforth say, "Lord, thou hast been honourable, I will love thee. Forgive the past, kindle in my soul a fresh flame of grace, help me to say—

‘Yes, I love thee and adore,
O for grace to love thee more!’”

When you have so used those words, turn them in another direction. Apply them next to *every child of God*. Since thou, my brother, since thou, my sister, wast precious in my sight, and thou hast been so ever since I knew how precious a child of God was, thou hast been honourable, and I have loved thee. Let us never think of the children of God in any other way than as honouring them. Some of them are very poor, many of them illiterate, some of them not altogether in temper, action, or creed what we might desire them to be; but if they be bought with the blood of Christ they are honourable. The Lord declares them so, and let us not treat them dishonourably. It is a very sad thing when poor saints are despised by those who happen to be better off. If some great noble were to come into this house, how many of you would be glad to give him the best seat, and yet he might be one of the worst of men; but if a child of God should happen to be so poor that he must wear garments that are all to rags, and must live in a miserable cottage, there are many who will scarcely own him as a brother; but we who understand what spiritual worth is should never fall into this error; we should say, "Thou, poor as thou art, hast become precious in our sight for Jesus' sake. We see thou art an heir of heaven, and therefore we prize thee above all kings and princes, and we love thee for the Master's sake. Can we help thy poverty? Can we cheer thy sickness? Can we bear a part of thy burden? We love thee and count thee honourable for the sake of Jesus, our Lord and thine."

Once again. You might use these words in reference to *unconverted* men and women. There is a certain sense in which they are applicable to all of woman born, for they possess immortal souls. Years ago you and I knew nothing of the value of our own souls, and were not likely to care for those of others; but now the souls of men are precious in our sight. We believe them to be immortal; we know that they are to live for ever in misery or for ever in bliss; and hence, let others say what they will, we can never think of the human soul but as a very precious and priceless thing. And now, if that be the case, how honourable all men become as objects of our zeal! "Honour all men," says the apostle—a text I do not hear quoted half so often as that other, "Honour the king." Do not forget the last, but take equal care of the first. There is, because of its spiritual and immortal nature, a dignity about the soul of the meanest man, which no degree of poverty or degradation can altogether take away. The harlot in the streets, how few will care for her! But, O ye tender hearts, as ye look on the poor fallen one, say, "Since thy soul was precious in my sight as an immortal spirit, thou hast been no longer despised and trampled on, but I have loved thee as my Saviour loved thee, and for his sake I esteem thy soul as an honourable, priceless thing." Do not think of the thousands in prison to-day as though they were just so much filth to be got rid of. Do not think, above all, of the great mass of the needy and pauperised classes of society, as though they were a mere encumbrance of the common weal, the mere rubbish to be swept away and laid in heaps in the workhouse or on foreign shores. No, they are precious; as precious is their soul as yours. Think of them in that respect, and honour the immortal spark that is in them, the manhood that God has been pleased to create—honour that, and as you honour it love it, and prove your love by praying that God will save it, by using every instrument within your power to recover it from its ruin, and to bring it back to the great God to whom it belongs. If the woman in the gospels who lost her piece of money had said, "It is only a groat, I have more, I shall not trouble about it," she had never lighted the candle and swept the floor, and searched diligently until she found it; and if the shepherd with his ninety-and-nine sheep had said of the hundredth which went astray, "That sheep was always scabbed and worthless, its loss is no great thing, the ninety-nine are far more precious," he would never have left the flock to go after that which was lost. The less value you set upon your fellow men, the less earnest you will be in seeking their good; but if you feel that they are precious to you for Christ's sake, and honourable because they are men, capable of heaven and holiness, you will set to work in God's strength to reclaim them, and God will second and bless your efforts, and you will see them saved. Fain would I have you give yourselves for them, and the church give people for their life. May God grant to everyone in this house, first, to be precious in the sight of God himself; and next, to seek after others whom God has loved and whom he means to save through them. May God lead you to give all you have, though it were Egypt, and Ethiopia, and Seba, that precious souls may be reclaimed. Send us such zeal, O Holy Spirit, for Jesus' sake. Amen.

Metropolitan Tabernacle Pulpit.

THE TWO BUILDERS AND THEIR HOUSES.

A Sermon

DELIVERED ON LORD'S-DAY MORNING, FEBRUARY 27TH, 1870, BY

C. H. SPURGEON,

AT THE METROPOLITAN TABERNACLE, NEWINGTON.

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."—Matthew vii. 24—27.

THESE were the closing words of our Saviour's most famous sermon upon the mount. Some preachers concentrate all their powers upon an effort to conclude with a fine thing called a peroration; which, being interpreted, means a blaze of rhetorical fireworks, in the glory of which the speaker subsides. They certainly have not the example of Christ in this discourse to warrant them in the practice. Here is the Saviour's peroration, and yet it is as simple as any other part of the address. There is an evident absence of all artificial oratory. The whole of his hill-sermon was intensely earnest, and that earnestness was sustained to the end, so that the closing words are as glowing coals, or as sharp arrows of the bow. Our Lord closes not by displaying his own powers of elocution, but by simply and affectionately addressing a warning to those who, having heard his words, should remain satisfied with hearing, and should not go forth and put them into practice. As according to usual experience a preacher warms to his subject as he advances, and becomes more intense as he nears his final sentences, we are bound to give the more earnest heed to the words which are now before us, with which the Lord of all preachers concluded his memorable discourse.

Jesus had been saying many things, but these are two words to which I think he specially alluded when he said, "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man." The first of these words was, "*Enter ye in*" (Matthew vii. 13); and the second was, "*Beware*" (Matthew vii. 15). Our Lord had spoken of the "strait gate," of the "narrow way," and of the few who travel it, and his urgent admonition was, "Enter ye in." Not "Learn ye all concerning it, and then be satisfied;" not "Find fault with the travellers and the road;" not "Seek to enlarge the gate and widen the way," but "Enter ye in." Be obedient to the gospel, believe its

testimony concerning Jesus; enter into fellowship with its mysteries, receive its blessings: be travellers along its road. "Enter ye in." He who hears of the way to heaven, but enters not into it, is a foolish man; he who hearing of the strait gate, presses to enter in, is a wise man.

Afterwards our Lord added the other admonition, "Beware." "Beware," saith he, "of false prophets;" and after having dwelt for awhile on that, he added in other words, "Beware of false professions." Of false prophets beware, for they may delude you, they may bring before you a salvation which will not save, a mere mirage that looks like the pure, cooling, refreshing stream, but which only mocks your thirst. Beware of all teaching which would lead you away from the one Saviour of the souls of men. And then he adds, "Beware of false professions," however loudly they make you cry, "Lord, Lord." You may have in company with these professions the loftiest gifts, such as casting out devils; and the greatest abilities, such as only prophets possess; but they shall not avail you. In that day when the Master shall only accept into his marriage-feast the companions of his warfare on earth, he will say to those who have not done the Father's will, "I never knew ye; depart from me, ye workers of iniquity." These are two of the sayings of Christ, and they are comprehensive of almost all he ever said: "Enter ye in" and "Beware." Take heed that ye do them as well as hear them.

I. We shall now proceed to the Master's parable, and will you please notice, first of all, THE TWO BUILDERS.

The wise and the foolish man were both engaged in precisely the same avocations, and to a considerable extent achieved the same design; both of them undertook to build houses, both of them persevered in building, both of them finished their houses. The likeness between them is very considerable. *They were equally impressed with the need of building a house.* They perceived the necessity of shelter from the heavy rains, they were alike desirous of being shielded from the floods, and screened from the wind. The advantage of a house to dwell in was evident to both. Even thus, at this period, we have a large number in the congregation who are impressed with the conviction that they need a Saviour. I am delighted to find that there is a stir among my hearers, and I trust it is a movement of God's Holy Spirit; and as a result very many of you feel deeply that you need a refuge from the wrath to come. You now admit that you must be forgiven, justified, regenerated and sanctified, and your desires are fervent; for all which I am deeply grateful, but also deeply anxious. You are in crowds desirous of becoming builders, and although some are wise and some foolish, up to this present we can see no difference in you; for you seem to be equally convinced that you need eternal life, and a good hope for the world to come. Nor does the likeness end here, for the two builders were both alike *resolved to obtain what they needed*—a house; and their determination was not in words only, but in deeds, for they both resolutely set to work to build. In the same way there are among us at this hour many who are resolved that if Christ is to be had, they will have him; and if there is such a thing as salvation, they will find it. They are very earnest, intensely earnest, and though some of them will fail, and some of them succeed, yet up to this point they are both alike, and none but

he who searcheth all hearts can discern the slightest difference. I look with sadness upon the two pilgrims, with their faces zealously turned Zionward, and I sigh as I wonder which one will find the Celestial City, and which will join with Formalist and Hypocrisy, and perish on the Dark Mountains. We are glad to hear of yearning hearts and resolute determinations, but, alas! all is not wheat that grows in corn-fields, all is not gold that glitters. Appearances are very very hopeful, but appearances are often deceptive. There may be a deep sense of need, and there may be a determined resolution to get that need supplied, and yet out of two seekers, one may find and the other may miss, one may be foolish and the other may be wise.

These two builders seem to have been *equally well skilled in architecture*. The one could build a house without receiving any more instruction than the other. I do not find that there was halt or pause on the part of either because he could not turn an arch, or fix a truss. Evidently they were both skilled workmen, well acquainted with their art. So is it with many here. They know as far as the theory goes what the plan of salvation is, as well as I do. Yet, where the knowledge is the same, the ultimate result may vary; two men may be equally well instructed in the Scriptures, yet one of them may be wise and the other foolish. To know what faith is, what repentance is, what a good hope in Christ is, may all be yours, and yet it may but increase your misery for ever. If ye know these things, happy are ye if ye do them. It is not the hearer, but the doer of the word, that is blessed. Knowledge puffeth up; love alone buildeth up. My dear friends, I am most earnest that those of you who are desiring to find everlasting life in Christ Jesus, may not be content with anything short of a true, deep, and real work of grace in your hearts; for no clearness of head knowledge, no natural earnestness of purpose or eagerness of desire can save you; without an interest in Christ Jesus you are lost to all eternity. "Ye must be born again;" ye must be brought into vital union with the living Saviour, or your hopefulness will end in overwhelming destruction.

Once more, *these two builders both persevered and finished their structure*. The foolish man did not begin to build, and then cease his work because he was not able to finish; but, as far as I know, his house was finished with as much completeness as the other; and, perhaps, furnished quite as well. If you had looked at the two structures, they would have seemed equally complete from basement to roof, and yet there was a great difference between them in a most essential point. Even thus, alas! many persevere in seeking salvation until they imagine that they have found it; they abide for years in the full belief that they are saved; they cry, "Peace, peace," and write themselves down amongst the blessed, and yet a fatal error lies at the base of all their religion; all their hopes are vain, and their life-work will prove to be a terrible failure. The builders are much alike up to this point, but yet in reality they are wide as the poles asunder both in work and character. The one builder is wise, the other foolish; the one superficial, the other substantial; the one pretentious, the other sincere. The wise man's work was honest work where men's eyes could not judge of it, the other's work was only well wrought above ground, there was nothing

of reality in the hidden parts; and hence in due time the first builder rejoiced as he saw his house outlive the storm; the other with his house was swept away to total destruction.

II. Thus much upon the two builders, let us now think upon **THEIR TWO HOUSES.**

One chief apparent difference between the two edifices probably was this, *that one of them built his house more quickly than the other.* The wise man had to spend a deal of time in underground work. Luke tells us that he digged deep, and laid his foundation on a rock. Now that rock-blasting, that carving and cutting of the hard granite, must have consumed days and weeks. The foolish builder had not this delay to encounter; the sand was all smooth and ready for him; he was able to commence at once to lay his courses of brick, and raise the walls with all rapidity. But all haste is not good speed, and there be some who travel too fast to hold. Unsound professors are often very rapid in their supposed spiritual growth. They were yesterday unconverted, to-day they become believers, to-morrow they begin to teach, the next day they are made perfect. They appear to be born of full stature, and equipped at all points, like Minerva, when, according to the fable, she leaped from the brain of Jupiter. They come up in a night, and alas! too often, like Jonah's gourd, they perish also in a night. Now I raise not a question concerning the genuine character of sudden conversions. I believe that sudden conversions are among the best and truest forms of conversion. Take, for instance, that of the apostle Paul. But still there are among those who profess to have been suddenly converted a sadly numerous company who answer to the description I have just given, for they build very, very quickly, much too quickly for the masonry to be well constructed and lasting. It may be that some mourner is lamenting bitterly that he makes very slow progress in grace. "I have been seeking God in prayer," says one, "these months. I have been humbled and broken down under a sense of sin for weeks, and have only as yet had now and then a glimpse of hope, when I have been able to turn my eye to the crucified Saviour. I have as yet few consolations, and many doubts. I fain would have the full light of love in my heart, but the dawning is slow in breaking." Well, friend, you are building slowly, but if it be surely, you shall have no cause to regret that deep digging. Small cause will you have to mourn that it took you longer to arrive at peace than it did your hasty friend, if your peace shall last you to eternity, while his hope shall be a possession in cloudland, driven away of the wind.

Of the two houses, one was built, I doubt not, *with far less trouble than the other.* Digging foundations in hard rocks, as I have said, takes time, but it also involves labour. Oftentimes did that wise builder pause to wipe the sweat from his brow; oftentimes did he retire to his bed worn out with his day's work, and yet there was not a stone appearing above the soil. His neighbour, opposite, had run up the walls, had reached the gable, was almost about to put on the roof, before there was scarce a foot above the ground of the wise builder's structure. "Ah," said he of the sandy foundation, "your toil is needless, and you have nothing to show for it. See how quickly my walls have risen, and yet I don't slave as you do. I take things easily; I

neither bore myself nor the rocks, and yet see how my house springs up, and how neat it looks ! Your old-fashioned ways are absurd. You dig and hammer away down below there as if you meant to pierce the centre. Why not use your common sense, and go a-head as I do. Away with your sighing and groaning, do as I do, and rejoice at once. Anxiety will kill you." After this fashion are truly awakened souls, like "lamps despised of those who are at ease." One man jumps, as it were, into peace, and boasts himself secure ; whether he is correct or not in his confidence, he does not pause to question, he is too comfortable to have time to enquire into that matter. The estate is fair, why worry about the title-deeds ? The feast is rich, why tarry for the wedding-garments ? If a doubt should arise, the carnally secure man ascribes it to Satan, and puts it aside, whereas it is his own conscience and the warning voice of heaven which bid him take heed and be not deceived. The prayer for the Lord to search and try his heart and his reins, he never sincerely offers. Such a man does not like self-examination, and cannot endure to be told that there must be fruits meet for repentance. He takes things at guess-work, comes to rash conclusions, and shuts his eyes to disagreeable facts. He dreams that he is rich and increased in goods, whereas he is naked, and poor, and miserable. Alas, what a waking will be his ! His more serious companion aroused at the same time is, on the other hand, far more diffident and self-distrustful ; when he prays his heart groans before God, yet he fears he does not pray aright, and never rises from his knees contented with himself. He is not quite so soon satisfied about the reality of his faith as the other ; "Perhaps," says he, "after all it is not the faith of God's elect." He examines himself whether he be in the faith. He trembles lest he should have the form of godliness without the power. He is afraid of shams and counterfeits, and is for buying gold tried in the fire. "My repentance," saith he, "am I sure it is a real loathing of sin as sin, or did I only shed a tear or two under the excitement of a revival service ? Am I sure that my nature is renewed by the work of the Holy Ghost, or is it mere reformation ?" You see this second man has much exercise of soul, he labours to enter into rest, lest by any means he should seem to come short of it. He has many strivings, many anxieties, many searchings of heart, because he is sincere and fears to be deceived. From him the kingdom of heaven suffereth violence, he finds the gate strait and the way narrow, and that the righteous scarcely are saved.

Be thankful, dear hearer, if you are among this second class, for these are the true sons of God, and heirs of immortality. Your house costs you more to build, but it will be worth the cost. O beware of wearing the sheep's clothing without the sheep's nature ; beware of saying "Lord, Lord," while you are the servant of sin. Beware of getting up fictitious religion, borrowing your experience from biographies, picking up godliness at second-hand from your mothers and fathers, and friends and acquaintances. Whatever it may cost you of heart-breaking and agony, see to it that the sure foundation is reached, and the house so builded, that it will endure the trials which will inevitably test it. I would fain saturate my speech with tears, so weighty and so needful do I feel this caution to be, both to myself and you.

I should think that, in the course of time, although the foolish builder

built with so much less cost, and so much more rapidly, *his walls would be liable to very ugly settlements*. For walls that have no foundation, but are piled up on the sand, would every now and then gape wide with hideous cracks; and stones would start here, and timbers would slip there, and cement and stopping would be much required. What work for daubers and plasterers to make the ruinous fabric look like decent masonry! Very likely when a settlement was covered up in one place, another would happen in the next wall; for with such a foundation it would be hard to keep the structure well together, and in the long run I should not wonder but what it would cost the foolish builder more pains to keep up his wretched edifice than it did the wise builder who laboured so hard with his foundation at the first. Mark you well, that mere formal religion and hypocrisy in the end become a very difficult affair to maintain. The man has to struggle hard to patch up his reputation, propping it up with new lies, and bolstering it with fresh pretences. At one time an unrenowned will rebels fiercely, and he has to feign resignation to affliction; next an unconquered lust demands indulgence, and he has to conceal the sin with more double-distilled deceit; the form of prayer becomes irksome, and he has to screw himself up to the horrible farce; and meanwhile his outward life is always on the verge of a slip, and he fears detection. One way and another he is continually afraid, like a thief at large who fears that the police will find him. At every puff of wind his habitation threatens to tumble about his ears. He half wishes after all that he had been at the trouble of digging a foundation on the rock, but with desperate resolve he puts from him the voice of caution, and will have none of its rebuke. O dear hearer, rest assured that truth, after all, is the cheapest and easiest in the long run. Your gilt, your varnish, your paint, your hypocrisy, soon wear off, while the reality is at no expense for beautifying. Even as a matter of consideration for this life, it will be more hard in the long run to keep up the pretentious than to maintain the true; and then in the latter case you have God at your back, while he abhors everything unreal. I beseech you see to it that ye daub not your walls with untempered mortar, lest they not only come down with a crash when most you need to shelter behind them, but even now begin to show alarming signs of decay.

The higher the foolish man built the harder work he had to keep it upright, for of course every tier of bricks that he laid made the weight the greater, and caused the sand to give way. The nearer heaven the builder went the sooner his wall bowed to its fall. A man who only makes it his aim to be thought a respectable man by attending a place of worship, may manage pretty well to keep up such a low wall even without a foundation; another man who joins a worldly church—a church that makes no pretence of purity—can also succeed with ease; but if he joins a church of Jesus Christ which carefully seeks to preserve purity in its membership, he has hard work to live up to the standard required of him. Suppose, yet further, that he should become a deacon or an elder, and he is devoid of grace, his higher aim will cost him more by far—for there are more to look at him, and there is more required of him. Now he prays in public, now he speaks a word of instruction to enquirers, and what straits

and shifts the poor man is driven to, how constantly out of his own mouth is he condemned? "Why," saith he in his heart, "I know nothing about these things in my soul, and yet I have to speak and act as if I were taught of God." If he becomes a preacher, he is in a still more pitiful plight; what hard work must it be, then, to keep up the character! When the tower rises tier upon tier, upon so frail a base, it leans like the tower of Pisa, and unlike that singular structure it threatens to come down with a crash. By-and-by such a trumpery thing falls in utter ruin, and its elevation helps to hasten the catastrophe. So, my dear hearers, the more spirituality you aim at, and the more usefulness you strive for, the worse for you, unless you have a good foundation to begin with, in true sincerity and real faith. So bad is the course of unsound religion, that the further you go in it the worse it becomes.

The main difference, however, between the two houses did not lay in these cracks and settlements, nor in the cheapness or rapidity of the building—it lay out of sight, underground. It was all a matter of foundation. How many there are who suppose that if a thing is out of sight it may as well be out of mind! Who do you think is likely to dig down and see what the foundations are? "Well," saith one, "I see no need for being over precise; I do not believe in being so particular. What nobody sees cannot signify." Many subscribe to the graceless song—

"For faith and grace let foolish zealots fight;
He can't be wrong whose life is in the right."

"You pay twenty shillings in the pound, attend a place of worship take the sacrament, be charitable, and say your prayers, and never trouble about anything further"—that is the popular notion. "What is the use of fretting about your heart? That is all transcendental nonsense. What can it signify?" That is how the foolish builder comforted himself, and he doubtless sneered at the wise builder as a poor miserable creature, who was righteous overmuch, and melancholy. Outward appearance is everything with men, but nothing with God. The essential difference between the true child of God and the mere professor is not readily to be discovered, even by spiritual minds; but the Lord sees it. It is a secret mysterious something which the Lord prizes, "for he knoweth them that are his." He separates between the precious and the vile. He putteth away the pretenders as dross, but he suffereth no sincere heart to be destroyed.

What, then, is this important matter? I answer it is just this. Beloved hearer, if thou wouldst be built on a rock, see to it that thou hast *a true sense of sin*. I do not say that a sense of sin is a preparation for Christ, and that we ought to put men back from the gospel till they feel their sin; but I do believe that wherever there is true faith in Jesus there goes with it a deep abhorrence of sin. Faith without contrition is a dead and worthless faith. When I meet with professors who talk lightly of sin, I feel sure that they have built without a foundation. If they had ever felt the Spirit's wounding and killing sword of conviction, they would flee from sin as from a lion or a bear. Truly forgiven sinners dread the appearance of evil as burnt children dread the fire.

Superficial repentance always leads to careless living. Faith that was never bedewed with repentance never brings forth the flowers of holiness. Pray earnestly for a broken heart. Remember it is the contrite spirit which God is pleased with. Do not believe that you can have ground for rejoicing if you never saw reason for lamenting. The promised comfort is only secured to those who have been mourners. (Matt. v. iv.)

Next to this seek for *real faith*. Many things which men call faith are not the precious faith of God's elect. Sincere trust in Jesus Christ is counterfeited in a thousand ways, and often imitated so accurately that only by rigid self-examination shall you discover the cheat. Ye must lie flat upon Christ, the Rock; ye must depend entirely upon him, all your hope and all your trust must be in him. If you believe with the heart, and not nominally, you are safe, but not otherwise. You must have true repentance and real faith, or ye are foolish builders.

Furthermore, seek an *inwrought experience of divine truth*. Ask to have it burnt into you. Why is it that people give up the doctrines of grace if they fall in with eloquent advocates of free will? Why is it they renounce the orthodox creed if they meet with smart reasoners who contradict it? Because they have never received the word in the power of the Holy Spirit so as to have it sealed in their hearts. I tremble for our churches now that false doctrine is rife, because I fear that many are not established in the truth. I pray the Lord for you, my dear flock, that you may know the truth by being taught of the Lord, for then you will not be led aside. The thieves and robbers will come, but as Christ's sheep you will not hear them. It is one thing to have a creed; it is quite another thing to have the truth graven upon the tables of the heart. Many fail here because truth was never experimentally made their own.

Pray, moreover, that your *faith may produce personal holiness*. Do not believe yourself to be saved from sin while you are living in sin. If you can find pleasure in the lusts of the flesh, you are no child of God. If you are given to drunkenness—and, mark you, many professors are so, only they drink at home and are not seen in the streets—how dwelleth the grace of God in you? If you delight in idle songs, and frequenting of places of vain amusement, you need not be long in weighing yourself, you are found wanting already. If you were renewed in the spirit of your mind, you would no more love these things than an angel would. There must be a new-born nature implanted, and where there is not this exemplified in holiness of life, you may build ever so high and prate ever so loudly about your building, it is a poor miserable shanty after all, and will fall in the last hurricane.

Want of depth, want of sincerity, want of reality in religion—this is the want of our times. Want of an eye to God in religion, lack of sincere dealing with one's own soul, neglect of using the lancet with our hearts, neglect of the search warrant which God gives out against sin, carelessness concerning living upon Christ: much reading about him, much talking about him, but too little feeding upon his flesh, and drinking of his blood—these are the causes of tottering professions and baseless hopes.

Thus have I tried to open up the parable: and I have not designed to discourage any sincere soul, my aim has been to say to you, "Make your calling and election sure. Build on Christ's love, sincerity, desire, the work of the Holy Spirit, and be not deceived."

III. So now I come, in the third place, to notice THE COMMON TRIAL OF THE TWO HOUSES.

Whether your religion be true or not, it will be tried; whether it be chaff or wheat, the fan of the Great Winnower will surely be brought into operation upon all that lies on the threshing-floor. If thou hast dealings with God, thou hast to do with a "consuming fire." Whether thou be really or nominally a Christian, if thou comest near to Christ he will try thee as silver is tried. Judgment must begin at the house of God, and if thou darest to come in to the house of God, judgment will begin with thee. By the way, let us note that, if there are such trials for those who profess to be Christians, what will become of you who make no profession? If the righteous scarcely be saved, where will the ungodly and the wicked appear? If judgment begin with the house of God what will the end be of them that believe not? Terrible thought! But to return. Trials will come to profession, whether it be true or false. If I do not mistake the reference in the text to rain, flood, wind, these trials will be of three sorts at least. The rain typifies *afflictions from heaven*. God will send you adversities like showers, tribulations as many as the drops of the dew. Between now and heaven, O professor, you will feel the pelting storm. Like other men, your body will be sick; or if not, you shall have trouble in your house; children and friends will die, or riches will take to themselves wings, and fly like an eagle towards heaven. You must have trials from God's hand; and, if you are not relying on Christ, you will not be able to bear them. If you are not, by real faith, one with Jesus Christ, even God's rain will be too much for you. But there will also arise *trials from earth*—"the floods came." In former days the floods of persecution were more terrible than now, but persecution is still felt; and if you are a professor, you will have to bear a measure of it. Cruel mockings are still used against the people of God. The world no more loves the true church to-day than it did in the olden times. Can you bear slander and reproach for Jesus? Not unless you are firmly rooted and grounded. In the day of temptation and persecution the rootless plants of the stony ground are withered away. See ye to this. Then there will come *mysterious trials* typified by "the winds." The prince of the power of the air will assail you, with blasphemous suggestions, horrible temptations, or artful insinuations. He knows how to cast clouds of despondency over the human spirit; he can attack the four corners of the house at once by his mysterious agency; he can tempt us in divers ways at the same time, and drive us to our wits' end. Woe to thee, then, unless thou hast something to hold by better than the mere sand of profession!

Where there is a good foundation trials will do no hurt, but where there is no foundation they will frequently bring the man's profession down in ruin, even in this life. How many lose their religion at the very outset! Pliable and Christian both set out for the Celestial City, both aspiring to the crown of gold; but they fell into the Slough

of Despond, and then, as one of them struggled out on the side nearest his own house, and went back to the City of Destruction, while the other strove manfully to reach the further shore, the difference between the wise and foolish pilgrim was made manifest.

After Christians have proceeded further they will be tried in other ways. Infidelities often try Christians, I mean doubts about the essentials of the faith, and all its doctrines; and those that are not well cemented to the rock are easily moved to unbelief. This is the age of infidelities, but they who are on the rock by a truthful experience are not moved. A negro was once told by a friend that some man had said the Bible was not true. Now, our poor friend had never thought anybody could doubt the Bible, but his quick way of disposing of the novel difficulty was, "Dat book not true! why, I take it into my house and I sit down and read it, and it make my heart laugh. How can it be a lie dat make my heart laugh? I was drunkard, thief, and liar, and dat book talked to me and made me a new man—dat book no lie." The very best proof in the world surely, at least to the man himself, if not to others. We who have had our hearts made to laugh by God's word cannot be laughed out of our faith. We have lived on the word and proved its truthfulness by experience, and are therefore invulnerable to all attacks, whilst strangers to such experience are staggered.

Where the heart is really grounded upon the truth, you will find that heresies as well as infidelities, have but little effect. The sound Christian is like a stone, if he is thrown into the pool of false doctrine, he may be wetted by it, but he does not receive it into his inner self, whereas the unsound professor is like a sponge, he sucks it all in greedily, and retains what he absorbs.

How many there are who are tried by worldliness, and if their religion be but mere profession, worldliness soon eats the heart of it as doth a canker, and they become even as others! If, however, the Christian man's heart is right with God, he comes out and is separate, and the pride of life does not entrap him.

In cases of backsliding, where there is a sound heart towards God, the backslider is soon brought back, but where the heart is rotten, the backslider goes from bad to worse. I was struck with a story of two men who were accustomed to give exhortations at meetings, who had fallen out with each other, and one of their brethren, who grieved to think two servants of God should be at difference with each other, went to reconcile them. He called upon the first, and said, "John, I am very sorry to find you and James have quarrelled. It seems a great pity, and it brings much dishonour on the church of God." "Ah," said John, "I am very grieved, too, and what grieves me most is, that I am the sole cause of it. It was only because I spoke so bitterly, that James took offence." "Ah, ah," said the good man, "we will soon settle this difficulty, then," and away he went to James. "James, I am very sorry that you and John cannot agree." "Yes," he said, "it is a sad thing we don't, we ought to do so, for we are brethren; but what troubles me most is, that it is all my fault. If I had not taken notice of a little word John said, there would have been an end of it." The matter, as you may guess, was soon rectified. You see there was at bottom a true friendship between them, so that the little difficulty was soon got over, and so

where there is a true union between God and the soul, the backsliding will soon be recovered.

IV. To close. Having thus mentioned the common trials and the effects produced in this life, let me now remind you of the **DIFFERENT RESULTS OF THE TRIALS** in reference to the life to come.

In the one case, the rain descended very heavily, and threatened to wash the house away, but it was built on a rock, and not only did the house stand, but the man inside found great comfort in it. He could hear the pelting torrent beating on the roof, and sit and sing; when the gusts came against the windows he would only be the more happy to think he had such a shelter. Then came the floods. They would, if they could, have sapped and undermined the foundations, but they took no effect on the granite rock, and though the wind howled round the habitation, every stone was well cemented, and all bound as with iron bands to the grand old rock, and therefore the man was safe and happy within, and above all, grateful that he had built on such a foundation. He could sit down and sing—

“Loud may the troubled ocean roar,
In sacred peace my soul abides.”

The Christian rests peacefully upon Christ. Troubles come one after another, but they do not sweep him away, they only endear to him the hope which is based upon Christ Jesus. And when at last death comes, that awful flood which will undermine everything that can be removed, it cannot find anything to shake in the wise builder's hope. He rests on what Christ has done; death cannot affect that. He believes in a faithful God; and dying cannot affect that. He believes in the covenant signed, and sealed, and ratified, in all things ordered well. He lays hold on the “shalls” and “wills” of an immutable God, all sealed with the blood of the Redeemer; death cannot affect any of these. And when the last great trumpet sounds, and the last fire that shall try every man's work of what sort it is, comes forth from the throne of God, the man who in true sincerity and with real experience has laid hold on Christ, is not afraid of the tremendous hour. What though the trumpet sounds exceeding loud and long, and the dead awake, and the angels gather round the great white throne, and the pillars of heaven tremble, and the earth is dissolved, and the elements melt with fervent heat! the man of God feels that the rock on which he has built can never fail him, and the hope that grace has given him can never be removed. He smiles serenely amid it all.

But look at the case of the man whose hope is built on the sand! He could hardly endure the trials of life; he almost fell under common temptation; he turned his coat during the hour of persecution; but sorer trials now await him. Some hypocrites have been bolstered up even in the last moments, and perhaps have never known that they were lost till they felt they were; like Dives, of whom it is written, “In hell he lift up his eyes, being in torment.” He had never lift up his eyes before; he did not know his condition till he actually realised it in all its misery. But the most of men who have come under the sound of the gospel, and made a profession, if they have been deceivers find it out at death, and it must be a dreadful thing to make that

discovery when pain is sharp and parting is bitter. Ah! dear friend, if you be mistaken may you find it out now, and not on your dying couch. May your prayer be, "Lord, show me the worst of my case. If my profession has been a mistake, O let me not build up and prop up a rotten thing, but help me to build aright upon the Rock of Ages." Do pray that prayer, I beseech you. Remember if death should not teach you the whole truth of your case, judgment will. There will be no mistake there, and no opportunity for repentance. This fallen house was never built again; there was no salvage from the total wreck. Lost, lost, lost, there is no word to follow; for once lost, lost for ever! O dear hearer, I bid thee if thou hast a name to live and art dead, arise from the dead, and Christ shall give thee life. I pray thee if thou be a seeker, be not put off with empty hopes and vain confidences. Buy the truth and sell it not. Lay hold on eternal life. Seek the true Saviour and be not content till thou hast him, for if lost thy ruin will be terrible. Oh, *that lake!* Have you ever read the words, "Shall be cast into the lake of fire, which is the second death"? The lake of fire! and souls cast into it! The imagery is dreadful. "Ah," says one, "that is a metaphor." Yes, I know it is, and a metaphor is but a shadow of the reality. Then, if the shadow be a lake of fire, what must the reality be? If we can hardly bear to think of a "worm that never dieth," and a "fire that never shall be quenched," and of a lake whose scething waves of fire that dash o'er undying and hopeless souls, what must hell be in very deed? The descriptions of Scriptures are, after all, but condescensions to our ignorance, partial revealings of fathomless mysteries; but if these are so dreadful, what must the full reality be? Provoke it not, my hearers, tempt not your God, neglect not the great salvation, for if you do, you shall not escape. Play not with your souls, be not heedless and careless of the realities of eternity; but now, even now, may God hear your prayer as you breathe it from your inmost souls, and give you truly to be washed in the precious blood, and effectually saved by him, in whom there is fulness of truth and grace. Amen.

My God, I mark with fear
How many hopes decay,
And like the foolish builder's house
Fall in the trial day.

Perhaps amid this throng
'Thou dost a soul espy
Whose towering hopes are built on sand,
I ask, "Lord, is it I?"

A thousand doubts arise,
I bring them all to thee;
Am I unconsciously deceived?
Lord, search my heart and see.

O teach me deep to dig
Down to the solid rock,
That when tornadoes round me sweep
My house may bear the shock.

Jesus, thou only art
'The sure foundation stone,
Firm as th' eternal hills art thou,
I build on thee alone.

Cemented fast to thee
No stone is laid in vain,
My hope defies th' assaults of hell,
'The flood, the wind, the rain.

PORTION OF SCRIPTURE READ BEFORE SERMON—Matthew vii.

Metropolitan Tabernacle Pulpit.

THE KING FEASTING IN HIS GARDEN.

A Sermon

DELIVERED ON LORD'S-DAY MORNING, MARCH 6TH, 1870, BY

C. H. SPURGEON,

AT THE METROPOLITAN TABERNACLE, NEWINGTON.

"I am come into my garden, my sister, my spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved."—
Solomon's Song v. i.

I BELIEVE this text to be appropriate to the spiritual condition of our church. If I am not very sadly mistaken, the Lord of Hosts is with us in a very remarkable manner. Our meetings for prayer have been distinguished by an earnest and fervent spirit; our meetings with enquirers have been remarkably powerful; in a quiet manner, without any outward outcries, souls have been smitten down with conviction of sin, and have been comforted as they have received Christ by faith. We are not a deserted church, we are not left with broken hedges, with the wild boar of the wood committing devastations; but the Lord hath sent a gracious rain, which has quickened the seed, and he hath watered the plants of his garden, and made our souls to rejoice in his presence. Now if the text be appropriate, as I believe it is, the duty to which it especially calls us should have our earnest attention. The workers for Christ must remember that even if they have to care for the garden, their chief business must be to commune with the Lord and Master of that garden, since he himself this morning calls them to do so. "Eat O friends; drink, yea, drink abundantly, O beloved." In happy and auspicious times, when the Spirit of God is working, it is very natural to say, "We must now work more abundantly than ever," and God forbid that we should hinder such zeal, but the more spiritual privilege is not to be put in the second place. Let us commune as well as work, for therein shall we find strength for service, and our service shall be done the better, and become the more acceptable, and ensure the larger blessing. If while we serve like Martha, we at the same time commune like Mary, we shall not then become cumbered with much serving; we shall serve and not be cumbered, and shall feel no fretfulness against others whose only faculty may be that of sitting at the Master's feet.

The text divides itself readily into three parts. First, we have *the presence of the heavenly Bridegroom*—"I am come into my garden, my sister, my spouse;" we have, secondly, *the satisfaction which he finds in his church*—"I have gathered my myrrh with my spice, I have eaten my honeycomb with my honey, I have drunk my wine with my milk;" and, thirdly, we have *the invitation which he gives to his loving people*—"Eat, O friends; drink, yea, drink abundantly, O beloved."

I. The voice of the Master himself calls us to consider **HIS PRESENCE**:
 "I am come."

He tells us he is come. What? Could he come without our perceiving it? Is it not possible? May we be like those whose eyes were holden so that they knew him not? Is it possible for us to be like Magdalen, seeking Christ, while he is standing very near us? Yes, and we may even be like the disciples who, when they saw him walking on the water, were afraid, and thought it was a spirit, and cried out, and had need for him to say, "It is I, be not afraid," before they knew who it was! Here is our ignorance, but here is his tenderness. He may come and yet we may not recognise him; but here when he cometh, he takes care to advertise us of the blessed fact, and calls us to observe and to consider, and to delight in it. He would, for our own comfort, prevent its being said of us, "He came unto his own, and his own received him not."

Let us observe, first, *this coming was in answer to prayer*. Our translators, in dividing the Bible into chapters, seem to have been utterly regardless of the connection or the sense, so that they brought down their guillotine between two verses which must not be divided. The church had said, "Awake, O north wind; and come, thou south; blow upon my garden;" she had also said, "Let my beloved come into his garden, and eat his pleasant fruits." In answer to that prayer the Beloved replies, "I am come into my garden." Prayer is always heard, and the prayer of faithful souls finds an echo in Jesus' heart. How quickly the spouse was heard! Scarce had the words died away, "Let my Beloved come," before she heard him say, "I am come!" "Before they call, I will answer; and while they are yet speaking, I will hear." He is very near unto his people, and hence he very speedily answers their request. And how fully does he answer it too! You will perhaps say, "But she had asked for the Holy Spirit, she had said, 'Awake, O north wind; and come, thou south;' and yet there is no mention of the heavenly wind as blowing through the garden." The answer is that the Beloved's coming means all that. His visit brings both north and south wind; all benign influences are sure to follow where *he* leads the way; spices always flow out from the heart when Christ's sweet love flows in, and where he is, Christians have all things in him. There was a full answer to her prayer, and there was more than an answer, for she had but said, "Let him come and eat," but, lo, he gathers myrrh and spice, and he drinks of wine and milk; he does exceeding abundantly above what she had even asked or even thought, after the right royal manner of the Son of God, who doth not answer us according to the poverty of our expressions and the leanness of our desires, but according to his riches in glory, giving to us grace upon grace out of his own inexhaustible fulness. Brethren, this church has had a full reward for all her prayers. We have waited upon God often, all the day long there has been prayer in this house, and during this last month there has scarcely been an hour in which supplication has been suspended; and the answer has already come. We are so apt to overlook the answer to prayer. Let it not be so. Let us praise the Lord that prayer has not been a vain service. It has brought down his presence, the chief of all blessings, and that.

for which we most interceded at his throne. Let us exalt him. We can hear him say now, "I am come into your meetings, I am blessing you, I am saving souls, I am elevating some of you into nearness of fellowship with myself, I am chastening some of your spirits with sadness to think you have lived in so grovelling an estate; I am with you, I have heard your prayers, I have come to abide with you as a people."

Now, if this be the case, let us next observe *what an unspeakable blessing this is!* If the voice had said, "I have sent my angel," that would have been a precious boon; but it is not so spoken; the word is, "*I am come.*" What, doth *he* before whom angels adoringly bow their heads, doth *he* before whom perfect spirits cast their crowns, doth *he* condescend to come into the church? Ay, it is even so. There is a personal presence of Christ in the midst of his people. Where two or three are met together in his name, there is he in the midst of them; his corporeal presence is in heaven, but his spiritual presence, which is all we want—all it is expedient for him as yet to grant—is assuredly in our midst. He is with us truly and really when we meet together in our solemn assemblies, and with us too when we separate and go our ways in private to fight the battles of the Lord.

Brethren, for us to enjoy his presence as a church, is a privilege whose value is only to be measured by the melancholy results of his absence. Where Jesus Christ is not in the garden, the plants wither, and like untimely figs, the fruits fall from the trees. Blossoms come not, or if they appear, they do but disappoint when Jesus is not there to knit and fructify them; but when he comes, even the driest boughs in the garden become like Aaron's rod that budded. Yes, our older brethren in the church remember times of trouble, times when the ministry was not with power, when the gatherings on the Lord's-day were joyless, when the voice of wailing saddened the courts of Zion; but now we do rejoice, yea, and will rejoice. The contrast between the past and the joyous present should increase our gratitude till we praise the Lord on the high-sounding cymbals with jubilant exaltation.

Remember, too, that if he had dealt with us according to our sins, and rewarded us after our iniquities, we should never have heard the footfall of the Beloved traversing the garden. How many have grieved the Holy Spirit by careless living and backsliding! How have most of us followed him afar off instead of keeping step with him in service and fellowship! Alas! my Lord, if thou hadst regarded only the sins of the pastor of the church, thou hadst long ago left this flock; but thou hast not dealt with us severely, but according unto thy love and to thy mercy thou hast blotted out our sins like a cloud, and like a thick cloud our transgressions, and still dost thou condescend to come into thy garden.

If you take each word of this remarkable sentence, you will find a meaning. "*I am come.*" There is the *personal* presence of Christ "*I am come.*" There is the *certainty* that it is so. It is no delusion, no dream, no supposition. "*I am truly come.*" Blessed be the name of the Lord, at this present time it is assuredly so. Many of his saints can bear testimony that they have seen his face and have felt the kisses of his lips, and have proved even this day that his love is better than wine.

Note the next word, "I am come *into* my garden." How near is the approach of Christ to his church! he comes not to the garden door, nor to look over the wall, nor in at the gate and out again; but *into* his garden. Down every walk, midst the green alleys, among the beds of spices he walks, watching each flower, pruning the superfluous foliage of every fruit-bearing plant, and plucking up by the roots such as his heavenly Father hath not planted. His delights are with the sons of men. His intercourse with his chosen is most familiar; so that the spouse may sing, "My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies." Jesus Christ the Lord forgets not his church, but fulfils the promise: "I the Lord do keep it, I will water it every moment; lest any hurt it, I will keep it night and day." Brethren, this is a solemn as well as a pleasant fact. You who are members of this church, recollect that Jesus is come into the church, that he is now going his rounds among you, and marking your feelings towards him; he knows to-day who is in fellowship with him, and who is not; he discerneth between the precious and the vile. He never comes without the winnowing fan when he visits his threshing floor; beware if thou be as chaff. He hath come into his garden. O you that have not enjoyed much of his gracious company, pray him to cast a look towards you, and be you like the sunflower which turns its face to the sun, to refresh itself with his beams. O pant and long for his presence. If your soul is as dark as the dead of night, call out to him, for he heareth the faintest sigh of any of his chosen.

"I am come into *my* garden," saith he. Note here the *possession which Christ claims in the church*. If it were not *his* garden, he would not come into it. A church that is not Christ's church shall have none of his presence, and a soul that is not Christ's has no fellowship with him. If he reveal himself at all, it is unto his own people, his blood-bought people, the people that are his by purchase and by power, and by the surrender of themselves to him. When I think of this church as committed to my care, I am overawed, and well may my fellow-officers be cast down under the weight of our responsibility; but after all we may say, "Master, this garden is not ours; it is *thy* garden. We have not begotten all this people, neither can we carry them in our bosoms; but thou, great Shepherd of the sheep, thou wilt guard the fold." Since the garden is his own, he will not suffer even the least plant to perish. My brethren who work for Christ, do not be downcast if certain portions of the work should not seem to succeed. *He* will attend to it. "The pleasure of the Lord shall prosper in his hand." It is more his work than ours, and souls are more under his responsibility than ours. So let us hope and be confident, for the Master will surely smile upon his "vineyard of red wine."

The next word denotes *cultivation*. "I am come into *my garden*." The church is a cultivated spot; it did not spring up by chance, it was arranged by himself, it has been tended by himself, and the fruits belong to himself. Thankful are we if we can truly know that as a church—

"We are a garden walled around,
Chosen and made peculiar ground."

Christ, the Great Cultivator, exercises care and skill in training his people, and he delights to see his own handiwork in them.

And then there are the two choice words at the close, by which he speaks of his church herself rather than of her work. As if he would draw the attention of his people to themselves and to himself, rather than to their work; he says, "*My sister, my spouse.*" There is one name for the garden, but there are two names for herself. The work is his work, the garden is his garden, but see, he wants communion not so much with the work as with the worker, he speaks to the church herself. He calls her, "My sister, my spouse." "Spouse" has something in it of dearness that is not in the first word, for what can be dearer to the husband than the bride? But then there was a time when the spouse was not dear to the bridegroom, there was a period perhaps when he did not know her, when there was no relationship between them twain; though they are made of one flesh by marriage, yet they were of different families; and for this cause he adds the dear name of "sister," to show an ancient relationship to her, a closeness and a nearness by blood, by birth, as well as by betrothal and wedlock. The two words put together make up a confection of such inexpressible sweetness, that instead of seeking to expound them to you, I will leave them to your meditations, and may he who calls the church "Sister" and "Spouse" open up their richness to your souls.

Here, then, is the gist of the whole matter. The Master's presence is in this church in a very remarkable manner. Beloved, I pray that none of you may be like Adam, who fled among the trees to hide himself from God when he walked in the garden. May your business not act like an overshadowing thicket, to conceal you from fellowship. He calls you, O backslider, he calls you as once he called Adam: "Where art thou?" Come, beloved, come and commune with your Lord; come away from those carking cares and anxieties which, like gloomy groves of cypress, conceal thee from thy Lord, or rather thy Lord from thee. Hearest thou not his call, "O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely." Let none of us be like the disciples in another garden when their Lord was there, and he was in agony, but they were sleeping. Up, ye sleepers, for Christ has come. If the midnight cry, "Behold, the Bridegroom cometh," awoke the virgins, shall not "I am come" awaken you? It is his own voice; it is not "He cometh," but "I am come." Start up, ye slumberers, and now with heart and soul seek fellowship with him. It would be a sad thing if while Christ is with us any should be slumbering, and then should wake up and say, "Surely God was in this place and I knew it not." Rather may you invite him to come into your souls, and abide with you until the day break and the shadows flee away, and you behold him face to face.

II. Thus much upon the first point; and now may his Holy Spirit help us to view OUR LORD'S SATISFACTION IN HIS CHURCH.

The beautiful expressions of the text are capable of many holy meanings, and it is not possible that any expositions of mine could fully unveil their treasures; but let me observe, first, that Christ is delighted with *the offerings* of his people. He says, "I have gathered

my myrrh with my spice." We may consider myrrh and spice—sweet perfumes—offered by way of incense to God, as being indicative of the offerings which his people bring to him. What if I say that prayer is like sweet-smelling myrrh, and that the Beloved has been gathering the myrrh of holy prayer, the bitter myrrh of repenting sighs and cries, in the midst of this church, lo, these many months! You perhaps thought that poor wordless prayer of yours was never heard, but Jesus gathered it, and called it spice; and when some brother was praying aloud, and in silence your tears fell thick and fast for perishing sinners, for you could not bear that they should die, nor endure that Christ's name should be blasphemed, the Beloved gathered up the precious drops, and counted them as costly oil of sweetest smell. Was it not said in the Psalm, "Prayer also shall be made for him continually"? And you did pray for him that his name might be as ointment poured forth, and that he might gird his sword upon his thigh, and ride forth prosperously. Jesus observed, and delighted in your heart's offering. Others knew not that you prayed, perhaps you thought yourself that you scarcely prayed, but he gathered his myrrh with his spice from you. No faithful prayer is lost. The groanings of his people are not forgotten, he gathers them as men gather precious products from a garden which they have tilled with much labour and expense.

And then, may not spice represent our praises? for these, as well as prayer, come up as incense before his throne. Last Thursday night, when my brother spoke to you, if you felt as I did I am sure your heart sent up praise as a smoke of incense from the warm coals of a censer, as he cast on them handfuls of frankincense in the form of various motives for gratitude and reasons for praise. Oh, it was good to sing God's praises as we then did by the hour together. It was delightful, too, to come to his table and make that ordinance in very deed a eucharistical service of praise to God. Praise is pleasant and comely, and most of all so because Jesus accepts it, and says, "Whosoever offereth praise glorifieth me."

When the Lord in another place speaks of offering sweet cane bought with money, does he not refer to other offerings which his people bring in addition to their prayers and their praises, when they give to him the first fruits of all their increase, and present thankofferings to his name. He has said, "None of you shall appear before me empty," and I hope none of you have been content to do so! The contributions given for the spread of his cause, for the feeding of his poor, and clothing of his naked ones, are given by true hearts directly to himself. Though they may be but as two mites that make a farthing, yet offered in his name are they not also included in this word, "I have gathered my myrrh with my spice"?

The Saviour's satisfaction is found, in the next place, in his people's love—"I have eaten my honeycomb with my honey." Shall I be wrong if I believe that this sweetness refers to Christian love, for this is the richest of all the graces, and sweetens all the rest. Jesus Christ finds delightful solace in his people's love, both in the inward love which is like the honey, and in the outward manifestation of it, which is like the honeycomb. He rejoices in the love that drips in all its preciousness from the heart, and in the honeycomb of organisation,

in which it is for order's sake stored up and put into his hand. Or, what if it should mean that Christ overlooks the imperfections of his people? The honeycomb is not good eating, but he takes that as well as the honey! "I have eaten my honeycomb with my honey." As he looks upon his people, and sees what he has done for them, his loving heart rejoices in what his grace has accomplished. As a benevolent man who should have taken a child from the street and educated it, would be pleased see it growing up, prospering, happy, well-informed, talented, so when Jesus Christ, remembering what his people were, sees in them displays of grace, desires after holiness, self-denials, communion with God, and the like, this is to him like honey. He takes an intense satisfaction in the sweet fruits which he himself has caused us to produce; notwithstanding every imperfection, he accepts our love, and says, "I have eaten my honeycomb with my honey."

Turning again to our precious text, we observe that our Lord's satisfaction is compared to drinking as well as eating, and that drinking is of a twofold character. "I have drunk my wine." Does he intend by this his *joy* which is fulfilled in us when our joy is full? Does he mean that, as men go to feasts to make glad their hearts with wine, so he comes to his people to see their joy, and is filled with exultation? Meaneth he not so? Surely he doth. And the milk, may not that mean the Christian's common, ordinary *life*? As milk contains all the constituents of nourishment, may he not mean by this the general life of the Christian? Our Lord takes delight in the graces of our lives. One has said that wine may represent those actions resulting from well-considered dedication and deep spiritual thought; for wine must be expressed from the grape with labour and preserved with care, there must be skill, and work, and forethought spent upon it; but milk is a natural production, it flows freely, plentifully, spontaneously; it is a more common and ordinary, yet precious thing. So the Lord delights that his people should give to him those elaborate works which they have to tend with long care and watch over with much anxiety before they are produced. These are the wine; but he would have them give him the simple outgushing of their souls, the ejaculations which flow forth without labour, the little deeds of love which need no forethought, the every day outgoings of their inner life—these are milk, and are equally acceptable to him. Well, if it be so, certain it is that Christ finds great pleasure in his people, and in their various forms of piety he drinks his wine with his milk.

Permit me now to call your attention to those many great little words, which are yet but one—I refer to the word "*my*." Observe, that eight or nine times it is repeated. Here is the reason for the solace which the bridegroom finds in his church. Does he walk in the church as men do in a garden for pleasure? Then he says, "I am come into *my* garden." Does he talk with his beloved? It is because he calls her "*my* sister, *my* spouse." Does he love her prayers and praises? It is because they never would be prayed or praised if he had not created these fruits of the lips. He says not, "I have gathered *your* myrrh with *your* spice." Oh, no! viewed as ours these are poor things, but viewed as his they are most acceptable, "I have gathered *my* myrrh

with *my* spice." So if he finds any honey in his people, any true love in them, he first put it there. "I have eaten *my* honeycomb with *my* honey." Yes, and if there be any joy and life in them to make his heart glad, he calls it "*my* wine," and "*my* milk." When I read these words, and thought of our Lord's being fed by us, I could almost have cried out, "Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? Dost thou find any satisfaction in us? Surely, our goodness extendeth not to thee. Whence should we give thee aught to eat?" Yet he declares it, and we may blushingly believe him, and praise his name, for surely if he found it so, it is because he made it so. If he has gotten anything out of us, he must first have put it in us; if he sees of the travail of his soul, it is because the travail came first.

Note well, ye lovers of Jesus, that our Lord in this heavenly verse is fed first. "I have eaten," says he, and then he turns to us, and says, "Eat, O friends." If any of you seek friendship with the Wellbeloved, you must commence by preparing him a feast. Remember our Lord's own parable: "Which of you, having a servant plowing or feeding cattle, will say unto him by-and-by, when he is come from the field, Go and sit down to meat? and will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?" Even if your poverty compels you to say, "As the Lord liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruse," listen to him as he answers, "Fear not, make me thereof a little cake first." Be assured that after you have so done, your barrel of meal shall not waste, neither shall the cruse of oil fail. The way for believers to be fed by Christ is to seek to feed him; look to his being satisfied, and he will assuredly look to you. "Ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God." (Lev. xxiii. 14.) "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." See, my brethren, ye must find meat for your Lord, and then, but not till then, there shall be meat for you.

In the feast, it is remarkable how complete the entertainment is. There is the sweetest food, and the most nourishing and exhilarating drink, and then over and above there is the rarest perfume, not counted to be needful in ordinary entertainments, but crowning all and making up a right royal feast. How marvellous that our Beloved should find within his church all that his soul wants! Having given over himself to her, he delights in her, he rests in his love, and rejoices over her with singing. For the joy that was set before him, he endured the cross, despising the shame, and this day he continues to be filled with the selfsame delight.

III. I would fain linger, but time forbids. We must now remember, in the third place, that the text contains an INVITATION.

The Beloved says, "Eat, O friends; drink, yea, drink abundantly, O beloved." In the invitation we see the character of the invited guests; they are spoken of as *friends*. We were once aliens, we are now

brought nigh; we were once enemies, we are made servants, but we have advanced from the grade of service (though servants still) into that of friends, henceforth he calls us not servants, but friends, for the servant knoweth not what his Lord doeth, but all things that he has seen of his Father he has made known unto us. The friendship between Christ and his people is not in name only, but in deed and in truth. Having laid down his life for his friends, having brought them to know his friendship in times of trial and of difficulty, he at all times proves his friendship by telling his secrets to them, and exhibiting an intense sympathy with them in all their secret bitter-nesses. David and Jonathan were not more closely friends than Christ and the believer, when the believer lives near to his Lord. Never seek the friendship of the world, nor allow your love to the creature to overshadow your friendship with Christ.

He next calls his people *beloved* as well as friends. He multiplieth titles, but all his words do not express the full love of his heart. "Beloved." Oh, to have this word addressed to us by Christ! It is music! There is no music in the rarest sounds compared with these three syllables, which drop from the Redeemer's lips like sweet-smelling myrrh. "Beloved!" If he had addressed but that one word to any one of us, it might create a heaven within our soul, which neither sickness nor death could mar. Let me sound the note again, "BELOVED!" Doth Jesus love me? Doth he own his love? Doth he seal the fact by declaring it with his own lips? Then I will not stipulate for promises, nor make demands of him. If he loves he must act towards me with lovingkindness; he will not smite his beloved unless love dictates the blow; he will not forsake his chosen, for he never changes. Oh, the inexpressible, the heaped-up blessednesses which belong to the man who feels in his soul that Christ has called him *beloved*!

Here, then, you have the character in the text of those who are invited to commune with Christ; he calls his friends and his beloved. The *provisions* presented to them are of two kinds; they are bidden to *eat* and to *drink*. You, who are spiritual, know what the food is, and what the drink is, for you eat his flesh and drink his blood. The incarnation of the Son of God, and the death of Jesus the Saviour, these are the two sacred viands whereon faith is sustained. To feed upon the very Christ of God is what is needed, nothing but this can satisfy the hunger of the spirit; but he who feeds on him shall know no lack. "Eat," saith he, "and drink." You ask, "Where are the provisions?" I answer, they are contained in the first words of the text, "I am come." If *he* is come, then eat; if *he* is come, then drink; there is food, there is drink for you in him.

Note that delightful word, *abundantly*. Some dainties satiate, and even nauseate when we have too much of them, but no soul ever had too much of the dear love of Christ, no heart did ever complain that his sweetness cloyed. That can never be. Some things, if you have too much of them, may injure you, they are good to a certain point, beyond that, evil; but even the smallest child of grace shall never over-feast himself with Jesus' love. No, the more ye have the more shall ye enjoy, the more blessed shall ye be, and the

more shall ye be like the Lord from whom the love proceeds. O ye that stand shivering in the cold shallows of the river of life, why tarry ye there? Descend into the greater depths, the warmer waves, and let the mighty stream lave you breast-high; yea, go farther, plunge where you can find no bottom, for it is blessed and safe swimming in the stream of Christ's everlasting love, and he invites you to it now. When you are at his banquet-table, pick not here and there a crumb, sip not now and then a drop: he saith, "eat," and he adds, "drink abundantly," and the invitation to receive abundantly applies to both refreshments. Your eating and your drinking may be without stint. Ye cannot impoverish the Most High God, possessor of heaven and earth. When ye are satiated with his love, his table shall still be loaded. Your cups may run over, but his flagons will still be brimmed. If you are straitened at all you are not straitened in him, you are straitened in yourselves.

But now let me say to my brethren, and especially to my fellow workers in the kingdom of Christ, it is for us just now while our Lord is walking in his garden, while he is finding satisfaction in his work and in his people, to beware of taking any satisfaction in the work ourselves, and equally to beware that we do not neglect the appropriate duty of the occasion, namely, that of feasting our souls with our Lord's gracious provisions. You are caring for others, it is well; you are rejoicing over others, it is well; still watch well yourselves, and rejoice in the Lord in your own hearts. What said he to the twelve when they came back glorying that even the devils were subject unto them? Did he not reply, "Nevertheless rejoice not in this, but rather rejoice that your names are written in heaven"? It is your personal interest in Christ, you being yourself saved, Christ being present with you, that is your main joy. Enjoy the feast for yourselves, or you will not be strong to hand out the living bread to others. See that you are first partakers of the fruit, or you will not labour aright as God's husbandmen. The more of personal enjoyment you allow yourself in connection with your Lord, the more strong will you be for his service, and the more out of an experimental sense of his preciousness will you be able to say with true eloquence, "O taste and see that the Lord is good." You will tell others what you have tasted and handled; you will say, "'This poor man cried, and the Lord heard him, and delivered him from all his fears.'" I put this before you with much earnestness, and I pray that none of you may think it safe so to work as to forget to commune, or wise to seek the good of others so as to miss personal fellowship with the Redeemer.

I might now conclude, but it strikes me that there may be some among us who are, in their own apprehensions, outside the garden of Christ's church, and are therefore mourning over this sermon, and saying, "Alas! that is not for me. Christ is come into his garden, but I am a piece of waste ground. He is fed and satisfied in his church, but he finds nothing in me. Surely I shall perish from the way, when his wrath is kindled but a little!" I know how apt poor hearts are to write bitter things against themselves, even when God has never written a single word against them; so let me see if by turning over this text we may not find thoughts of consolation for the trembling ones. Who

knows? There may be a soft breath in the text which may fan the smoking flax, a tender hand that may bind up the bruised reed. I will briefly indicate two or three comfortable thoughts.

Seeking soul, should it not console thee to think that *Jesus is near*? The kingdom of God is come nigh unto you, for he is come into his garden. He was in our last meeting for anxious souls, for many found him there. You are not, then, living in a region where Christ is absent, mayhap when he passeth by he will look on you. Canst thou not put out thy finger and touch the hem of his garment, for Jesus of Nazareth passeth by? Even if thou hast not touched him, yet it should give thee some good cheer to know that he is within reach, and within call. Though thou be like the poor withered lily in the garden, or worse still, like a noxious weed, yet if he be in the garden he may observe thee and have pity on thee.

Notice, too, that although the text speaks of a garden, it never was a garden till he made it so. Men do not find gardens in the wilderness. In the wilds of Australia or the backwoods of America, men never stumble on a garden where human foot hath never been, it is all forest, or prairie, or mountain; so, mark thee, soul, if the church be a garden, Christ made it so. Why cannot he make thee so? Why not, indeed? Has he not said, "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off"? This garden-making gives God a name, Jesus gets honour by ploughing up the wastes, extracting the briers, and planting firs and myrtles there. See, then, there is hope for thee yet, thou barren heart, he may yet come and make thy wilderness like Eden, and thy desert like the garden of the Lord.

Note, too, that the Bridegroom gathered myrrh, and fed on milk, and wine, and honey. Ay, and I know you thought, "He will find no honey in me, he will find no milk and wine in me." Ah! but then the text did not say he found them in the church; it is said, "I have caten *my* noneycomb with *my* honey; I have drunk *my* wine with *my* milk;" and if he put those things into his church, and then took comfort in them, why not put them into you, and take comfort in you too? Be of good cheer; arise, he calleth thee, this morning.

Another word perhaps may help you. Did you notice, poor hungry soul, how Jesus said, "drink *abundantly*"? "Ah," say you, "he did not say that to me." I know it. He said that to his friends and to his beloved, and you dare not put yourselves among those; but do not you see how generous he is to his friends, and how he stints nothing? He evidently does not mean to lock anything up in the store-room, for he tells them to eat and drink abundantly. Now, surely, where there is such a festival, though you dare not come and sit at the table with the guests, you might say with the Syrophenician woman, "Yet the dogs under the table eat of the children's crumbs." It is good knocking at a door where they are keeping open house, and where the feast reveals a lavish hospitality. Do thou knock now and try it. If it were a poor man's dinner with a dry crust and a poor herring, or if it were a miser's meal spread most begrudgingly, I would not advise you to knock; but where there is wine and milk in rivers, and

the good man of the house bids his guests eat and drink abundantly, I say knock, for God saith it shall be opened.

Another thought. Jesus finds meat and drink in his church, and you are afraid he would find neither in you—I want to tell you a truth which, perhaps, you have forgotten. There was a woman that was a sinner; she had had five husbands, and he with whom she then lived was not her husband, she was an adulteress and a Samaritan; but Christ said, after he had conversed with her, that he had found meat to eat that his disciples knew not of. Where did he get it then? If he had drank that day, he did not get it from Jacob's well; for he had nothing to draw with, and the well was deep. He found his refreshment in that poor woman, to whom he said, "Give me to drink." The Samaritan harlot refreshed the soul of Jesus, when she believed in him and owned him as the Christ. Have you never read that word of his, "My meat and my drink is to do the will of him that sent me, and to finish his work"? And what is the will of him that sent him? Well, I will tell you what it is not. "It is not the will of your Father, that is in heaven, that one of these little ones should perish." The will of God and the will of Christ are these, to save sinners; for this purpose was Jesus born and sent into the world: he came into the world to seek and to save that which was lost. See, then, poor lost one, in saving thee Christ will find both meat and drink. I trust, therefore, thou wilt look to him and cry to him, and cast thyself upon him, and thou shalt never, as long as thou livest, have any cause for regretting it.

Finally, the text represents the Lord saying, "I am come into my garden." It may imply that he is not always in his garden. Sometimes his church grieves him, and his manifest presence departs; but hearken, O sinner, there is a precious thought for thee: he is not always in his garden; but *he is always on the throne of grace*. He does not always say, "I am come into my garden," but he always says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." He never leaves the mercy-seat, he never ceases to intercede for sinners. Come, and welcome, then. If you have not seen the Beloved's face, come and bow at his feet. Though you have never heard him say, "Thy sins are forgiven thee," yet come now with a broken and a contrite heart and seek absolution at his hands. Come, and welcome! Come, and welcome! May the sweet bridegroom with cords of love draw thee, and may this morning be a time of love; and as he passes by, if he sees thee weltering in thy blood, may he say unto thee, "Live!"

May the Lord grant it, and on his head shall be many crowns. Amen.

PORTIONS OF SCRIPTURE READ BEFORE SERMON—Psalm lxxv. & cxlvii.

Metropolitan Tabernacle Pulpit.

BACKSLIDING HEALED.

A Sermon

DELIVERED ON LORD'S-DAY MORNING, MARCH 18TH, 1870, BY

C. H. SPURGEON,

AT THE METROPOLITAN TABERNACLE, NEWINGTON.

“I will heal their backsliding.”—Hosea xiv. 4.

WHICH rings with the more sonorous voice, the knell, “*their backsliding*,” or the marriage peal, “*I will heal*”? All through the Scripture records there is revealed a vehement contest between man's sin and God's grace, each of them striving to become more abundant than the other. Sin like a dragon pours forth floods from its mouth, and God's mercy as a shoreless ocean rolls in greater majesty. Sin aboundeth, so that none can measure its heinousness or power; but where sin aboundeth grace doth much more abound. In the text sin abounds, “*their backsliding*,” there is a comprehensiveness in that word, a dreadful abyss of iniquity; but grace aboundeth yet more, “*I will heal their backsliding*,” here is a height and depth of grace like the God from whom it came, incomprehensible and infinite.

I shall ask you, this morning, in order that we may get the full measure of benefit which this text may bestow upon us, under the teaching of God's Spirit, first, to notice *the words of the text* one by one; secondly, to consider *the blessing of the text*; and then, thirdly, if we are led of the Holy Ghost, let us not leave this house till we have gained *the realisation of the text*.

I. First, then, let us take THE WORDS OF THE TEXT, “I will heal their backsliding.”

We shall call your attention first, to *a word of humiliation*, “*backsliding*.” The very sound of it ought to arouse our spirits, and the consciousness of having fallen into it should make us lay our mouths in the dust, and confess that we are unclean. Backsliding is among God's people very common; not common perhaps in its highest degree, God forbid it should be! but in its earlier forms; from its commencement in backsliding, of thought, and heart, on to backsliding in act, I fear the disease is so rife among the people of God that there is scarcely one of us who has not at some time or other suffered from it, and I fear that the most of us might confess if we judged our own hearts rightly, that in some measure we are backsliding even now. The proper condition for a child of God is walking in the light as Christ is in the light, and so having fellowship with Jesus. Our right condition, and our only safe standing is to abide in him, and to have his words and himself abiding in us; but too often we follow afar off, we are living in

very limited and remote fellowship with our Redeemer. These things ought not so to be; there is no necessity that they should be, but alas! alas! alas! search the whole church through, and you shall find that in multitudes, grey hairs here and there, and they know it not; while in some you shall perceive signs of most sorrowful decay through an evil heart of unbelief in departing from the living God.

Think, beloved, each one of you who are Christ's, how much you may have backslidden of late. Have you not become lax in prayer? You maintain the habit of it, and you could not give that up, but you have not that power in prayer you once had. You still read the word, but mayhap the Scripture is not so sweet to you as it was aforetime. You come now to the communion table, you have not learned to forsake the assembling of yourselves together there; but oh, the face of the King in his beauty, have you seen that as once you did? Perhaps you still are doing a little for his cause, but are you doing what you once did or all you might do? Instead of going on unto perfection, is not your growth stunted? Must you not confess that you are not a runner towards heaven so much as a loiterer in the road thither? Do these accusations evoke no confessions? I fear the most of us, if we came to search, would have to say, "I do remember when the love of my espousals was upon me, and my heart was warm with love to Christ; but now, alas! how slow are my passions in moving towards him! O that I could feel once again the glow of my first love, and that my spirit did rejoice in him as on the day of my conversion."

I ask you, brethren, if you have to make such acknowledgments, whether you would have believed such things of yourselves when you first came to Christ? If a prophet had told me that I should be so ungrateful to the dear Lover of my soul, I should have said, "Is thy servant a dog, that he should do this thing?" Bought with his precious blood, and delivered from going down to the pit in those younger days of our attachment, we thought we should evermore closer and closer cleave to our Deliverer. No sacrifice appeared too great, no duty too irksome, if Jesus did but command. Yes, we have sorrowfully failed in many respects, and had need, with deepest heart-sorrow, confess our backsliding, and bemoan ourselves before God.

But I will not dwell longer upon that word. Such lamentations may end when the heart grows tender; if we see sin sufficiently to make us bewail it, we may then look away from it, for the next word which we shall consider is *a word of consolation*—"heal." "I will heal their backsliding." There is consolation in the very fact that the Lord here looks upon the grievous sin of backsliding under the image of a disease. It is not said, "I will pardon their backsliding," that is included in the term, but "I will *heal*" it—as though he said, "My poor people, I do remember that they are but dust; they are liable to a thousand temptations through the fall, and they soon go astray; but I will not treat them as though they were rebels, I will look upon them as patients, and they shall look upon me as a physician." Why, there is consolation in that very fact, that God should condescend, for Jesus' sake, thus to look upon our loathsome, abominable, ill-deserving, hell-deserving sin, as being, not so much a condemning iniquity in his sight, as a disease upon which he looks, pitying us that we should endure the power of it.

And then observe, having looked at backsliding as a disease, he does not say, "I will put this diseased one away." Under the legal dispensation he who had leprosy, or any contagious disease, must be put without the camp, but it is not here said, "I will banish them for their backsliding." O my dear friends, if we had been put out of God's church, if we had never been suffered again to come to his table, we confess we have richly deserved to have it so, but it is not so written here. It is not, "I will put them in quarantine; I will expel them out of the goodly land, and from amongst my people." No, but, "I will *heal* their backsliding." Much less does he say, "I will destroy them, because of their backsliding." Some will have it that God's people may sin, partially and finally, so as never to be the Lord's beloved again, they sin themselves out of the covenant; but we have not so learned Christ, neither have we so understood the Fatherhood of our God.

"Whom once he loves, he never leaves,
But loves them to the end."

"The gifts and calling of God are without repentance," on his part towards his people. "The God of Israel saith he hateth putting away." No, it is not, "I will strike their names out of the book of life;" it is not, "I will disinherit them, seeing they have proved unfaithful to me," but, "I will heal their backsliding;" that is to say, whatever their sin may have been I will overcome it, I will drive it out, I will restore them to their first condition of health; I will do more, I will so heal them that one day without spot or wrinkle or any such thing they shall see their Father's face." A word of consolation then.

The next is a *word of majesty*. It is the first word of the text, "I will heal their backsliding." "*I*." It is Jehovah himself who here speaks, the omnipotent, to whom nothing is difficult, the all-wise, to whom nothing is secret. He has not promised that their backsliding shall be healed by unknown means, but that he himself will heal it. Suppose he had said, "I will let them alone, and see to what their backsliding will turn. It may be perhaps after a period it will work out all its venom, and the wound will be cured." No, my brethren, had we been left to ourselves, our wounds have become corrupt, and our spirit would have perished utterly. We have gone astray like lost sheep, and one of the ways in which lost sheep go astray is this, they never think of returning; the shepherd must seek them, or else they will wander further and further from home.

Note well that the Lord does not say in the text, "My word shall heal their backsliding," or, "I will send my minister to heal their backsliding." He graciously uses his word, it is his ordained means of blessing his people; and he condescendingly employs his ministers, unworthy though they be, to do much service for his children. But after all, it is neither the word nor the minister that can do anything; only when the Lord puts his hand to the work is it done effectually. "I will heal their backsliding." Just as Jesus himself going among the sick folk scattered healing here and there, and made yonder lame man leap as a hart, and yonder dumb tongue to sing, opened blind eyes, drove out fevers and chased away devils, even so it is thy touch, Immanuel, it is thy presence, thou Saviour of sinners, that doth heal

us of all our sins. He himself took our sicknesses, and hence he knows how to deliver us from them. Is not his name Jehovah-Rophi, the Lord that healeth thee? and hath he not said, "The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity"? It is Jehovah that saith it, then rest assured the work will be done. Hath he said, and shall he not do it? It is Jehovah that saith it; then, however desperate our soul-sickness, it shall be recovered; for is anything too hard for the Lord? "I will heal their backsliding." Blessed be his name, when you and I feel our backsliding, if it had been said that the backsliding should be healed by any ordinary means, we should have replied, "Not mine; nay, Lord, mine is a case beyond all others, hopeless, helpless, incurable." But when it is said, "I will heal," how it takes away all power to be unbelieving, for what cannot the Lord do? What diseases cannot he chase away? He can speak even to the dead, and make them live. Therefore let us have hope in him, for however far we may have gone, and however broken our heart may be concerning it, he can bind up all our wounds, and make each broken bone to sing, and this shall be the song, "Lord, who is like unto thee, passing by transgression, iniquity, and sin, and remembering not the backslidings of thy people"?

Thus we have had three out of the five words of the text; one for our humiliation, the second for our consolation, and the third for our adoration, since it reveals the majesty of God.

Another word is in the text, which I shall venture to lift up out of the background in which it dwells ordinarily, "*I will* heal their backsliding." Here is *a word of certainty*. "*I will*"—"I *will* heal their backsliding." But why will he heal? Why does he say so positively that he "*will*"? Here is no perhaps, no peradventure. The men of Nineveh went to God with nothing to encourage them, but "who can tell?" but the children of God come to him with "shalls" and "wills" to plead. I pray thee, backslider, if thou desirest to return to the Lord this morning, observe the certainty of the text, and plead it. God who saith "I will," is not a man that he should lie, nor the son of man that he should repent. If he saith, "I will," do thou say, "Lord, fulfil this word unto thy servant, upon which thou hast caused me to hope." But why will God heal his people? He will because he has assumed the office of physician, and for a physician to fail in his attempts reflects upon him no honour. Every patient that the physician loses is so much loss to the fame of his skill. "I will heal their backsliding," saith he; "I have undertaken to save them, and I will go through with it. I have made with them in Christ a covenant, ordered in all things and sure, and I will not suffer one of these my little ones to perish, and I will heal their backsliding." Are they not his children? Now, if a physician failed to exercise his skill on a stranger, yet surely not upon his own child. There is nothing in the whole compass of pharmacy that the child should not have, there is nothing in all the art of surgery which the surgeon would not exercise upon his own beloved child if he hath need of it. Of all his children the divine Father saith, "*I will* heal their backsliding."

Beloved, we have cost our God too dear for him to suffer us to perish, and perish we must without healing, therefore he will heal us. On

every child of God the Father sees the marks of the Redeemer's blood. Every heir of heaven carries about with him mementoes that touch the Father's soul, for he remembers well the bloody sweat of Gethsemane, and the groans and cries of the Wellbeloved. Ye who believe in Jesus cost too much, he cannot let you die. The Lord has loved you too long to let you perish, for before the foundation of the world his heart went out towards his chosen. From of old his delights were with the sons of men; ere you were fashioned and curiously wrought in the lower parts of the earth, you lived in the heart of God, and lay upon the bosom of your Redeemer with whom even then you were accounted as one in the covenant of grace.

"I *will* heal their backsliding." No disease shall slay them, no sin shall fester in them so as to destroy them. I, Jehovah, who have chosen them, who have redeemed them and called them by my grace, I *will* heal them." Heaven and earth may pass away, but this word shall not pass away. Oh, the blessed certainty of the divine word!

There is yet a fifth word in the text, and that is *a word of personality*. "I will heal *their* backsliding." That is to say, the backsliding first, of all his Israel. He is speaking of Israel, "I will heal *their* backsliding;" his own peculiar people, his own elect ones, himself shall and will heal them. He will not suffer one of them so to become sick with sin that sin-sickness shall be fatal to them. That we may know whether we share in this promise we may judge from other words which precede the text. Those of whom he spoke were willing to come to him and say, "Take away all iniquity, receive us graciously, and love us freely." If there be any man here who desireth to be forgiven for Christ's name's sake because of the free grace of God, if there be any here bemoaning his iniquity and desirous to return unto his God, if there be any soul who now sincerely closes in with God's way of salvation, and would fain find deliverance from every sin, such a man may be assured that he is one of those of whom God hath said, "I will heal *their* backsliding." Dost thou hate thy backsliding? Dost thou, like David, cry, "against thee, thee only have I sinned, and done this evil in thy sight, that thou mightest be justified when thou speakest, and be clear when thou judgest"? Do your sins pain you, have they become a very plague to your heart? Oh! then he will heal your backslidings. Are you earnest in prayer? Do you cry out that he would have pity upon you? Can you weep the penitential tear? Has he looked on you as he looked on Peter, and can you go out and weep bitterly, if not with actual drops that distil externally from the eye, yet with inward drops that fall within from the alembic of the heart? If so, he that breaks hearts always means to heal them; he never yet did give a wounded and a contrite spirit, but what he was sure ere long to bring to it a better balm than Gilead ever knew, and to let the blood of Jesus speak better things than that of Abel, even peace eternally within that wounded spirit. "*Their* backsliding," take the word and turn it to the singular and make it in the first person; say, "Lord, heal *my* backslidings! Heal those I know not of, 'cleanse thou me from secret faults.' I do know some of them, and I mourn them. Deliver thy servant as a bird out of the snare of the fowler, and my tongue shall sing aloud of thy righteousness." So you see the text has a meaning

in every one of its words. I have drawn already five lessons from the five words which it contains.

II. But we pass on to try and bring out more clearly **THE BLESSING OF THE TEXT.** "I will heal their backsliding."

That blessing must be measured first by *the evil from which it delivers*—"backsliding." Backsliding is treated as a disease; let us speak awhile upon that fact. Let us say concerning backsliding, that it is one of the most dangerous things into which a child of God can fall; it endangers all present joy; it greatly injures usefulness; and it imperils the future. No professing Christian falls into the great open sin all at once; much backsliding has gone before. See the tree blown down by the strong winds; nine times out of ten, if you look carefully at it, you will see that insects have been at work at it years before, and rotted it; and, therefore, when at last the trial came, it only consummated what had long been going on. When, some years ago, many of our greatest commercial houses suddenly collapsed, and bankruptcies were so terribly frequent, you do not imagine that they lost their money all in a day! In the investigation of their accounts it was proved in many cases that ten or even twenty years before, the firms began to go back in the world. By little and by little, as a rule, backsliding leads on to overt apostacy and sin. No, no, so mature a servant of the devil as Judas is not produced all at once; it takes time to educate a man for the scorners' seat. Take care, therefore, of backsliding, because of what it leads to. If you begin to slip on the side of a mountain of ice, the first slip may not hurt if you can stop and slide no further; but, alas! you cannot so regulate sin; when your feet begin to slide, the rate of their descent increases, and the difficulty of arresting this motion is incessantly becoming greater. It is dangerous to backslide in any degree, for we know not to what it may lead.

It is a defiling thing to backslide, for a man cannot lose the intensity of his love to Christ and holiness, without becoming thereby worldly and impure in heart. You cannot be less in prayer without being less like God. Sin is quite certain to seek a dwelling for himself in any heart where the Spirit of God is not actually present.

Let your God withdraw his manifest fellowship, and sin is sure to come in to fill up the vacuum. Backsliding mars the whiteness of the righteousness of saints, and blots their beauty. And as it is defiling, so is it contagious. One believer cannot be living a starveling life of little grace without weakening those believers who come into contact with him. I know some holy men (I wish to be more like them) who are a blessing to all with whom they converse. Wherever they are, like an Oriental perfume, they spread a fragrance all around. Their lives are like the star in the east, which led men to Christ. Their graciousness reminds us of the blessing of Asher, whose promise was that he should dip his foot in oil, for wherever they go they leave the tokens of the unction of the Holy One behind them. But the dark side to this picture is the fact, that if we decline in grace, our backsliding has a down-dragging tendency on others. The whole army is impeded by the lagging of a single regiment. The old naturalists used to speak of a creature they called a remora, which they believed could fasten with its suckers upon a sailing vessel and hinder its progress. Backsliding

Christians are just such remoras to the good ship of the church, they are barnacles upon her, and impede her voyage.

“One sickly sheep infects the flock,
And weakens all the rest.”

When there is a parliamentary train crawling along in front, even the limited express mail is hindered. When one professor acts in a worldly, careless, indifferent, or covetous spirit, he encourages others to do the same, and the example soon multiplies itself.

I wish I could make you see what a backslider is. I am afraid I cannot, but a simple illustration may help you. Do you remember that fine, athletic young man who was for years among us, and almost envied for his robust health and remarkable vigour? Exertion was to him a pleasure. He rejoiced as a strong man to run a race. Strong as an oak, upright as a palm tree, and comely as a cedar, you had but to see him to admire him. Alas! we miss him from his usual seat, and his place of daily service knows him no more. He cannot mix in our assemblies, and never will again. He rises very late in the day, and the slightest motion is labour to him; he has a horrible deep-seated cough, and he is reduced to a skeleton. His cheeks are sunken; there is a peculiar brightness of the eye; but, with the exception of that, there is nothing about him that reminds you of what he was; and, if you should take a stranger to see him, you would say, “You cannot imagine what that young man used to be.” His mother weeps to think that this is her son, once the image of manly power. It pains her inmost heart to know that this is certainly her boy, her once strong and healthy boy. Yet he is not dead; no, but it is grievous to see how near death he has come, and with what difficulty he breathes, how weak are his lips, how languid is his pulse, how small his appetite! The strong man is now weaker than a little child. In fact, man as he is, his father has to take him in his arms and carry him up and down stairs, for he cannot otherwise come out of his chamber. Here is a sadly truthful picture of what a Christian may become in spirit; he may suffer spiritual consumption, and decline from weakness to weakness till life barely retains its hold. He shall not die, for his life is hid with Christ in God; but he may gradually backslide until he is weak as water, and full of doubts and fears, and a thousand ills. The backslider has no strength for service; he renders nothing to the church, but rather requires other Christians to watch, and help, and tend him; he wants comforts and cordials, but from them all he has little or no enjoyment: he lives, blessed be God, he lives, but it is a struggling, unhappy, meagre life. His religion gives him little rapture and very much anxiety. Few are the promises that he feeds upon, and many are the threatenings that haunt him. He will be saved, yet so as by fire. God forbid that you or I should run the frightful risks that backsliders run who thus walk wide of Jesus Christ, and dwell far below the elevated region where spiritual health is sustained. May our souls prosper and be in health, and may we follow the Lord fully, and evermore abide in him. What a mercy it is that, while we have to give such a distressing description of what backsliding leads to, we can turn to the text and find it written, “I will heal their backsliding”!

Consumption, when it once comes to be really consumption, is, beyond all doubt, utterly incurable by ordinary medicine; and, though many remedies may assist the sufferer and prolong life, yet, as a rule, consumption is the herald of death; and so backsliding is quite incurable by any human means, and would be the forerunner of total apostasy were it not for divine grace. When a man's heart begins to fall from God, like a stone falling from a tower, it descends at an ever-increasing ratio, and none can call it back again to the place from which it fell, or stay it in mid-air, except that divine hand which can suspend the laws of gravity, and arrest the course of sin, and restore the falling one to his place.

"I will heal their backslidings." I understand, then, the glory of this blessing to lie in this, that though backsliding is of all things most dangerous, most defiling, and injurious, and in itself most deadly, yet if we have fallen into it we need not despair, but on the contrary, may hopefully listen to the voice which saith, "Return, O backsliding children," backed up as it is by the promise, "I will heal their backsliding."

That we may see this blessing in a still clearer light, let us notice *the healing itself*. What is the healing of backsliding? It may be said to lie in two things, namely, forgiveness of its sin, and release from its power: but that eminent man of God, Bishop Reynolds, who has written upon the last two chapters of Hosea, says there is a fourfold healing of backsliding, and I think he is correct. First, as we have said, backsliding is healed when all the sin of it is forgiven. Dwell on that a minute. Thou hast been a backslider, perhaps thou art so now, but God, even the God of our Lord Jesus Christ, can purge thee with hyssop, and thou shalt be clean. Thy leprosy shall depart, and thy flesh shall become fresh as a little child. "Come now, and let us reason together, saith the Lord: Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." "If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins." Oh, the blessedness of this! If sin returns upon you, child of God, that fountain filled with blood, which washed him once, has by no means lost its power. You may wash again, backslider. The mercy seat is not removed, nor is the permission to approach it revoked. My heart delights to think I may go to Jesus as a sinner, if I cannot as a saint. I want a Saviour now as much as ever I did: I want new pardon for new sin. I thank the Master for having taught us to say every day, "Forgive us our debts as we forgive our debtors." Even those who can say, "Our Father which art in heaven," with a full assurance begotten in them by the filial spirit of grace, yet have need to ask that sin may be forgiven. We want daily pardon, and we shall have it. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

The next fact of healing is the removal of all the injurious effects which sin has caused. A man does not backslide without feeling a tendency to go farther into sin, contamination is sure to ensue. Backsliding deprives a Christian of many of his privileges: it hides out the

face of Christ, it darkens the Sun of Righteousness, or rather blinds our eyes to his brightness; it robs us of all present joys; it grieves the Holy Spirit, and causes him to withdraw from us in a measure. Now when it is said, "I will heal their backsliding," it means this, "I will take away from them all the pollution which their sin has caused, all the injury which their sin has done to their moral and spiritual nature; I will give back to them all that they lost by giving way to evil."

But, "I will heal their backsliding" means thirdly, "I will take away those judgments which I have sent upon them in consequence of their backsliding." The Ephraimites were subject to invasions by cruel tyrants because they had revolted from the Lord, but as soon as they repented, God took away the oppressors, and so healed their wounds. Now you perhaps, dear brother, have been a long while under the rod, and you have said, "Lord, when wilt thou comfort me?" Perhaps his answer is, "I will comfort thee when thou hast fully confessed thy wanderings, and forsaken thine idols." Hear ye that rod and him that hath appointed it. Many a child of God suffers long series of losses and crosses, the cause of which will be found in the fact that he has not fully turned to the hand that smote him. The Lord will bring his people back; and if one blow does not do it, they shall have another; and if that is not enough, they shall be smitten with many stripes, till at last with weeping and lamentations they shall return unto the Lord their God. You know not how many temporal griefs would vanish away like smoke before the wind, if your heart were but humbler before the Most High. "I will heal their backsliding," that is, "I will take away the temporal chastisement with which I have visited them."

Then, again, the fourth kind of healing is the restoration of lost comfort. Instead of the despondency which the believer feels when day and night the hand of God is heavy upon him, he shall yet rejoice in the Lord. God's children always have to smart for sin. If they were ungodly they might sin, and enjoy the sweet of their stolen waters; but if they are in very deed the Lord's own people, smart must follow sin. "You only have I known of all the families of the earth: therefore I will punish you for all your iniquities." Hear how David cries out, how hoarse his voice is in that fifty-first Psalm, and all through those seven penitentials how he dips every verse in the brine of his repentance! He did not find it a profitable or a harmless thing to commit unrighteousness; and so, brethren, you and I, if we are God's children, will be sure to find that backsliding is a root that beareth gall and wormwood. Yet, after his mournful confession and deep soul travail, David received the consolation of God, and his tongue sang aloud of God's righteousness. He said, "Restore unto me the joy of thy salvation;" and God did restore it, and the bones which had been broken were made to rejoice. This is conclusive healing of our backsliding, when we receive beauty for ashes, and the oil of joy for mourning. Do not believe, O penitent wanderers, that his mercy is clean gone for ever. He is ever mindful of his covenant, and he will restore your souls, and lead you in the paths of righteousness, for his name's sake. My brother, if the sin be once drowned, your sorrow shall be assuaged. If you remove the cause, the effect shall follow. Did you once leap like David before the ark, or like Miriam dance to the timbrel of triumph, and have your knees grown

stiff, and do your hands hang down through sin? May the Lord help you to break off your sin by righteousness, and the weak hands shall be strengthened, and the feeble knees shall be confirmed; then shall the lame man leap as a hart, and the tongue of the dumb sing, for the Lord will again say unto your soul, "I am thy salvation." Your Sun may seem to have gone down, but unto you that fear the Lord he shall arise with healing beneath his wings. Only return unto the Lord, and he will restore to you "the years which the locust hath eaten," for he hath said it, and he will make it good in its fullest extent: "I will heal their backsliding."

Now, brethren, consider *the mode in which this backsliding is healed*, for that is part of the mercy. It very frequently happens that by divine grace the healing of backsliding is brought about in God's providence by severe afflictions. The previous chapters to this all go to show how God can act as a lion or a leopard, or as a bear robbed of her whelps, to his people when they wander into sin; but I shall not dwell on that point, only I would say that the severest trial that ever happens to you, if it brings you to your God, is a surpassing blessing. I would not, and I dare not, pray that the Lord would keep me from all future affliction and pain. "It is good for me that I have been afflicted." "Before I was afflicted I went astray: but now have I kept thy word." This is true of all believers. The cross is our best earthly heritage. Whenever we imagine that we have won the crown we should remember that it would be an unseasonable mercy, for this is not a palace, but a battle field; but when we feel the cross it is a seasonable blessing, suitable for followers of the Crucified. "In the world ye shall have tribulation."

The connection of the text leads me to remark that our heavenly Father in Christ Jesus heals our backslidings, as a usual rule, by presenting to our minds afresh a sense of his great love. The next sentence seems to say that, "I will love them freely." I never find that my heart is so moved to return unto her rest as when she feels that the Lord has dealt bountifully with her. When I remember that I am still his child, my soul cries, "I will seek again my Father's love." If I believed the doctrine of the final falling of the saints, I fear I should feel no motive constraining me to return unto my Lord, I should feel the hardening effect of slavish fear, and like Hagar flee into the wilderness. If the prodigal son had once suspected that he was unsonned and was no more a child, he would have given up all thoughts of return; but though he confessed that he was not worthy to be called a son, yet he knew he was a son, and so back he came, and his father received him. We are willing to confess that to cast us away would be just, as we are considered in ourselves; but the fact that he hath not cast away his people, whom he did foreknow, draws us with invisible but invincible bonds back to our Lord. Yes, oftentimes the child of God, when he is cold in heart, has been revived and refreshed by some such thoughts as these—"He is still faithful to me, though I am faithless to him. Jesus bought me with his blood, and he will not lose me; in his heaven I shall dwell, notwithstanding all this unworthiness of mine. O my heart, how canst thou be so like an iceberg to him when he has loved thee despite thine innumerable faults? How canst thou give thine eternal benefactor so base a return!" The great

furnace of Christ's love sends out sparks which fall into our hearts, and then they also begin to glow:—

“Depth of mercy, can there be
Mercy yet reserved for me?
Can my God his wrath forbear?
Me, the chief of sinners spare?”

Does he bid me return to him, and doth he say, “I am married unto you?” “How shall I give thee up, Ephraim? how shall I deliver thee Israel? how shall I make thee as Admah? how shall I set thee as Zeboim?” Oh! then, while God's bowels of mercy are moved, our repentings are kindled, our soul melteth while our Beloved speaks. Our stony heart is like the rock which gushed with water, the mountains flow down at his presence, as when the melting fire burneth, the fire causeth the waters to boil. We feel revenge against sin, and sacred jealousy is aroused. Then we return unto our first husband, and our first love; with weeping and with supplications we return, and with desire we desire him in the night.

“Love, mighty love, our soul subdues;
We fly into our Saviour's arms;
Her former vow our heart renews,
Ravish'd afresh with mercy's charms.
Love is the cord that draws us home,
The bond which holds our spirit fast;
Forbids us e'er again to roam,
And captivates us to the last.”

It sometimes happens that the healing of our backsliding is as sudden as it is gracious. When we awoke this morning, we were all startled to find how suddenly the ground had been covered with snow; I should not wonder when we leave this place if we shall be almost as much startled to find how soon the snow has disappeared under the rapid thaw. The Lord who casts forth his ice like morsels, can cause his wind to blow so that the waters flow. Have you never found it so in the little world within? Your heart has been dull and dead, and by a word Jesus has quickened you! “Or ever you were aware, your soul made you like the chariots of Ammi-nadib.” Blessed be God, his cures can be wrought in a moment; he can raise his children from their graves of backsliding, and redeem them from death. Pray that so glorious a work may be wrought in you, my dear brother or sister. Let me pause awhile to give you space to breathe the prayer—

“Come, Lord, on wings of flaming love,
My spirit to upraise;
Fly like the lightning from above,
And fill my soul with praise.”

Even if restoration from backsliding be gradual, brethren, as sometimes it is, and attended with much mourning and much sorrow, yet is the blessing still so choice that no words of mine can ever express its value, and I leave it with your hearts to do what my lips cannot.

III. The third point was to be THE REALISATION OF THE BLESSING of the text, but our time is gone, therefore let me hope that you have already obtained it, or will not rest till you have.

If you would be savingly and thoroughly revived from backsliding, earnestly desire it. "O Israel, return unto the Lord thy God." Set your face towards God. Resolve upon obtaining renewal by his grace. Then next make a confession of your fault. "Thou hast fallen by thine iniquity." Acknowledge your grievous fault, and be humbled for it. It is a mark that God is recovering a soul when it is deeply, penitentially, humbled. I have noticed, whenever any who have been excommunicated from this church, have been restored, in every case they have walked in lowliness, and won all our hearts by their contrition and little esteem of themselves. Whenever those who have grievously transgressed apply to be received again, and at the same time complain of the sentence of the church, and of the conduct of the members, I feel that I dare not advise my brethren to loose them from the sentence, for if they were really penitent, they would find no fault with others, but with many tears would lament their own shortcomings. It is one mark of grace when the backslider puts his finger on his mouth as to the fault of his brethren, feeling, "It is not for me to say a word against any, I am so involved in fault myself, that I dare not throw a stone."

If thou wouldst have thy backsliding healed, be much in prayer. "Take with you words, and turn to the Lord." Backsliding begins in forsaking prayer, and recovery will begin in renewing supplication. If thou wouldst be recovered, cast away thy false confidence. "Asshur shall not save us; we will not ride upon horses." Turn Mr. Carnal Security out of doors, he is thine enemy and God's enemy, be rid of him. Abjure thine idols: "We will not say any more to the work of our hands, Ye are our gods." You cannot recover from backsliding while you love any child or friend inordinately, or while anything stands in your heart before Christ. You will never be right while your money holds an undue position in your minds, or while your position in society is more precious to you than Christ. Away with your idols, or they will cry, "Away with Christ." Either give them up, or give hope up.

Lastly, return again by simple faith to God in Christ, remembering that in him the fatherless findeth mercy." If you are like an orphan, having none to help or to provide for you, and feel your spiritual destitution, then, in confidence in the abounding grace of God, return to him and live.

O brethren, let us all seek to get nearer to Christ. Let us all take the eagle's motto, "Superior." Higher, higher, higher; soar yet beyond. Let us seek to attain what we have not as yet known; and as for the things which remain, let us hold them fast that no man take our crown. "Whereto we have already attained, let us walk by the same rule, let us mind the same thing." Let us not decline from our first love, but rather, "not as though we had already attained, either were already perfect," let us forget the things which are behind, and press forward to that which is before, looking unto Jesus, the Author and Finisher of our faith. The Lord bless his church richly, and send his dew upon Israel, and make us all to grow in grace and the knowledge of our Lord and Saviour Jesus Christ. For his name's sake we ask and expect it. Amen.

Metropolitan Tabernacle Pulpit.

NATHANAEL AND THE FIG TREE.

A Sermon

DELIVERED ON LORD'S-DAY MORNING, MARCH 20TH, 1870, BY

C. H. SPURGEON,

AT THE METROPOLITAN TABERNACLE, NEWINGTON.

"Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."—John i. 45—51.

VERY often we address the gospel to the chief of sinners. We believe it to be our duty to do this with the greatest frequency; for did not our Lord, when bidding his disciples to preach the good news in every place, use the words, "beginning at Jerusalem"? Where the chief of sinners lived, there was the gospel first to be preached. But at the same time it would show great lack of observation if we regarded all mankind as being equally gross, open offenders against God. It would not only show a want of wisdom, but it would involve a want of truthfulness; for though all have sinned, and deserve the wrath of God, yet all unconverted men are not precisely in the same condition of mind in reference to the gospel. In the parable of the sower, we are taught that before the good seed fell upon the field at all, there was a difference in the various soils; some of it was stony ground, another part was thorny, a third was trodden hard like a highway, while another plot is described by our Lord as "honest and good ground." Although in every case the carnal mind is enmity against God, yet are there influences at work which in many cases have mitigated, if not subdued, that enmity. While many took up stones to kill our Lord, there were others who heard him gladly. While to this day thousands reject the gospel, there are others who receive the word with joy. These differences we ascribe to God's prevenient grace; we believe, however, that the subject of these differences is not aware that grace is at work upon him; neither is it precisely grace in the same form as saving grace, for the soul under its power has not yet learned its own need of Christ, or the excellency of his salvation. There is such a thing

as a preparatory work of mercy on the soul, making it ready for the yet higher work of grace, even as the ploughing comes before the sowing. We read in the narrative of the creation that before the divine voice said, "Let there be light," darkness was upon the face of the deep, yet it is added, "The Spirit of God moved upon the face of the waters;" even so in the darkness of human nature, where as yet no ray of living light has shone, the Spirit of God may be moving with secret energy, making the soul ready for the hour when the true light shall shine. I believe that in our congregations there are many persons who have been mercifully restrained from the grosser vices, and exhibit everything that is pure and excellent in moral character, persons who are not maliciously opposed to the gospel, who are ready enough to receive it if they did but understand it, who are even anxious to be saved by Jesus Christ, and have a reverence for his name, though as yet it is an ignorant reverence. They know so little of the Redeemer, that they are not able to find rest in him; but this slenderness of knowledge is the only thing that holds them back from faith in him. They are willing enough to obey if they understood the command. If they had but a clear apprehension of our Lord's person and work, they would cheerfully accept him as their Lord and God. I have great hopes that the Lord of love may guide the word which is now to be spoken, so that it may find out such persons, and may make manifest the Lord's secretly chosen ones, those prisoners of hope who pine for liberty, but know not that the Son can make them free. O captive soul, abhorring the chains of sin, thy day of liberty is come! The Lord, the liberator, who looseth the prisoners, is come at this very hour to snap thy bonds.

I. In dwelling on this narrative, I shall first say a few words concerning NATHANAEL HIMSELF.

We are told that he was *a guileless man*, "an Israelite indeed, in whom is no guile," that is to say, like Jacob, "he was a plain man," and not like Esau, "a cunning hunter." Some minds are naturally serpentine, tortuous, slippery; they cannot think except in curves; their motives are involved and intricate, and they are of a double heart. These are the men who look one way and row the other; they worship the god Janus with two faces, and are of the same practice, if not of the same persuasion, as the Jesuits. They cannot speak a thing out plainly or look you in the face while they talk, for they are full of mental reservations and prudential cautions. They guard their speech; they dare not send abroad their own thoughts till they have mailed them up to the throat with double meanings. Nathanael was just the very opposite of all this, he was no hypocrite and no crafty deceiver. He wore his heart upon his sleeve; if he spoke, you might know that he said what he meant and that he meant what he said. He was a childlike, simple-hearted man, transparent as glass. He was not one of those fools who believe everything, but on the other hand, he was not of that other sort of fools so much admired in these days, who will believe nothing, but who find it necessary to doubt the most self-evident truth in order to maintain their credit for profound philosophy. These "thinkers" of this enlightened age are great at quibbles, mighty in feigning or feeling mistrust concerning matters which common sense has no doubts

about. They will profess to doubt whether there is a God, though that be as plain as the sun at noonday. No, Nathanael was neither credulous nor mistrustful; he was honestly ready to yield to the force of truth; he was willing to receive testimony and to be swayed by evidence. He was not suspicious, because he was not a man who himself would be suspected; he was true-hearted and straightforward; a plain dealer and plain speaker. Cana had not within her gates a more thoroughly honest man. This Philip seems to have known, for he went to him directly, as to a man who was likely to be convinced and worth winning to the good cause.

In addition to being thus a simple-hearted man, Nathanael was an *earnest seeker*. Philip found him out because he felt that the good news would interest him. "We have found the Messiah," would be no gladsome news to any one who had not looked for the Messiah; but Nathanael had been expecting the Christ, and perhaps had so well understood Moses and the prophets, that he had been led to look for his speedy coming. The time when Messiah would suddenly come in his temple had certainly arrived, and he was day and night with prayer, like all the faithful of the ten tribes, watching and waiting for the appearing of their salvation. He had not as yet heard that the glory of Israel had indeed come, but he was on the tiptoe of expectation. What a hopeful state of heart is yours, my dear hearer, if you are now honestly desirous to know the truth, and intensely anxious to be saved by it! It is well indeed for you if your soul is ready, like the photographer's sensitive plate, to receive the impression of the divine light, if you are anxiously desiring to be informed if there be indeed a Saviour, if there be a gospel, if there be hope for you, if there be such a thing as purity and a way to reach it; it is well, I say, if you are anxiously, earnestly desiring to know how and when and where, and determinately resolved, by God's grace, that no exertion shall be spared on your part to run in the way that shall be marked out, and to submit yourself unto the will of God. This was the state of Nathanael, an honest-hearted lover of plain truth, seeking to find the Christ.

It is also true that he was *ignorant* up to a certain point. He was not ignorant of Moses and the prophets, these he had well considered, but he knew not that Christ as yet had come. There was some little distance between Nazareth and Cana, and the news of the Messiah's coming had not travelled thither; if it had been bad news, it would have flown on eagles' wings, but being good news, its flight was slower, for few persons are so anxious to tell out the good as the evil. He had not therefore heard of Jesus of Nazareth till Philip came to him. And how many there are even in this country who do not know yet what the gospel means, but are anxious to know it, and if they did but know it would receive it! "What," say you, "where there are so many places of worship and so many ministers?" Yes, just that. Ay, and in the very heart of our congregations and in the midst of our godly families, ignorance has its strongholds. These uninstructed ones may be Bible readers, they may be gospel hearers, but as yet they may not have been able to grasp the great truth that God was in Christ reconciling the world unto himself, they may never have seen what it is for Christ to stand in the sinner's place, and for

that sinner by an act of trust to obtain the blessings which spring out of a substitutionary sacrifice. Yes, and here in this house where I have tried and laboured to put the gospel in short Saxon words and sentences that cannot be misunderstood, there may be some who are still saying, "What is this all about? I hear much of believing, but what is it? Who is this Christ, the Son of God, and what is it to be saved from sin, to be regenerated, to be sanctified? What are all these things?" Well, dear friends, I am sorry you should be in the dark, yet am I glad at heart, that though you do not know what I would have you know, yet you are simple-hearted, truth-loving, and sincere in your seeking. I am persuaded that light will not be denied you, you shall yet know Jesus and be known of him.

In addition to this, however, Nathanael was *prejudiced*—we must modify that expression—he was somewhat prejudiced. As soon as Philip told him that he had found Jesus of Nazareth, the son of Joseph, Nathanael said, "Can any good thing come out of Nazareth?" Here let us remark that his prejudice is exceedingly excusable, for it arose out of the faulty testimony of Philip. Philip was a young convert; he had only found Jesus the day before, and the natural instinct of every truly gracious soul is to try and tell out the blessed things of Christ. So away went Philip to tell his friend Nathanael, but what a many blunders he made in the telling out the gospel! I bless God, blundering as it was, it was enough to bring Nathanael to Christ; but it was full of mistakes. Dear souls, if you know only a little about Christ, and if you would make a great many mistakes in telling out that little, yet do not hold it in, God will overlook the errors and bless the truth. Now observe what Philip said. He said, "We have found Jesus of Nazareth, the son of Joseph," which was our Lord's popular name, but was in no way correct. He was not Jesus of *Nazareth* at all; he was not a native of Nazareth, our Lord was of Bethlehem. He had dwelt at Nazareth certainly, but he was no more entitled to be called of Nazareth than of Jerusalem. Then Philip said, "Son of Joseph," but he was only the reputed son of Joseph, he was in truth, the Son of the Highest. Philip gave to our Lord the common and erroneous titles which the unthinking many passed from hand to hand. He did not say, "We have found the Son of God," or "the Son of David," but yet he uttered all he knew, and that is all God expects of you or me. Oh, what a mercy it is that the imperfections of our ministry do not prevent God's saving souls by us! If it were not so, how little good would be done in the world! Mr. John Wesley preached most earnestly one view of the gospel, and William Huntingdon preached quite another view of it. The two men would have had a holy horror of each other, and censured each other most conscientiously; yet no rational man dare say that souls were not saved under John Wesley, or under William Huntingdon either, for God blessed them both. Both ministers were faulty, but both were sincere, and both made useful. So is it with all our testimonies. They are all imperfect, full of exaggerations of one truth, and misapprehensions of another; but as long as we witness to the true Christ foretold by Moses and the prophets, our mistakes shall be forgiven, and God will bless our ministry, despite every flaw. So he did with Nathanael; but Nathanael's prejudice rose out of Philip's

blundering way of talking. If Philip had not said, "Of Nazareth," then Nathanael would not have said, "Can any good thing come out of Nazareth?" If Philip had said that Jesus was of Bethlehem, and of the tribe of Judah, and that God was his Father, then this prejudice would never have beclouded the mind of Nathanael, and it would have been easier for him to have acknowledged Jesus as the Messiah. We must, therefore, try to avoid mistakes, lest we cause needless prejudice. We should so state the gospel that if men be offended by it, it shall be the gospel which offends them, and not our way of putting it. It may be that you, my friend, are a little prejudiced against Christ's holy gospel, because of the imperfect character of a religious acquaintance, or the rough manners of a certain minister; but I trust you will not allow such things to bias you. I hope that, being candid and honest, you will come and see Jesus for yourself. Revise the report of the disciple by a personal inspection of the Master. Philip made up for his faults when he added, "Come and see." And I would try to prevent mine from injuring you by using the same exhortation, "Come and see Jesus and his gospel for yourself."

One other mark of Nathanael I would mention, he was in all respects a godly, sincere man, up to the measure of his light. He was not yet a believer in Jesus, but still he was an Israelite indeed. He was a man of secret prayer, he did not mock God as the Pharisees did by mere outward worship, he was a worshipper of God in his heart, his soul had private dealings with the God of heaven when no eye saw him. So it is, I trust, with you, dear hearer, you may not yet have found peace, but you do pray, you are desirous of being saved; you do not wish to be a hypocrite; you dread, above all things, falling into formality; you pray that if ever you become a Christian you may be a Christian indeed. Such is the character I am endeavouring to find out, and if it is your character, may you get the blessing that Nathanael did.

II. Now secondly, we have seen Nathanael, let us for a moment consider NATHANAEL'S SIGHT OF JESUS.

"Philip saith unto him, Come and see;" and so Nathanael came to see the Saviour, which implies, that although he was somewhat prejudiced against this new Messiah, yet he was candid enough to investigate his claims. Beloved friend, to whom I have already spoken, if you have any prejudice against the true gospel of Jesus Christ, whether it be occasioned by your birth and education, or previous profession of some other faith, be honest enough to give the gospel of Jesus Christ a fair hearing. You may hear it in this house; you may read it in these pages. Do not dismiss it until you have thoroughly examined it. All that we would ask of you is now, knowing you to be honest, knowing you to be earnest, seriously to sit down and weigh the doctrines of grace as you shall find them in the Scripture, and especially the life of Christ, and the blessings which he brings to those who believe in him. Look these things over carefully, they will commend themselves to your conscience, for God has already prepared your conscience to judge, righteously; and as you judge, you will perceive a peculiar beauty and a charm about the truths of the gospel which will surely win your heart. Latimer had preached a sermon against the doctrines of the gospel, and among his hearers there was a holy man

who afterwards became a martyr, who thought as he listened to Latimer that he perceived something in his tone which showed him to be an honest opponent, and, therefore, he hoped that if light were brought to him he would be willing to see by it. He sought him out, obtained an interview with him, and his explanations entirely won honest Hugh to the Reformed opinions, and you know what a valiant and popular minister of the new covenant he became. So, my honest friend, give to the gospel of salvation by faith in the precious blood of Jesus, a fair hearing, and we are not afraid of the result.

Nathanael came to Christ, again, with *great activity* of heart. As soon as he was told to "come and see" he did come and see. He did not sit still and say, "Well, if there is any light in this new doctrine, it will come to me," but he went to it. Do not believe in any teaching which bids men sit down and find peace in the idea that they need not strive to enter in at the strait gate of truth. Nay, brethren, if grace has ever come to you, it will arouse you from lethargy, and lead you to go to Christ, and you will be most earnest, with all the activity of your spirit, to search for him as for hid treasure. It is a delightful thing to see a soul on the wing. The mass of our population are, as regards religion, down on the ground, and unwilling to rise. They are indifferent to spiritual truth; you cannot get them to give earnest heed to eternal matters; but once get a mind on the wing with a holy earnestness and solemn thoughtfulness, and we do believe, with God's grace, that it will ere long be brought to a saving faith in Christ. "Come and see," said Philip, and come and see Nathanael did. He does not appear to have expected to be converted to Christ by what he saw with his natural eyes; his judgment was formed from a mental view of him. It is true he saw the person of the Messiah, but he did not expect to see in the human form any lineaments that might guide his judgment. He waited until the lips of the Messiah had spoken, and then, when he had seen the omniscience of that mysterious person, and how he could read his thoughts and spy out his secret actions, then he believed. Now, I fear some of you live in darkness because you are expecting some kind of physical manifestation. You hope for a vivid dream, or some strange feeling in your flesh, or some very remarkable occurrence in your family; except ye see signs and wonders ye will not believe. Nay, but a saving sight of Christ is another matter; truth must impress your mental faculties, enlighten your understanding, and win your affections. The presence of Christ on earth is a spiritual one, and you will come to see him not with these mortal optics just now, but with the eyes of your soul. You will perceive the beauty of his character, the majesty of his person, the all-sufficiency of his atonement; and as you see these things the Holy Spirit will lead you to believe in him and live. I pray God that such a sight as this may be vouchsafed to every honest seeker who may hear or read these words.

III. A far greater matter now demands our attention—CHRIST'S SIGHT OF NATHANAEL.

As soon as Jesus saw the man, he said, "Behold an Israelite indeed," which shows us that Christ Jesus read Nathanael's heart. I do not suppose that our Lord had ever seen Nathanael with his own human eyes, but yet he understood Nathanael's character, not because he was

a great judge of physiognomy and could perceive at once that he had a simple-hearted man before him, but because being Nathanael's Creator, being the searcher of hearts and the trier of the reins, he could read Nathanael as readily as a man reads a book which is open before his eyes. He saw at once all that was within the enquirer, and pronounced a verdict upon him that he was free from falsehood. And then to prove to Nathanael still further how clearly he knew all about him, he mentioned a little incident which I cannot explain, nor can you, nor do I suppose anybody could have explained it except Nathanael and Jesus—a special secret known only to them both. He said to him, "Before that Philip called thee, when thou wast under the fig tree, I saw thee." What he was doing under the fig tree we may guess, but we cannot know to a certainty. Perhaps it would be truest of all to believe that the fig tree was to Nathanael what the Hermonites and the hill Mizar had been to David. David says, "I will remember thee from the land of Jordan, and of the Hermonites, and from the hill Mizar." What were those sacred recollections he does not tell us, and although we can form a shrewd guess, David and his God alone knew the full mystery. So between Christ and Nathanael there was a common knowledge connected with that fig tree which we cannot hope to discover, and the moment our Lord mentioned that hallowed spot, its remembrances were to Nathanael so secret and so sacred, that he felt that the omniscient One was before him. Here was evidence which he could not doubt for an instant, for one of the most private and special secrets of his life, which he had never whispered into any human ear, had been brought up as by a talismanic sign. A red-letter day in his private diary had been revived by the mention of the fig tree, and he who could touch so hidden a spring in his soul must be the Son of God.

But what was Nathanael doing under the fig tree, according to our best surmise? Well, as devout Easterns are accustomed to have a special place for prayer, this may have been a shadowy fig tree under which Nathanael was accustomed to offer his devotions, and perhaps just before Philip came to him, he may have been engaged in personal and solitary *confession of sin*. He had looked round the garden, and fastened the gate that none might come in, and he had poured into the ear of his God some very tender confession, under the fig tree shade. When Christ said to him, "When thou wast under the fig tree," it brought to his recollection how he poured out his broken and his contrite spirit, and confessed sins unknown to all but God. That confession, it may be, the very look of Christ brought back to his remembrance, and the words and look together seemed to say, "I know your secret burden, and the peace you found in rolling it upon the Lord." He felt therefore that Jesus must be Israel's God.

It is very possible that in addition to his confession, he had under the fig tree made a *deliberate investigation of his own heart*. Good men generally mingle with their confessions self-examination. There it may be, that this man who was free from guile had looked into the tendencies of his nature, and had been enabled with holy surprise to see the fountains of the great deep of his natural depravity; he may have been taken like Ezekiel from chamber to chamber to see the idols

in his heart, beholding greater abominations than he suspected to be there, and there humbled before the Lord; beneath that fig tree he may have cried with Job, "I abhor myself in dust and ashes." This also Jesus had seen.

Or under the fig tree he had been engaged in *very earnest prayer*. Was that fig tree to Nathanael what Peniel was to Jacob, a spot wherein he had wrestled till the break of day, pleading with God to fulfil his ancient promise, to send the promised One who should be a light to lighten the Gentiles, and the glory of his people Israel? Was it so? We think it probable. That fig tree had been to him a Bethel, no other than the house of God and the very gate of heaven.

And what if we should suggest that perhaps in addition to his prayer, Nathanael had *vowed* some solemn vow under the fig tree—if the Lord would but appear and give to him some sign and token for good, then he would be the Lord's, and spend and be spent for him; if the Lord would but send the Messiah, he would be among his first followers; if he would but speak to him by an angel or otherwise, he would obey the voice. Jesus now tells him that he shall see angels ascending and descending; and reveals himself as the Messiah to whom he had solemnly pledged himself. It may be so.

Once more, it may be that under that fig tree he had enjoyed the sweetest *communion* with his God. Beloved friends, do you not remember well certain hallowed spots? I have one or two in my own life too sacred to mention. If my memory should forget all the world besides, yet those spots will evermore be green in my memory, the truly holy place where Jesus my Lord has met with me and showed me his love. One time it was "the King hath brought me into his chambers," another time I gat me to "the mountain of myrrh and to the hill of frankincense." Once he said, "Come, my beloved, let us go forth into field; and let us lodge in the villages," and anon he changed the scene and said, "Come with me from Lebanon, my spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards." Have we not sometimes had special festivals when he has broached the spiced wine of his pomegranate? When our joy has been almost too much for the frail body to endure, for our joyous spirit like a sharp sword has well-nigh cut through its scabbard? Ah, it is sweetly true, he has baptised us in the fire of his love, and we shall for ever remember those secret spots, those dear occasions. This then was a token, a secret token between Christ and Nathanael, by which the disciple recognised his divine Friend and future Master and Lord. He had met the Messiah in spirit before, and now he meets him in very flesh and blood, and by this token doth he know him. In spirit the Lord set his seal upon Nathanael's heart, and now by the sacred signet the Israelite indeed discerns his King.

Thus we see the Lord had seen Nathanael in his previous engagements, before he became actually a believer in Jesus. This fact suggests that each of you who have been sincerely seeking to be set right, and to know the truth, have been fully perceived in all your seekings and desirings by the God of grace. When you let fall a tear because you could not understand the word, Jesus saw that tear; when

you groaned because you could not get satisfaction of heart, he heard that groan. Never true heart seeks Christ without Christ's being well aware of it. Well may he know of it, for every motion of a trembling heart towards himself is caused by his own love. He is drawing you, though you perceive not the bands of a man which encircle you. He is the hidden loadstone by which your heart is moved. I know it is night with you, and you grope like a blind man for the wall; but if your heart says, "O that I could but embrace him! O that he were mine! If I could but find rest in him, I would give all that I have." Then be assured that Jesus is close to you: your prayers are in his ear, your tears fall upon his heart; he knows all about your difficulties, all about your doubts and fears, and he sympathises in the whole, and in due time he will break your snares, and you shall yet with joy draw water out of the wells of salvation. This truth is full of consolation to all who seek with sincerity, though as yet in the dark. Before the minister's voice spake to thee, when thou wast under the fig tree, when thou wast by the bed-side, when thou wast in that inner chamber, when thou wast down in that saw-pit, when thou wast in the hay-loft, when thou wast walking behind the hedge in the field, Jesus saw thee; he knew thy desires, he read thy longings, he saw thee through and through. Even from of old he has known thee.

IV. So we have seen Nathanael's sight of Christ, and then Christ's sight of Nathanael; now the fourth thing is, NATHANAEL'S FAITH.

I must go over much the same ground again under this head. Nathanael's faith. Note *what it was grounded on*. He cheerfully accepted Jesus as the Messiah, and the ground of his acceptance lay in this, Jesus had mentioned to him a peculiar incident in his life which he was persuaded no one could have known but the omniscient God; thereon he concluded Jesus to be the omniscient God, and accepted him at once as his King. This was very frequently the way in which persons were brought to confidence in Christ. The same thing is recorded in this very gospel a few chapters further on. The Lord sat down on the well and talked to the Samaritan woman, and there was no kind of impression produced upon her until he said, "Thou hast had five husbands, and he whom thou now hast is not thine husband." Then it flashed upon her, "This stranger knows my private history! Then he is something more than he appears to be; he is the Great Prophet;" and away she ran with this on her tongue, because it was in her heart, "Come, see a man which told me all things that ever I did: is not this the Christ?" The same was the case with Zaccheus. You may perhaps think, however, that this mode of conversion was confined to the days of our Lord's flesh, and the age of miracles, but it is not so. The fact is, that at this very day, the discovery of the thoughts of men's hearts by the gospel is still a very potent means in the hands of the Holy Ghost of convincing them of the truth of the gospel. How often have I heard enquirers say, "It seemed to me, sir, as if that sermon was meant for me, there were points in it which were so exactly like myself, that I felt sure some one had told the preacher about me, and there were words and sentences so peculiarly descriptive of my private thought, that I was sure no one but God knew of them. I perceived that God was in the gospel speaking to my soul." Yes, and it always will be so. The gospel is

the great revealer of secrets, it is a discerner of the thoughts and in of the heart. Jesus Christ in the gospel knows all about your sin about your seeking, all about the difficulties which you are met with. This ought to convince you that the gospel is divine, since teachings lay bare the heart, and its remedies touch every spiritual disease. The knowledge of human nature displayed in the simple passage of the gospel, is more profound than the productions of Plato or Socrates. The gospel, like a silken clue, runs through all windings and twistings of human nature in its fallen state. O that the voice may come home personally so to you; may it by the Spirit convince you of sin, of righteousness, and of judgment, and bring you to lay hold on eternal life.

Nathanael's faith, it must be mentioned, was peculiar not only in its ground, but *in its clear and comprehensive character*. He accepted Jesus at once as the Son of God, he was divine to him, and he adored him. He also accepted him as the King of Israel; he was a royal person to him, and he tendered him his homage. May you and I receive Jesus Christ in this way, as a real man, but yet certainly God, a man who was despised and rejected, but yet the man anointed above all brethren, who is King of kings, and Lord of lords.

I admire Nathanael's faith again, because it was so *quick, unreserved, and decisive*. "Thou *art* the Son of God; thou *art* the King of Israel." Christ was glorified by the decision, the quickness of this faith. I am in believing him dishonours him. O honest heart, O sincere man, pray thou that thou mayst as quickly come into the light and life of true belief. May the Holy Ghost work in thee a ready access to the atoning sacrifice and divine person of the ever blessed Immanuel.

V. This brings us to the last point of consideration. We have shown you Nathanael and his sight of Christ, and Christ's sight of Nathanael, and then the faith that Nathanael received; now notice NATHANAEL AFTER-SIGHT.

Some persons want to see all that there is in Christianity before they can believe in Jesus, that is to say, before they will go to the same school as they must needs clamour for a degree at the university. Many want to know the ninth of Romans before they have read the third of John. They are all for understanding great mysteries before they understand that primary simplicity, "Believe and live." But those who are wiser and, like Nathanael, are content to believe at first what they are able to perceive, namely, that Christ is the Son of God and the King of Israel, shall go on to learn more. Let us read our Lord's words, "I say unto you, hereafter shall ye see heaven opened, and the angels of God ascending and descending upon the Son of Man." To full-grown disciples Jesus promises, "Greater things than these shall ye do;" to young converts he says, "Greater things than these shall ye see." Christ gives promises in proportion to our ability to receive them. The promise given to Nathanael was a most fitting one. He was an Israelite indeed—then he shall have Israel's vision. What was the great sight that Israel or Jacob saw? He saw the ladder where the angels ascended and descended. Precisely this shall Nathanael

He shall see Jesus Christ as the communication between an opened heaven and a blessed earth, and he shall see the angels ascending and descending upon the Son of Man. If you bear the character of Israel, you shall enjoy the privileges of Israel. If you are an Israelite indeed, you shall have the blessing that made Israel glad. Nathanael had owned Jesus as the Son of God: here he is told that he shall see him in his glory as the Son of Man. Note that last word of the chapter. It is not so much that Christ humbly called himself the Son of Man—though that is true—as this, that to see the glory of Christ as God is a simple thing, but to see and understand the glory of Christ as man, this is a sight for faith, and probably a sight which, so far as our senses are concerned, is reserved for the day of his coming. When he shall appear, the very Man that suffered upon Calvary, upon the great white throne to judge the quick and the dead, if thou believest in Jesus as the Son of God, thou shalt yet see him in his glory as man swaying the universal sceptre, and enthroned as King of all the earth. He had called Jesus, the King of Israel, if you remember, now he is to see his Lord as the King of the angels, to see the angels of God ascending and descending upon him. Believe, my dear brother in Christ, as far as you know him, and you shall know more of him. Open thine eyes but to the candle light of the law, and thou shalt soon behold the sun light of the gospel. The Lord is very gracious to fulfil the gospel rule, “To him that hath shall be given, and he shall have abundance.” If thou dost acknowledge the King of Israel, thou shalt see him as the Lord of Hosts before whom archangels veil their faces, and to whom seraphim are servitors. The great sight, I suppose, Nathanael did see as the result of his faith was not the transfiguration, nor the ascension as some suppose, but a spiritual view of Christ in his mediatorial capacity as the great link between earth and heaven. This is indeed a sight transcending all others. We are not divided from the invisible, we are not separated from the infinite, the mortal hath communion with immortal, the sinner speaks with the Holy One, prayers climb up to heaven, and benisons descend by way of the Great Substitute. Canst thou see this, O soul? If so, the sight will make thee glad. You are not exiled now, you are only at the foot of the stairs which lead to the upper chamber of your Father’s house. Your God is above, and bright spirits traverse constantly the open gangway of the Mediator’s person. Here is joy for all the saints, for this ladder can never be broken, our communion is abiding.

No doubt, to Nathanael’s view, the promise would be fulfilled as he perceived the providence of God as ruled by Christ Jesus, who ordereth all things for the good of the church. Was not this intended in the figure of angels ascending and descending upon the Son of Man, that is, all agencies whether living or material, all subject to the law and the dominion of Christ; so that all things work together for good to them that love God? Do not go fretting to your homes, and say, “Here are new doctrines springing up, and new gods that our fathers knew not, and ministers are slipping aside from the faith, and bad days have fallen upon the church, and Romanism is coming up, and infidelity with it.” All this may be true, but it does not matter one fig for the great end that God has in view. He has a bit for the mouth of

leviathan, he can do as he wills with his most powerful enemies; he rides upon the wings of cherubs, and rules the storm; the clouds are but the dust of his feet. Believe thou never that providence is out of joint; the wheels of this great engine may revolve some this way and some that, but the sure result will be produced, for the great Artiste sees the final result to be secure. God's glory shall arise from it all. Angels descend, but they as much do the will of God as those which ascend. Some events seem disastrous, and even calamitous; but they shall all, in the end, prove to be for the best; for he—

“From seeming evil still educeth good,
And better still, and better still, in infinite progression.”

Until the crown shall come upon the head of him who was separated from his brethren, and all the glory shall roll in waves of mighty song at the foot of his throne, may you and I continue to see this great sight more and more clearly. Until the Lord shall descend from heaven with a shout, with the trump of the archangel, and the voice of God, and once for all shall we see heaven and earth blended, may we continue to see angels ascending and descending upon the Son of Man. All this matchless glory will come to us through that little window by which we first saw the Saviour. If we will not see him as our Lord until we can see all the future, we shall perish in darkness. If ye will not believe, neither shall ye be established, but if, with simple and true hearts, you have been seeking Jesus, and now come and accept him as the Lord, the King of Israel, then greater things than these shall be in store for you; your eyes shall see the King in his beauty and the land that is very far off, and the day of his pompous appearing, when heaven and earth shall hang out their streamers for overflowing joy, because the King hath come unto his own, and the crown is put upon the head of the Son of David; then shall you see it and see it all, for you shall be with him where he is, that you may behold his glory, the glory which the Father gave him before the foundation of the world.

PORTIONS OF SCRIPTURE READ BEFORE SERMON—Psalms xlvii. & xlviii.;
John i. 35—51.

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SINCERITY AND DUPLICITY.

A Sermon

DELIVERED ON LORD'S-DAY EVENING, MARCH 6TH, 1870, BY

C. H. SPURGEON,

AT THE METROPOLITAN TABERNACLE, NEWINGTON.

"Hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.—1 John ii. 3, 4.

THE Epistles of John possess and combine certain qualities which seem at the first blush to stand opposite as the poles to one another. Their style of expression is simple, chaste, and unadorned. Short words are used; for the most part words of one syllable; such little homely words as a young child might easily spell; and the sense is so clear and obvious, that the captious critic or the astute reasoner must be puzzled to distort it. Yet there is no lack of dignity in the language, and as for the matter of these epistles, it is grand and sublime. Where would you turn in the pages of the New Testament, save only to the book of the Revelation, given by the pen of the same writer, for more notable mystery? The language charms our ears, while the truth it expresses holds us in awe; there are deep meanings and veiled mysteries here; albeit the hidden wisdom which baffles finite thought, is not couched in strange terms, but declared in such plain speech as trips lightly off the tongue, and yet sinks deeply into the heart.

Again, the spirit of John is love, all love. Every line he writes is perfumed with charity. And yet to what close self-examination, to what a severe testing does he put us! How truly may it be said that these epistles are a touchstone by which we may discern between the true gold and the counterfeit! Generous but discriminating, glowing with affection but rigid in fidelity, the apostle mingles caution with caress, and qualifies the most soothing consolations with such stern warnings, that in well-nigh every sentence he constrains us to deep searching of heart. The text is a case in point. With a wise discrimination, he draws a contrast between him who knows that he knows Christ, and him who says that he knows Christ. The one he acknowledges, but the other he brands with that hard word, that ignominious title, "a liar," and sends him to the right-about as unworthy of further consideration.

Not only in this case, but all through his epistles, John continues to unravel the tangled web of hypocrisy. Ah, that deceit should steal such gentle shapes and seem like truth! To show the diverging point

between facts and sayings, between realities and professions, between those who have and those who only say that they have, was his constant aim. It may interest you just to open your Bibles and turn to one or two of the passages that illustrate this. In his first chapter, at the sixth verse, he has been speaking of those who walk in the light and have fellowship with God, and he adds, "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth. Then in the text he speaks of those who know Christ, and he adds, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." And further on, in the ninth verse, speaking of those who have the light, he says, "He that saith he is in the light, and hateth his brother, is in darkness even until now." Not to multiply the instances, there is a notable one in the fourth chapter, at the twentieth verse, "If a man say I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" So to *have* a thing, or to boast that you have it, to *be*, or to pretend to be, such-and-such a character, are as opposite as white and black, as light and darkness. Indeed, we scarcely need revelation to tell us this, for it is so in things secular, and it must be certainly applicable to religion. We meet in common life with persons who say that they are rich, but this does not make them so. They apply for credit, and say that they are wealthy, when they are worth nothing. Companies will ask for your money with which they may speculate, and they say that they are sound, but they are oftentimes found to be rotten; though some of them make a very fair show in the prospectus, the result appears very foul in the winding-up of the association. Persons have been known to say, that they were of distinguished rank, but when they have had to prove their title before the House of Lords, oftentimes has it been discovered that they have made a mistake. Lunatics in Bethlehem Hospital, near here, have been found by scores to say that they were kings or queens. In the old houses, where madmen were confined, it often happened that some poor creature twisted a crown of straw, put it on his head, and said that he was a monarch. But that did not make him so. No armies arose at his bidding; no fleets crossed the ocean to do his will; no tribute was brought to his feet; he remained a poor pauper madman still, though he said that he was a king. Many a time you have found the difference, in your commercial transactions, between blank saying and positive truth. A man has said that he would meet that bill, or that he would discharge that debt; he has said that the rent should be paid when it was due; he has said a thousand things—and you have found out that it was easy enough for him to say, but it was not quite so easy for you to obtain the doing of it. And when the engagement has been turned to writing, registered, and made as fast as black and white can make it, you have not found it thoroughly reliable, for to say by subscribing a contract or covenant does not always make it certain that a man will fulfil it; to say is not necessarily a pledge of good faith, or a warrant against perfidy. Rest assured then, that if in these temporal matters to say is not the same thing as to be or to do,

neither is it so in spiritual things. A minister may say that he is sent of God, and yet be a wolf in sheep's clothing. A man may say that he unites himself to the church of God, but he may be no better than a hypocrite and an alien, who has no part in her fellowship. We may say that we pray, and yet never a prayer may come from our hearts. We may say to our fellow men that we are Christians, and yet we may never have been born again—never have obtained the precious faith of God's elect—never have been washed in the blood of Jesus Christ. And, sirs, as you would not be satisfied with merely saying that you are rich; as you want the title-deeds of the broad acres; as you want to hear the coins chink in your box; as you want the real thing, and not the mere saying of it—so, I pray you, be not put off with the mere profession of religion. Be not content with a bare assertion, or think that is enough; but seek to have your own profession verified by the witness of heaven, as well as by that of your own conscience. It is not written, "He that *says* he believes shall be saved;" but "he that *believeth* and is baptised shall be saved." It is not said, that he who *says* he has confessed shall be forgiven; but "He that confesseth and forsaketh his sins shall find mercy." Your mere sayers, though they say, "Lord, open to us," and aver that Christ did eat in their streets, shall have for an answer, "I never knew you; depart from me, ye workers of iniquity." Let us not be gulled and deceived; let us not be duped and taken in by any notion that saying so makes it so; take heed, lest with a flattering tongue thou dost impose on thine own soul. Standing in view of that eye which penetrates the inmost heart, may we learn to distinguish between the mere profession and the full possession of real grace and vital godliness.

The matter in hand to-night, in which this distinction is to be made, is *the knowing of Christ*. Let us speak first about *what it is to know him*, then about *knowing that we know him*; and after that, solemnly expostulate with those who merely say that they know him.

I. The matter to be considered and judged to-night by each man for himself is THE KNOWING OF CHRIST.

What, then, is it to know Christ? Of course, we have never seen him. Many years ago he left this world and ascended to his Father. Still we can know him. It is possible. There have been thousands, and even millions, who have had a personal acquaintance with him whom, though they have not seen, they loved, and in whom they have rejoiced with joy unspeakable and full of glory.

To "know" is a word used in Scripture in several senses. Sometimes it means *to acknowledge*; as when we read of a certain Pharaoh, that "he knew not Joseph;" that is, he did not acknowledge any obligation of the state or kingdom to Joseph; he remembered not what had been done by that great man. So too Christ says that his sheep "know" his voice. They acknowledge his voice as being the voice of their Shepherd, and cheerfully follow where their Shepherd leads. Now, it is a matter of the first necessity to acknowledge Christ, that he is God, that he is the Son of the Father, that he is the Saviour of his people, and the rightful Monarch of the world—to acknowledge more, that you accept him as your Saviour, as your King, as your Prophet, as your

Priest. This is, in a certain sense, to know Christ; that is, to own and confess in your heart that he is God, in the glory of God the Father; that he is your Redeemer; that his blood has washed you, and his righteousness covers you; that he is your salvation, your only hope, and your fondest desire.

The word "know" means, in the next place, *to believe*; as in that passage, "By his knowledge shall my righteous servant justify many;" where it is evidently meant that by the knowledge of him, that is to say, by faith in Christ Jesus, he would justify many. To "know" and to "believe" are sometimes used in Scripture as convertible terms. Now, in this sense we must know Christ; we must believe him, we must trust him, we must accept the reports of the prophets and apostles respecting him; and we must subscribe to them, practically, with all our heart, and soul, and strength, and lean the whole burden of our everlasting destiny upon his finished work. To know him, then, is to acknowledge him, and to believe in him.

This is not all. The word to "know" often means *experience*. It is said of our Lord that "he knew no sin;" that is to say, he never experienced sin; he never became a sinner. To know Christ, then, we must feel and prove his power, his pardoning power, his power of love over the heart, his reigning power in subduing our passions, his comforting power, his enlightening power, his elevating power, and all those other blessed influences which through the Holy Spirit proceed from Christ. This is to experience him.

And once more, to "know" in Scripture often means *to commune*. Eliphaz says, "Acquaint thyself with God, be at peace with him;" that is to say, commune with him, get into friendship and fellowship with him. So it is needful that every believer should know Christ by having an acquaintance with him, by speaking with him in prayer and praise; by laying bare one's heart to his heart; receiving from him the divine secret, and imparting to him the full confession of all our sins and griefs. In a word, dear brethren, to know Christ is very much the same as to know any other person. When you know a man, if he be your intimate friend, you trust him, you love him, you esteem him, you are on speaking terms with him; you not only bow to him in the street, but you go to his house, you sit down with him at his table; at other times, you hold counsel with him, or you ask his assistance; and he comes to your house, and you hold familiar association the one with the other. Such the good understanding there is between you and the man of whom it may be truly said that you know him. On such terms must the soul be with Christ. He must not be merely an historic personage of whom we read in the page of Scripture; but a real person, with whom we can speak in spirit, commune in heart, and be united in the bonds of love. We must know him, his very person, so as to love and to trust him as a real Lord to us. Judge, then, each one yourselves, whether you really and indeed in this sense "know" Christ.

Do distinguish, however, between knowing about Christ and knowing Christ. We may know very much about many of our great men, though we do not know them. Now, it will never save a soul to know about Christ. The only saving knowledge is to know him, his very

self, and to trust him, the living Saviour, who is now at the right hand of God. To him it is we speak. With him in very deed we commune.

Nor does it say that if we are able to speak about him, therefore we are saved. Lest the music of thine own tongue beguile thee, remember how easy some people find it to talk fluently, eloquently, properly, and persuasively, of persons they never knew. They had read it; they had stored it up in their memories, and they told it out again. They may vindicate the reputation of some hero or statesman in company where it is traduced; though they never knew any more of him than the fame that has reached their ears. Ah, but this is not enough here. Thou mayst be as fluent as Whitefield, yea, thou mayst be eloquent and mighty in the Scriptures as was Apollos; but if thou dost not know Christ by thine own individual, personal acquaintance with his person, with his righteousness, and with his blood, thou wilt not be saved by all thy fine speeches; rather art thou in imminent peril, that out of thine own mouth thou wilt be condemned.

Such knowledge as we now refer to is inestimably precious. Get knowledge, classical or mathematical; apply yourself to literature, or study the sciences, enjoy the vast hoard of knowledge bequeathed to us by antiquity, or endeavour to augment that hoard, and transmit it to future ages; but after all, there is no knowledge that can ever match that of the Christ once crucified, now risen and exalted, and expected soon to return in glory. Such knowledge as this is incomparable. It diveth deep into the mine of God's eternal purpose, it soareth high into the heaven of God's everlasting love. It enlargeth the soul by filling it with the inexhaustible fulness of Christ; Christ the wisdom of God, whom THE LORD possessed in the beginning of his way before his works of old. O sirs, he that gets such knowledge need not seek for degrees at the universities; he who has Christ has the highest imaginable degree. And, blessed for ever be the name of my God, such knowledge can never be lost; if thou knowest Christ, thou hast that written on the tablet of thy heart which Satan shall never erase, which time shall never dim, which the iron hand of death shall never be able to blot out. There shall it stand for ever. Thou knowest him, and thou art known of him, "and they shall be mine, saith the Lord, in the day when I make up my jewels." "The Lord knoweth them that are his." They that know him he knows, and he will confess them to be his own in the day when he cometh in the glory of his Father, and all his holy angels with him.

I speak but simply, though I feel intensely the importance of this subject. A great solemnity surrounds it. Life and death, heaven and hell, are here clearly legible; for if thou knowest Christ, 'tis well with thee, but if thou knowest him not, thou art ignorant of the one thing which can save thy soul.

II. Having laid down the matter that is propounded, we shall advance to speak of THE TWO CHARACTERS THAT ARE PORTRAYED IN THE TEXT.

With respect to the one—*those who know that they know him*. We are told how they know that they know him—"We know that we do know him, if we keep his commandments."

Some Christians who do know Christ are in great doubt as to

whether they know him. This ought not to be. It is too solemn a matter to be left to chance or conjecture. I believe there are saved ones who do not know of a surety that they are saved. They are raising the question often that never ought to be a question. No man ought to be content to leave that unsettled, for mark thee, my hearer, if thou art not a saved man, thou art a condemned man. If thou art not forgiven, thy sins lie on thee. Thou art now in danger of hell if thou art not now secure of heaven, for there is no place between these two. Thou art either a child of God, or not. Why say ye, "I hope I am a child of God, yet I do not know; I hope, yet not know that I am forgiven"? In such suspense ye ought not to be. Thou art either one or the other—either a saint or a sinner, either saved or lost, either walking in the light or walking in the dark.

Oh, it is very urgent that we should know that we know him! Though, as I have already said, to know him is the paramount matter, next to that there is nothing so important as to know that we know him. Dost thou ask what service it would render thee? *It would give thee such comfort as nothing else could.* To know that you know Christ is a perennial joy, and an unfailing consolation under the heaviest trial. This is a candle that will shine in the darkest night, and give thee all the light that thou shalt want between here and heaven. If I know that I know Christ, then all things are mine. Things present, and things to come, are alike in the covenant of grace. I am rich to all the intents of bliss, and the knowledge thereof is comfort indeed! You who are living on "perhapes" and "may be's," are living on dust and ashes. A piece of bread that is full of grit and dirt, will break your teeth if you try to eat it, but, oh! if you can but get to know, to be persuaded, to be assured, to be confident, then shall you eat bread that is better than that which angels eat, and like Jonathan, when he touched the honey with his rod, and put it to his lips, you shall find your eyes enlightened.

Nor is it joy alone you would find from this knowledge; it would no less certainly bring you *confidence*. When a man knows that he knows Christ, what confidence he has in meeting temptations! "Shall such a man as I flee?" What confidence in prayer! he asks believingly, as children beloved ask of a generous parent. And what a confident air this assurance before God would give us with the sons of men! We should not stammer in the presence of their philosophers, or look abashed in the presence of their nobles; but knowing that we knew him, whom to know is life eternal, we should not mind though they called us ignorant, or frowned at us as ignoble and presumptuous. We should not blush to confess our faith with an elevated self-possession. Our courage would no more fail us in the pestilential swamps of the world, than our enthusiasm would subside in the fertile garden of the church, knowing that we shall not be ashamed nor confounded world without end. And this certainty that you know Christ, would kindle in you *the very highest degree of love*. Knowing that I am saved, knowing that I am his, and he is mine, I cannot but feel the flames of affection towards him glowing like coals of juniper; that love leads me to obedience, and that obedience develops in me fervour and zeal. Knowing that you know him, you will be ready to cry out with a holy passion, "What shall I render unto the Lord for all his benefits towards

me?" You will sing with ecstasy of his free grace that made you know him, and of his sovereign, distinguishing love, that embraced you.

"Oh! for a thousand tongues to sing
My dear Redeemer's praise!"

You cannot tell, dear Christians, you who are exercised with faint misgivings or with tormenting fears, what a great and infinite blessing this assurance would be to you, how it would make life seem young, and like a thing divine! To you who are converted, it would be like a second conversion. You are now bed-ridden with sick thoughts; could you once know that you know Christ, you would leave that sick bed and pant no more to return to it, but enjoy the air, walk abroad, and fulfil joyfully your allotted tasks. I pray that the Master may say to many of you who are bowed with a spirit of infirmity, "Be made straight;" and to others who have long lain on this bed of doubts and fears, "Take up thy bed, and walk." Do you desire this sweet balm for an uneasy conscience? Observe the prescription, "Hereby we know that we do know him if we keep his commandments." It is in the keeping of his commandments that this sound state of the soul's health is enjoyed. Do you ask for further explanation? It means *to keep his commandments in our minds, and hold them fast in our memory with devout reverence*. It should be the object of every Christian to find out what Christ's command is; and, this done, never to ask another question, but receive it with meekness, meditate upon its holy sanction, and venerate it as the law of the Lord's house. If Christ hath said it I dare not cavil, argue, or question, much less rebel. It is mine to keep his commandments in my heart as a sacred trust, as precious treasures more to be desired than gold, and with a yet increasing relish, as luxuries to the taste, sweeter than honey or the honeycomb. But to keep them *in our hearts, we must earnestly desire to fulfil them*. By reason of the fall we cannot perfectly keep the commands of Christ, but the heart keeps them as the standard of purity, and it would be perfect if it could. The Christian's only desire is to be exactly like Christ. It pains him that he falls short of his image; it gives him great joy if he can feel that the Holy Spirit is working in him anything like conformity to the divine will. His heart is right towards God, sincerely so. Not that this is enough, unless there is a constant, persevering aim *to fulfil his commandments in our lives*. Depend upon it, brethren, that the want of practical obedience to Christ is the root of nine hundred and ninety-nine out of every thousand of our doubts and fears. The roots of our fears are in our sins. Search there, and you shall find the cause of soul-trouble. I believe many a child of God walks in darkness because he does not obey the word of the Lord. Take that sentence for your motto which the mother of Jesus addressed to the servants at the marriage in Cana of Galilee—"Whatsoever he saith unto you, do it." Is it so, that you often hear the precept with never a thought of heeding it? Then beware *lest thou "suddenly be destroyed, and that without remedy."* Or does your conscience smart with sore rebuke as oft as it is mentioned? *Then fares it with you as with one who gets a wound in battle, and the sword that made it plunges through the wound again and pricks it deeper.* Good cause is there, my

friend, for thine unrest; if so be, thou hast an open wound left to fester. Christ commands thee, for instance, to be baptised, and dost thou resist his will? Seekest thou some frivolous pretext, saying, "I pray thee have me excused"? "He that knoweth his Master's will and doeth it not, the same shall be beaten with many stripes." Many a stripe has fallen upon a professed believer because he has not been obedient to that injunction. The command that we should love each other is far too lightly esteemed by many. Now, if you do not love your fellow Christians with a pure heart fervently, can you wonder that you fall into doubts? it is natural that it should be so. Only in proportion as grace makes you obedient will grace make you an assured Christian. Your holiness and your confidence will keep pace together if your confidence is worth having. Presumption outruns holiness, but confidence never does. It is little matter of surprise to me when some men doubt whether they are saved; there are grave reasons why they should, since their lives are so little saturated with the Spirit of their Master. Well may you and I bemoan ourselves before God in the silent watches of the night, because, having experienced so much mercy we do so little in his service, and having seen so much of his character we are so little like our Lord. Depend upon it, if you want to kill your doubts and fears, you must kill your sins by God's grace; by exterminating disobedience, we shall also exterminate the mass of our despondency, if not the whole of it.

Although, my dear brethren, I never said, nor thought, that you must be perfect before you could be assured that you were a Christian, I tell you that you will never be altogether beyond doubts and fears till you are altogether beyond sin; and that will not be, I think, till you reach the other shore. A dear friend in Christ wanted to controvert this question with me some time ago, whether perfection was possible in this world. I told him I would rather not, but if he and I both tried to attain it, it would be the best way to settle the controversy. I only trust that my friend may reach it. I am half afraid I never shall, but I will leave no stone unturned to try. Who knows how far God may enable any single, watchful, prayerful soul to go? At any rate, take it as a rule, that as God gives you holiness so God will give you assurance; and in proportion as you mar the fidelity of your obedience, in that proportion you will mar your evidences and weaken your knowledge that you know him.

Let me just give you an illustration of this point before I leave it. When our Lord met the disciples at Emmaus, and talked with them, they did not know him while he talked with them. But when think you did they know that they knew him? Why, not until they performed an act of obedience by offering hospitality to a stranger. Then he was known to them in the breaking of bread. Yes, there is a blessed eye-clearing to many and many a child of God when he comes to give of his bread to the poor and needy, and when he comes to the table of the Lord, in remembrance of his death. He shall then know that he knows him. We are told that the cherubim have wings, but they also have hands under their wings. True children of God have knowledge, but they have under their knowledge practice; and you have no good proof that you are a child of God because you have the wings of knowledge, unless

you have also the hands of practice. Would one ascertain how much a sheep had eaten? It could be seen in no better way than by showing how much fat, and flesh, and wool it had gathered. So with a Christian. If you want to know how much he has lived on Christ, see how much of zeal, how much of obedience, how much of holiness he has gathered; for "hereby we do know that we know him, if we keep his commandments."

III. We now come to the last consideration. It hurls a momentous charge against dissemblers. There is such a thing as saying that we know Christ; but if any man say that he knows Christ, and keeps not his commandments, such a man is a liar—plain speech this—he is a liar, and the truth is not in him.

I would have you, my dear friends, give earnest heed to these words, because, while it is an *easy thing to say that you know him*, there are many temptations so to do in a church like this. When many are impressed, and a great number of your friends and acquaintances profess that they know Christ, you may easily fall into the current, indeed, it may be hard to resist the tide, and perhaps without really knowing him in your souls, you may be led, for the sake of companionship, to say that you know him. Oh! I beseech you, never do this. If you know that you know him, confess that knowledge at once; but never, never, never be induced to say aught beyond what you know. To let the tongue outrun the witness of the conscience is to betray guile in the heart; and the man whose sin is forgiven is one in whose spirit there is no guile. No, no; as you love your souls, keep your hands off all profession, unless you have true possession. A man may tell a story so often, that though it is not true, he may at last come to believe it. I can think of one or two notable stories of good old friends that one always listens to without raising a question, though never without suspecting that they have gradually accumulated by attritions of exaggeration. We may smile at the fiction whose tangled threads were woven thus to please the ear and tickle the fancy; but we tremble at the slow, almost imperceptible growth of a dire falsehood which beguiles a man's own soul. He may first of all say he hopes that he loves Christ. Then he may say, "Others think I do, and therefore I feel assured I do." Anon he may say this and that, with an air that satisfies his friends and gratifies himself, until he makes his poor deluded heart believe a lie; ay, and I wot he may go on the dupe of his own credulity to his grave, and perhaps even at the judgment-seat of Christ he may say that he knows Christ, only then to awaken from his treacherous dream, when he shall hear Christ say—"I never knew you; depart from me, thou worker of iniquity." O God, save us from this! Let us never say we know him, unless in very deed and truth we know Christ and are found in him.

Now, John says, that to say we know Christ, and not to keep his commandments, is a lie. It is a *verbal lie*. The man who utters it speaks a lie. He says, "I know Christ;" but it is a falsehood. He does not know him; he knows about him—but his heart knows nothing of Jesus.

It is a *doctrinal lie*, for it would be an awful heresy, to say that a man who lived in sin knew Christ—that one who was a drunkard, or a thief, or unchaste, had acquaintance with the Saviour. Does Christ

And are there not others, whose tongue is perverse and unruly, and their conversation often far from pure? Alas! when it comes to this! that men should presume to the supper of the Lord who can hurl out an oath; that men who have been known when excited, to blaspheme and use profane language, should yet with the same mouth draw near to feed upon the emblems of the Saviour's passion! O sirs, if you had a conscience, surely you would not dare to come! If your hearts had any feeling left in them, you would tremble to be found amongst the people of God, whilst your speech blasphemes the Most High.

Is there one virtue of superlative excellence, peculiarly Christian, supported by the frequent precept and the unparalleled example of our Lord Jesus—surely it is that of forgiving injuries. Yet I have known some of his disciples, as they would have us believe, who have been unforgiving. Christians they called themselves, yet they could not forgive a trespass, were it even of their own children! A resentful, malicious Christian—what an anomaly! Did you not lately hear of a man, great and high in station—was he not a bishop?—who cut his daughter off with a shilling, or rather without a shilling, because she had married against his will? Ah, these things are not fit to be whispered about, nor is it possible for them to be kept in secret. I tell you, if you love not your brethren, if you love not your own child, if you cannot forgive your child, there is nothing more certain in the book of God than this, that you will never enter heaven. An unforgiving spirit is an unforgiven spirit. First, go and forgive thy brother before thou bringest thy sacrifice, or God will neither accept thee nor thine offering. Are we not taught to pray: "Forgive us our trespasses, as we forgive them that trespass against us"?

It has been hard work for me thus to mention these inconsistencies. I cannot venture farther, though I might have stated more. The labour of my lips is a burden to my heart. If any man's conscience smite him—well, let it smite him hard, let it smite him till it drives him from his sin, let it smite him till he falls at the feet of Jesus, a contrite suppliant for pardon. O be thorough, be thorough! If you wish to be washed from sin, eschew the sin, the penalties of which you dread. If you profess to know Christ, have nought to do with a sinful world. Shake off the viper into the fire, for it will poison you and destroy you. God grant that you may renounce sin, if you profess in very deed to be the servants of Christ.

My last word is this. If any man now feels himself troubled on account of sin, let me read these words to him, and I have done. Hear them in faith. They are the words that come before the text. "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." O come, ye guilty ones, ye guilty professors, you that have been false to your Lord and to his love, come to him notwithstanding all your bitter provocations. "And he is the mercy-seat—the propitiation for our sins, and not for ours only, but also for the sins of the whole world." Look ye, then, look and live, whether saints or sinners, whatever your past lives may have been, look to the propitiatory sacrifice offered on Calvary's bloody tree, look and live. The Lord grant it for his dear Son's sake. Amen.

Metropolitan Tabernacle Pulpit.

PREPARE TO MEET THY GOD.

A Sermon

DELIVERED ON LORD'S-DAY MORNING, MARCH 27TH, 1870, BY

C. H. SPURGEON,

AT THE METROPOLITAN TABERNACLE, NEWINGTON.

"Prepare to meet thy God, O Israel."—Amos iv. 12.

God had in the days of Amos by different ways rebuked the sin of his people Israel. He had wasted them with famine and sword; he had withheld the rain; he had sent forth the pestilence after the manner of Egypt; he had smitten their fields and gardens with blast and mildew, and he had overthrown some of them, as Sodom and Gomorrah; but they still persevered in their rebellion, and therefore he declares that he will send them no more of his messengers, and shoot no more of his far-reaching arrows, but will come himself, in his own person, to deal with them. God's way of dealing with rebellious humanity is, at first to upbraid and persuade with words, soft, gentle, tender words; these he repeats many times, accompanying them with tokens of tenderness and grace; by-and-by he exchanges these words of tenderness for words of mingled threatening: he begins to expostulate with them—why will they drive him to this, why will they die, why will they bring ruin upon themselves? Then, if words are of no effect upon them, he turns to blows, but his strokes fall softly at the first; yet if these avail not, his strokes gather strength, till at last he smites them with the blows of a cruel one, and wounds them sore. If after this the sinners remain obstinate, the Lord's longsuffering turns to wrath, and he saith, "Why should ye be stricken any more? ye will revolt more and more. Already your whole head is sick and your whole heart faint; what shall I do unto thee? What shall I do unto thee?" Things have come to a dreadful pass when at last the Lord puts aside the rod, when he puts aside afflictions which he has sent as chastisements, and comes forth himself to end the strife, crying, "Ah, I will ease me of mine adversaries, and avenge me of mine enemies." Such was the position of Israel in the text. They had scorned all the milder dealings of God, and now he saith to them, "Prepare to meet me, even God himself, in all the terror of justice." The prophet may be understood as in irony challenging the proud rebels to meet in arms the God whom they have despised. Let them prepare to fight it out with him whom they have made to be their enemy, and against whose laws they have so continually revolted. "Prepare," says the prophet, "O ye potsherds, to strive with your Maker, ye worms, to battle with Omnipotence." As it stands, the text is an awful challenge of

No. 923.

almighty wrath when at last longsuffering vacates the throne, and justice bares its two-edged sword. Woe, woe, woe to boastful scoffers in that great and terrible day.

We shall not, however, dwell upon the particular position of the text, nor confine ourselves to the meaning of the words as the prophet used them. We shall, however, hope as fully as possible to illustrate the natural sense of the text, in the hope that such earnest and solemn words may awaken in some hearts tenderness towards God, and the desire to be prepared to meet him. "Prepare to meet thy God."

We have before us a most important call, and we shall consider first *the divers tones* in which it may be uttered; secondly, *the heavy tidings* conveyed by it to the ungodly; and thirdly, *the weighty admonition* given therein.

I. First, then, let us think of these words in **THEIR DIVERS TONES**; they vary from grave to gay, from dread to delight: "Prepare to meet thy God."

Why, methinks there are no more joyous words under heaven than these under some aspects, certainly none more solemn out of hell under others. "Prepare to meet thy God." These words may have sounded through the green alleys of Paradise, and have caused no discord there. Blending with the sweet song of new created birds, these notes would have but given emphasis to the harmony. Often from the mossy couch whereon he reclined in the happy life of his innocence and bliss, the great sire of men would be aroused by this holy summons. When the sun first scattered the shades of darkness, and began to gild the tops of the snow-clad hills with morning light, Adam was awakened by the birds amid the groves of Eden, whose earliest song his heart interpreted, as meaning, "Awake, O wondrous man, and prepare to meet thy God." Then climbing some verdant hill from whence he looked down upon the landscape, all aglow with glory and with God, Adam would in holy rapture meet his God, and in lowly reverence would speak with him as a man speaketh with his friend. Then, too, at eventide the dewdrops as they fell, each one would say to that blest man, "Prepare to meet thy God." The lengthened shadows would silently give forth the selfsame message, and peradventure it is no imagination, angels would alight upon lawns besprent with lilies, and pause where Adam stood pruning the growth of some too luxuriant vine, and would with courteous speech remind him that the day's work was over, for the sun was descending to the western sea, and it was time for the favoured creature to have audience with his God. The faintest intimation would suffice for our first parent, for the crown of Paradise to him was the presence of the Lord God; and Eden's rivers, though they flowed over sands of gold, had no river in them equal to the stream whereby the spirit of Adam was gladdened when he had communion with the Most High, for then he drank from that river of the water of life which floweth from underneath the throne of the Great Supreme. Unfallen man had no greater joy than walking with God. It was heaven on earth to meet in converse tender and sublime with the great Father of Spirits. No marriage bells ever rang out a sweeter or more joyous melody than these glad words as they were heard amid the myrtle bowers and palm groves of Eden by our first parents in the heyday of

their innocence, "Prepare to meet your God." Then, when Jehovah walked in the garden in the cool of the day, he had no need to say aloud, "Adam, where art thou?" for his happy creature whom he had made to have dominion over all the works of his hands was waiting for him as a child waiteth for his father when the day's work is done, watching to hear his father's footfall, and to see his father's face. Oh, yes! those were words in fullest harmony with Eden's joys, "Prepare to meet thy God."

But, brethren, weep not over those withered glories as those who are without hope, for the words have something of a paradisaical sound to those who have been begotten again unto a lively hope by the resurrection of Jesus Christ from the dead. We, though fallen and sinful, and therefore naturally averse to God, have many of us been renewed in the spirit of our minds, and now oftentimes to us the welcome message comes, "Prepare to meet thy God," in a sense most delightful and most entrancing. It is our summons to *devotion*. It is morning, and as we put on our garments before we go forth to the battle of life, the angel of the Lord whispers to us, "Prepare to meet thy God;" and on our knees we seek our Father's face, and pray that we may be under his guardian care throughout the day. Think not that the holy voice is silent until nightfall. Oh, no! oftentimes as business gives us pauses, and as our avocations may allow us leisure, we hear the inner life, or what if I say the indwelling Holy Ghost, softly saying to our heart, "Prepare to meet thy God," and we, in spirit, put off our shoes from off our feet, and feel that the place whereon we stand is holy ground! We may be in a poor workshop, but our spirit makes it a cathedral as it hath communion with the Most High. Our study may be littered over with our books, and papers, and letters; but it becomes a sacred oratory on a sudden, and all things fall into order as the voice is heard and obeyed. Perhaps we may be in the cornfield, or on the barley-mow, but if the voice saith, "Prepare to meet thy God," the true heart stands as a priest before the altar, and worships in spirit and in truth. Even the streets of busy London may become a silent temple when the heart is solemnly absorbed in worship; for preparation to meet our God means no change of vestments, nor even the washing of the hands. There is a cleansing of the heart, and a putting on of the white linen, which in the righteousness of saints is performed in a moment, and the soul stands before her God in happy fellowship.

Then, my dear brethren, there are set times with us when we prepare to meet our God, as for instance, on the eve of the Lord's-day. It always seems to me to be so pleasant at the family altar to make mention of the coming Sabbath-day, and to ask the Lord that we may lay aside our cares, and be quit of every earthly impediment, and may sit in the heavenly places on the day of rest with our Father and our God. I know how late some of you have to keep your shops open on Saturday nights, and how it almost runs into the Sabbath before you can be done with your business, but still I hope you do before you come here make a point of preparing for this meeting place with God by meeting him first at home. I would not have you come hither unprepared, as though the mere coming into the assembly would be enough; I anxiously desire to see you come with prepared hearts, with

longing appetites, with holy aspirations. Bring your harps with you already tuned. Make ready for the holy convocation. Lay by in store your offering, prepare your song, uplift your heart. Yes, and besides the Sabbaths, there are certain other times with us when we are specially called to meet our God. We keep no holy days by the almanack, but we have holy days apportioned us by providence and by the Holy Spirit; I mean that there are seasons hallowed by holy memories, or by present circumstances when sorrow and joy, earth and heaven, all without and within, bear to us a call both loud and sweet, "Prepare to meet thy God." Then we set apart a special time, the hour is consecrated to secret communion; God has claimed his portion of the day, and we sacredly guard it by entering into our closet, and shutting to the door. Inward motions of the Holy Spirit frequently calls us away to loneliness—let us not be slow to follow the blessed bidding; the voice of the Beloved invites us to his banquet of wine, he allures us to the secret chambers where divine love is revealed, he bids us stand in the cleft of the rock, while the glory of Godhead passes by. On such happy seasons, and I hope they are not infrequent with us, the silver trumpets of Jubilee ring through our souls the notes, "Prepare to meet thy God," and then our motto is, "Up, and away, to the beds of spices, to the garden of pomegranates, where the Beloved will reveal himself and give us an audience with the King."

Once again, these words, "Prepare to meet thy God," have no gloomy significance to some of my dear brethren and sisters here present, even though we attach to them the sense of *the believer's meeting God in a disembodied state*. Christians, especially when they grow aged, must often hear the angel-whisper, "Prepare to meet thy God." From the inevitable process of decay which takes place in the body, from the failure of eyesight, the tottering of the limbs, and the grey hairs, there must come subdued and tender voices all saying, "Prepare to meet thy God." The tent is being taken down, the cord is loosed, the tent pin no longer holds to the earth, soon must the canvas be rolled up and put away; but thou hast a house not made with hands, eternal in the heavens, look up, then, and prepare to dwell therein. Prepare thy spirit not to be unclothed, but to be clothed upon with thy house which is from heaven. My aged brethren, I can imagine how it is with you. The dear friends who have been the companions of your childhood and your manhood depart before you, and as they wing their happy flight to the land of the living, they look back and say, "Prepare to follow us." Nor are you at all grieved at such an invitation, rather do you sometimes feel impatient for the gladsome time when you may join that cloud of doves which flock to those everlasting windows, and find their resting places with the Wellbeloved. Friends gathering in the upper sanctuary beckon to you whose years are threescore and ten, and you feel the attractions of their blest society. On happy Sabbaths when the atmosphere of your souls is clear, and the Sun of Righteousness shines forth with power, you dwell in the land Beulah, and behold so vividly the New Jerusalem and its royal Lord, that, as though an angel spoke, you hear the sound, "Prepare to meet your God." Often when the hymn is swelling up to heaven, you feel as if you could mount upon it and pass

through the gate of pearl. At the holy supper table, how loud is the call to come up higher into the excellent glory! Young as I am, and earthbound, to me, even to me, the communion table has made me unloose my cable, spread my sails, and long for that last voyage which shall make this world a foreign shore, and the glory land the harbour of our spirits. Surely, my aged brethren, it must be far more so with you who have so many friends across the water, so many of your best beloved on the other side of Jordan, your strength of experience and your weakness of body must both tend to give frequency to the message, "Prepare to meet thy God." To you the tidings are happy; you are exiles and you long for home, you are children at school and you pine for your Father's house.

But now I must pass on to notice that these words have not always that sweet ring of the silver bells about them. They are *words of caution* to the vast majority of men. "Prepare to meet thy God." Alas! how many of you to whom I now speak are unprepared! It pains me to think of it. As I sat last night about eight o'clock, revolving in my mind a subject for this hour's discourse, there came a knock at my door, and I was earnestly entreated by a father to hasten to the death-bed of his dear girl. I wanted much my time for preparation, but as the dear one was in such a case, and had long been a constant hearer of the word in this Tabernacle, I felt it my duty to go whether I could prepare a sermon or not. Glad I was to hear that sick one's testimony. She told me with what I fear was her dying breath, that she was not fully assured of her interest in Christ, but she left me no room to doubt when, between paroxysms and convulsions, she said, "I know I do love Jesus, and that is all I know." Ay, and I thought it is all I want to know. If any one of us always knows that he loves the Saviour, what more does he require of testimony as to his state?

But my mind was sore oppressed then, as it is now, with the thought that so many of you are not prepared to die at all. I see my sermons in sick rooms often, and I come to think of preaching sermons in a different light from what many do. I will try to preach sermons which will suit your most solemn hours and most serious circumstances. I would fain deliver sermons which shall haunt your sickbeds, and accuse you unless you yield to their persuasions, and believe in Jesus. When you lie on the borders of the spirit world, you will count all religious trifling to be cruel mockery; so let me say it affectionately, but very earnestly, to you, "Prepare to meet your God," for I am afraid many of you are quite unprepared. You have seen others die; they preach to you from their graves, and they say, "So to the dust must thou also come, my friend. Be thou ready, for in such an hour as thou thinkest not, the Son of Man will call for thee." You have had sicknesses in your own body; you are not now the strong man you once were; you have

already passed through many perils; what are all these but voices the God of mercy saying, "Consider your ways"? You are not a simpleton as to think that you shall never die—you know you will. Neither are you so insane as to think that when you die, your will be that of a horse or a dog. You know there is a hereafter a state of being in which men shall be judged according to the deeds they have done in the body, whether they be good or whether the evil; may I therefore press upon your earnest recollection, and intense consideration at this present moment, the exhortation of the "Prepare to meet thy God!"

Once more, let me say that this sound, which, as I have now put has little melody in it, will by-and-by be heard in ungodly ears *peremptory summons*, and then there shall be no music in it, but horrid clangour that shall drive away all hope, "Prepare to meet God." That summons will come to each one of you unconvinced people, and when it comes it will admit of no postponement. Can the wisest surgeon, or the most accomplished physician, and he can put off for an hour the execution of God's death-warrant. "Prepare to meet thy God," will mean that at such a time, and such an hour, at such a moment, the spirit must return to God who gave it. There will be no evasion of that summons; there will be no possibility of a substitute dying in your stead. "Prepare to meet thy God" will come to you, my hearer, beyond all doubt. Oh, how I wish that you were prepared for it! You must assuredly meet your God whom you have forgotten all these years, your Creator, whose rights you have ignored, your Preserver, to whom you have rendered no kind of recompense; your King, whose name it may be you have blasphemed. You have denied his existence, but you will meet him; you have lived in open revolt against his righteous laws, but you will certainly meet him. No exemption will be possible; before his judgment-seat you must stand. Prepared or unprepared at the sound of the resurrection trumpet, you must appear at his bar. No words of mine, how terrible they may be, can by any possibility equal the horror which the judgment to come and the wrath to be measured out will cause to an unregenerate heart. We are sometimes accused, my brethren, of a language too harsh, too ghastly, too alarming, with regard to the wrath to come; but we shall not soon change our note, for we solemnly believe that if we could speak thunderbolts, and our every look were a lightning flash, and if our eyes dropped blood instead of tears, our tones, words, gestures, or similitudes of dread, could exaggerate the awful condition of a soul which has refused the gospel and is delivered over to justice. "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose, shall he be thought worthy, who hath trodden under foot the

of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God." Remember his own words, "Consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver." Ps. l. 22. Certain prophets of smooth things rise up among us, deluding the people with thoughts that the judgment to come will not be terrible, but will end in eternal sleep. Into their secret my soul cometh not. I must speak the Master's truth and the Master's words. O ye ungodly, your punishment will not end, for he hath said it, "These shall go away into everlasting punishment." Your miseries shall have no cessation, for he who cannot lie, declares, "The smoke of their torment goeth up for ever and ever." From the lips of Jesus at the day of judgment you shall receive the sentence of everlasting blessedness or everlasting punishment, and no other. May God grant that you may not dare to sin under the notion that your sin is a mere trifle, for both you and it will soon cease to be. Nature itself teaches you that your soul will exist for ever, O make it not for ever a ruin, bring not upon yourself everlasting destruction from the presence of the Lord and from the glory of his power!

Thus have you rung the changes on the tones of these words, and I leave them with you.

II. Secondly, and very briefly. There are **HEAVY TIDINGS** in these words, heavy tidings for the ungodly, for thus they run—"Prepare to meet thy God."

I wish I could take hold of every unbeliever here, of every man whose heart is not right with God, and personally speak to him, just as of old the prophet spoke to Jeroboam's wife, and said, "I have heavy tidings from the Lord *for thee*." So would I speak to him, "I have heavy tidings, unconverted friend, from the Lord for thee." And the tidings are these, "You will ere long have to meet your God. Listen to the words, '*meet* your God.' You have by some means passed through this world without meeting him. He is everywhere, but you have managed not to see him. He has fed you, and in him you have lived and moved, and had your being; but you have contrived so to stultify yourself that you have never yet perceived him. *You will perceive him soon*. When the flesh shall fall off from your spirit, your disembodied soul will see without these eyes far more clearly than it now does, for you will begin to see the spiritual world which is now hidden from you, and chief and foremost you will meet your God. Now you say in your heart 'no God,' because the thought of God is objectionable to you. You could not sin as you do if you remembered that the all-seeing eye

is in the chamber, nay, is in your heart itself. Remember you will not be able soon to shake off the thought of God, for you will meet him face to face. Not the thought of God only, but the actual being of God will confront you in your dying hour; you will be compelled to meet him. It will be a close meeting, not as though he looked upon you from afar, or you surveyed him from a distance; but you will so meet him that all the glory of his majesty will operate upon you like the fire which devoureth the stubble, for our God is a consuming fire. His holiness will become wrath against your sin, not wrath treasured up and removed far away, but wrath that shall come nigh to you to consume you. It will be an inevitable meeting, from which you will not be able to escape. From your fellow creature, whom you do not wish to see, you readily withdraw yourself, but you cannot escape from God. The rays of the morning's sun could not carry you so fast as the Lord's right hand can move; the uttermost parts of the sea cannot conceal you, the night shall be light about you. Neither the heights of heaven, nor the depths of hell, can conceal you from him. You must meet face to face your God; and it must be a personal meeting. God and you will meet as if alone. God alone and you alone. What if there be angels; what if there be ten thousand times ten thousands of your kindred sinners? yet to you, virtually, it shall be solitude itself. *You must meet your God, you, you.*" O my dear hearer, it is a sad thing that this should be heavy tidings to you, for if you were what you should be, it would be joy to you to think that you shall be near your God, and dwell in his embrace. But, unconverted as you are, no tidings can have more of horror in them than these, that you, do as you will and steel your heart as you may, must by-and-by confront your God.

Think awhile upon who it is that you have to meet! You must meet, *your God*—your God! That is, *offended justice* you must meet whose laws you have broken, whose penalties you have ridiculed; justice righteously indignant with its sword drawn you must confront. You must meet your God; that is, you must be examined by *unblinded omniscience*. He who has seen your heart, and read your thoughts, and jotted down your affections, and remembered your idle words, you must meet him; and *infinite discernment* you must meet; those eyes that never yet were duped; the God who will see through the veils of hypocrisy and all the concealments of formality. There will be no making yourself out to be better than you are before him. You must meet him who will read you as a man readeth a book open before his eyes. You must meet with *unsullied holiness*. You have not always found yourself happy on earth when you have been with holy men; you could not act out your natural impulses in their presence, they were a check upon you; but the infinitely holy God, what must it be to meet him? It will be such an interview for a sinner to meet with the thrice holy God as for dress-


to meet with the refiner's fire or stubble with the flame. You will have, moreover, to meet with *insulted mercy*, and perhaps this will be the most dreadful meeting of the whole, when your conscience will remind you that you were invited to repent, that you were urged to lay hold of Christ, that you were honestly bidden to be saved, but you hardened your neck and would not be persuaded. O sinner, by so much as God is patient with you now, by so much will he be angry with you then. They who slight the warnings of his grace shall feel the terrors of his wrath. To none shall it be so hard to meet God in justice as to those who would not meet him in grace—vengeance taketh the place of slighted mercy. God grant you may never know what it is to meet insulted love, rejected mercy, and tenderness turned to wrath! O sinner, if thou hast to meet thy God as thou now art, thou wilt find him *everlasting truth*, fulfilling every threatening word of his law and gospel. Every black word that is in this book shall be fulfilled over thy head, and every dreadful syllable be verified in thy loins and in thy heart. Remember too, that thou wilt meet with him who has *omnipotent power*, against whom thou canst no more contend than the smoke against the wind, or the fuel against the furnace. Thou shalt then know how God can punish, and thou wilt find him not a weak and trembling God, but an omnipotent God, putting forth his power to destroy his adversaries who have dared to assail against his majesty.

Thus have I put a few thoughts together, in very feeble language I confess, but they ought of themselves, apart from mere words, to have power with you. I pray God the Holy Spirit that thou, dear hearer, mayst prepare to meet thy God. You see who it is you have to meet, and what it will be to meet him. May God make you to be prepared for what must occur.

III. The last point is this. Here is A WEIGHTY PRECEPT—prepare to meet God.

How can a man be prepared to meet God? In the text there is an allusion to preparing for battle, but none of you would wish to contend with God hereafter. Who is he that thinketh that with a thousand he can meet one that cometh against him with a countless host of ten thousand times ten thousand? O rebel, the warfare is hopeless, ground thine arms. It were worse than madness to dream of contending with God. Submit, for resistance is vain. Better far is it to prepare to meet God as sinners. We are to-day like prisoners who are waiting for the assize, and the news has come that the judge is ready, and we, the prisoners, are to prepare to meet him. Sooner or later it must be the lot of us all to come before the Judge. Now, brethren, what is the right way to prepare to meet a judge? If any of you can plead "Not guilty," your preparation is made; but there is not one man among us who dares think of that. We have sinned,

great God, and we confess the sin. What preparation, then, can we make? Suppose we sit down and investigate our case. Can we plead extenuations? Can we urge excuses or mitigations, or hope to escape by promises of future improvement? Let us give up the attempt, my brethren. We have gone astray wilfully and wickedly, and we shall do it again, and it is of no use for us to set up any kind of defence that is grounded upon ourselves. How, then, can we be prepared to meet our God? Hearken. There is an Advocate, and it is written, "If any man sin we have an advocate with the Father, Jesus Christ the Righteous." Let us send for him. We poor prisoners lying waiting in the cells, send for Jesus the Son of God to be our Intercessor and Advocate. Will he undertake our cause? O that he would plead the causes of our souls, and be our Daysman to speak with God on our behalf. Yes, he will accept the office, and be our Advocate, for he has said, "Him that cometh to me I will in no wise cast out." Then let us apply to him, and say, "Jesus, undertake our case." Will ye not do this? Oh, I pray God you may! Sitting in these pews, you may engage the services of the great Advocate. Cry in your hearts, "Thou Son of David, undertake for me, undertake my case." Well, now, supposing we have put it all into his hands, and he who is called Wonderful is received as our Counsellor to plead for us, what is next to be done? First he bids us prepare to meet our God by at once taking up our true position as sinners. Let us plead guilty. Let us make a full and penitent confession. We cannot be saved by Christ unless we will do as he bids us. Faith is only real as it is obedient. One of the first gospel exhortations which Jesus gives us is this, that we confess our sins. O that we may honestly plead guilty, for our iniquity stares us in the face, and we ought heartily to make acknowledgment of it, for it is an evil and a bitter thing, and has wrought us woful damage. O great Counsellor, if thou biddest us plead guilty, we do so with many tears and with broken hearts. We do confess that all our hope must lie in divine mercy, for we have no merit. Lost and undone we cry, "Have mercy upon us, miserable sinners!" But what next? Why then, the great Counsellor will enter a plea for us, which will bar all further action against us. Though we have confessed that we are guilty, he knows how at the great judgment-seat to plead a legal argument for the removal of all punishment. And what doth he plead? Here is his argument, "My Father," saith he, "I stood of old in the room, place and stead of these who have committed their case to my hands, and who plead guilty at thy judgment-seat. I suffered for their sins; I bore that they might never bear thy righteous ire; I satisfied thy law on their behalf. I claim, my Father, that they go free." The infinite Majesty admits the plea. O brethren and sisters, if your case is in the hands of Christ, and you confess your guilt, do you not



see how he sets you free so that you may be prepared to meet your God, because you can plead the blood of Jesus, the atonement of the great Substitute for sinners, and covered with that substitution, you can stand accepted in the Beloved! "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

But you have not heard the Counsellor through yet, for as he goes on to speak before the infinite Majesty, he pleads, "My Father, I obeyed the law on their behalf; I kept it in its very jots and tittles; I made it honourable, and now the righteousness which I achieved, I have made over unto them, for all that I am is theirs; my righteousness is their righteousness, and they shall stand accepted in the Beloved." The great Judge of all admits the fact, and he receives into his bosom and into his glory poor souls who had sinned and pleaded guilty, but who now have imputed to them the righteousness of Jesus Christ, and are justified by faith which is in him, all their iniquities being blotted out. O see ye not, dear friends, what it is to be prepared to meet God! for now we have a good case, now we are not afraid of the last assizes; our case is in the hands of a blessed Advocate, whose pleading must prevail. All that you and I have now to do is to prove by our actions that we really have believed in Christ. Let us go on to justify our faith, if indeed our faith has justified us. Let us prove the sincerity of our confidence in Christ by the holiness of our lives, by the devotedness of those lives to his honour and glory. Let us wake up all our powers and passions that we may become his servants to the highest extent and manhood's energy, living, labouring, working for Christ, because he has undertaken our case, and will save us at the last.

Thus have I set before you what it is to be prepared to meet God, in the hope that many here will make ready to meet him. And now let me remind you that the subject on which I have spoken, this morning, may have a much nearer interest to some of you than you imagine. It has a very near interest to every one of us; it is but a matter of time, and all of us must appear at the divine tribunal—but there are some to whom it may have a peculiarly close bearing. As I just told you, I did not select this subject, I had no idea of preaching from it: the subject selected me. I was dragged into this present line of thought; I am a pressed man in this service. That sick young woman's necessities forced me to this subject. Why this special arrangement? I believe the reason is because there are some here this morning who are now receiving the last warning they will ever have. I am solemnly persuaded that I have among my hearers and readers some to whom this feeble word of mine is no other than an arrow from the bow of the Almighty God. To others it is a final message of mercy, and if this do not strike them,

wound them, and drive them to Christ, nothing ever will. From this day forth they shall feel no more stirrings of conscience, or strivings of the Holy Spirit. Perhaps ere another Sabbath's bell shall ring, some of you now listening to my voice will be in the land of spirits and have past the solemn test—weighed in the balances and found wanting. If it be so, and it were hard for any man here to prophecy that it shall not be so, for where several thousands are met together, the very chances of mortality, as men call them, go to make us fear it. The fact of this subject being thrust upon me, makes me feel as though a prophetic impulse were in it; then, if it be so, you and I, whoever you may be, fated for death this week, stand in a peculiar relationship to each other. I may be gazing straight into those eyes which shall never look upon me again till we meet at the judgment-bar, and if I be not faithful to your soul, you may rise up amidst that throng and say, "I strayed into that Tabernacle, and I listened to you, but you played with your theme, you were not earnest, and so I was lost." So then I will be earnest. I conjure thee by the living God, escape from the wrath to come! As the Lord liveth, there is but a step between thee and death! Flee for thy life! Look not behind thee! Turn thy whole soul to Jesus! A crucified Saviour waits for a lost sinner, willing to receive him, willing to receive him now! Now thou canst not look me in the face in the next world, and say I did not speak to thee earnestly. O that the glance which we exchange at this moment may be succeeded in that tremendous day by a glance of recognition in which there shall be the soft emotions of gratitude and affection, as thou and I shall say to each other there, "Blessed be God we met on that hallowed Sabbath-day, for now we shall meet for ever before the throne of him that liveth and was dead, and is alive for evermore, and hath the keys of hell and of death." God bless you, every one of you, richly, for Jesus' sake. Amen.

PORTIONS OF SCRIPTURE READ BEFORE SERMON—Amos iv. & Heb. iv.

"THE SWORD AND THE TROWEL." Edited by C. H. SPURGEON.

CONTENTS FOR APRIL, 1870.

Concerning the College. By C. H. Spurgeon.
 "Saint Hugh Latimer." (*Second Paper.*)
 Suggestions for a Sermon.
 The Buried Alive.
 A Word of Comfort.
 A Great Missionary—A Review by G. H. Pike.
 Exposition of the Psalms. By C. H. Spurgeon.
 Psalm XLVI.

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JESUS ONLY.

A Sermon

DELIVERED ON LORD'S-DAY MORNING, APRIL 3RD, 1870, BY

C. H. SPURGEON,

AT THE METROPOLITAN TABERNACLE, NEWINGTON.

"And when they had lifted up their eyes, they saw no man, save Jesus only."—
Matthew xvii. 8.

THE last words will suffice us for a text, "Jesus only." When Peter saw our Lord with Moses and Elias, he exclaimed, "Master, it is good to be here," as if he implied that it was better to be with Jesus, and Moses, and Elias, than to be with Jesus only. Now it was certainly good that for once in his life he should see Christ transfigured with the representatives of the law and the prophets; it might be for that particular occasion the best sight that he could see, but as an ordinary thing an ecstasy so sublime would not have been good for the disciples; and Peter himself very soon found this out, for when the luminous cloud overshadowed him, and the voice was heard out of heaven, we find that he with the rest became sore afraid. The best thing after all for Peter was not the excessive strain of the transfiguration, nor the delectable company of the two great spirits who appeared with Jesus, but the equally glorious, but less exciting, society of "Jesus only." Depend on it, brethren, that ravishing and exciting experiences and transporting enjoyments, though they may be useful as occasional refreshments, would not be so good for every day as that quiet but delightful ordinary fellowship with "Jesus only," which ought to be the distinguishing mark of all Christian life. As the disciples ascended the mountain side with Jesus only, and as they went back again to the multitude with Jesus only, they were in as good company as when they were on the mountain summit, Moses and Elias being there also; and although Jesus Christ in his common habiliments and in his ordinary attire might not so dazzle their eyes as when they saw his raiment bright as the light, and his face shining as the sun, yet he really was quite as glorious, and his company quite as beneficial. When they saw him in his everyday attire, his presence was quite as useful to them as when he robed himself in splendour. "Jesus only," is after all upon the whole a better thing than Jesus, Moses, and Elias. "Jesus only," as the common Jesus, the Christ of every day, the man walking among men, communing in secret with his disciples, is a better thing for a continuance while we are in this body than the sight even of Jesus himself in the excellence of his majesty.

This morning, in trying to dwell upon the simple sight of "Jesus only," we shall hold it up as beyond measure important and delightful, and shall bear our witness that as it was said of Goliath's sword, "there is none like it," so may it be said of fellowship with "Jesus only." We shall first notice *what might have happened to the disciples after the transfiguration*; we shall then dwell on *what did happen*; and then, thirdly, we shall speak on *what we anxiously desire may happen to those who hear us this day*.

I. First, then, WHAT MIGHT HAVE HAPPENED to the three disciples after they had seen the transfiguration.

There were four things either of which might have occurred. As a first supposition, *they might have seen nobody* with them on the holy mount; they might have found all gone but themselves. When the cloud had overshadowed them, and they were sore afraid, they might have lifted up their eyes and found the entire vision melted into thin air; no Moses, no Elias, and no Jesus. In such a case they would have been in a sorry plight, like those who having begun to taste of a banquet, suddenly find all the viands swept away; like thirsty men who have tasted the cooling crystal drops, and then seen the fountain dried up before their eyes. They would not have gone down the mountain side that day asking questions and receiving instruction, for they would have had no teacher left them. They would have descended to face a multitude and to contend with a demon; not to conquer Satan, but to stand defeated by him before the crowd; for they would have had no champion to espouse their cause and drive out the evil spirit. They would have gone down among Scribes and Pharisees to be baffled with their knotty questions, and to be defeated by their sophistries, for they would have had no wise man, who spake as never man spake, to untie the knots and disentangle the snarls of controversy. They would have been like sheep without a shepherd, like orphan children left alone in the world. They would henceforth have reckoned it an unhappy day on which they saw the transfiguration; because having seen it, having been led to high thoughts by it, and excited to great expectations, all had disappeared like the foam upon the waters, and left no solid residuum behind. Alas! for those who have seen the image of the spirits of just men made perfect, and beheld the great Lord of all such spirits, and then have found themselves alone and all the high companionship for ever gone.

My dear brethren and sisters, there are some in this world, and we ourselves have been among them, to whom something like this has actually occurred. You have been under a sermon, or at a gospel ordinance, or in reading the word of God for awhile delighted, exhilarated, lifted up to the sublimer regions, and then afterwards when it has all been over, there has been nothing left of joy or benefit, nothing left of all that was preached and for the moment enjoyed, nothing, at any rate, that you could take with you into the conflicts of every-day life. The whole has been a splendid vision and nothing more. There has been neither Moses, nor Elias, nor Jesus left. You did remember what you saw, but only with regret, because nothing remained with you. And, indeed, this which happens sometimes to us, is a general habit of that portion of this ungodly world which hears the gospel.

and perceives not its reality; it listens with respect to gospel histories as to legends of ancient times; it hears with reverence the stories of the days of miracles; it venerates the far-off ages and their heroic deeds, but it does not believe that anything is left of all the vision, anything for to-day, for common life, and for common men. Moses it knows, and Elias it knows, and Christ it knows, as shadows that have passed across the scene and have disappeared, but it knows nothing of any one of these as abiding in permanent influence over the mind and spirit of the present. All come and all gone, all to be revered, all to be respected, but nothing more; there is nothing left so far as they are concerned to influence or bless the present hour. Jesus and his gospel have come and gone, and we may very properly recollect the fact, but according to certain sages there is nothing in the New Testament to affect this advanced age, this enlightened nineteenth century; we have got beyond all that. Ah! brethren, let those who can be content to do so, put up with this worship of moral relics and spiritual phantoms; to us it would be wretchedness itself. We, on the other hand say, blessing the name of the Lord that we can say it, that there abides with us our Lord Jesus. At this day he is with us, and will be with us even to the end of the world. Christ's existence is not a fact confined to antiquity or to remote distance. By his Spirit he is actually in his church; we have seen him, though not with eyes; we have heard him, though not with ears; we have grasped him, though not with hands; and we feed upon his flesh, which is meat indeed, and his blood, which is drink indeed. We have with us at this very day Jesus our friend, to whom we make known our secrets, and who beareth all our sorrows. We have Jesus our interpreting instructor, who still reveals his secrets to us, and leads us into the mind and name of God. We have Jesus still with us to supply us with strength, and in his power we still are mighty. We confess his reigning sovereignty in the church, and we receive his all-sufficient succours. The church is not decapitated, her Head abides in vital union with her; Jesus is no myth to us, whatever he may be to others; he is no departed shade, he is no heroic personification: in very deed there is a Christ, and though others see him not, and even we with these eyes see him not, yet in him believing we rejoice with joy unspeakable and full of glory. Oh, I trust it will never be so with us, that as we go about our life work our religion shall melt into fiction and become nothing but mere sentiment, nothing but thought, and dream, and vision; but may our religion be a matter of fact, a walking with the living and abiding Saviour. Though Moses may be gone, and Elias may be gone, yet Jesus Christ abideth with us and in us, and we in him, and so shall it be evermore.

Now, there was a second thing that might have happened to the disciples. When they lifted up their eyes *they might have seen Moses only*. It would certainly have been a very sad exchange for what they did see, to have seen Moses only. The face of Moses would have shone, his person would have awed them, and it would have been no mean thing for men of humble origin like themselves to walk down the mountain with that mighty king in Jeshurun, who had spoken with God face to face, and rested with him in solemn conclave by the space of forty days at a time. But yet who would exchange the sun for the

moon? Who would exchange the cold moonbeams of Moses and the law for the sunny rays of the Saviour's divine affection? It would have been an unhappy exchange for them to have lost their Master whose name is love, and to have found a leader in the man whose name is synonymous with law. Moses, the man of God cannot be compared with Jesus, the Son of God. Yet, dear brethren, there are some who see Moses only. After all the gospel preaching that there has been in the world, and the declaration of the precious doctrines of grace every Sabbath day, after the clear revelations of Scripture, and the work of the Holy Spirit in men's hearts, yet we have among us some who persist in seeing nothing but Moses only. I mean this, there are some who will see nothing but shadows still, mere shadows still. As I read my Bible I see there that the age of the symbolical, the typical, the pictorial, has passed away. I am glad of the symbols, and types, and pictures, for they remain instructive to me; but the age in which they were in the foreground has given way to a clearer light, and they are gone for ever. There are, however, certain persons who profess to read the Bible and to see very differently, and they set up a new system of types and shadows—a system, let me say, ridiculous to men of sense, and obnoxious to men of spiritual taste. There are some who delight in outward ordinances; they must have rubric and ritual, vestments and ceremonial, and this superabundantly, morning, noon and night. They regard days, and seasons, and forms of words and postures. They consider one place holy above another. They regard a certain caste of men as being priestly above other believers, and their love of symbols is seen in season and out of season. One would think, from their teachings, that the one thing needful was not "Jesus only," but custom, antiquity, outward performance, and correct observance! Alas! for those who talk of Jesus, but virtually see Moses, and Moses only. Ah! unhappy change for the heart if it could exchange spiritual fellowship with Jesus for outward acts and symbolical representations. It would be an unhappy thing for the Christian church if she could ever be duped out of the priceless boons which faith wins from her living Lord in his fulness of grace and truth, to return to the beggarly elements of carnal ordinances. Unhappy day, indeed, if Popish counterfeits of legal shadows should supplant gospel fact and substance. Blessed be God, we have not so learned Christ. We see something better than Moses only.

There are too many who see Moses only, inasmuch as they see nothing but law, nothing but duty and precept in the Bible. I know that some here, though we have tried to preach Christ crucified as their only hope, yet whenever they read the Bible, or hear the gospel, feel nothing except a sense of their own sinfulness, and, arising out of that sense of sinfulness, a desire to work out a righteousness of their own. They are continually measuring themselves by the law of God, they feel their shortcomings, they mourn over their transgressions, but they go no further. I am glad that they see Moses, may the stern voice of the lawgiver drive them to the law-fulfiller; but I grieve that they tarry so long in legal servitude, which can only bring them sorrow and dismay. The sight of Sinai, what is it but despair? God revealed in flaming fire, and proclaiming with

thunder his fiery law, what is there here to save the soul? To see the Lord who will by no means spare the guilty, but will surely visit transgression with eternal vengeance, is a sight which never should eclipse Calvary, where love makes recompense to justice. O that you may get beyond the mount that might be touched, and come to Calvary where God in vengeance is clearly seen, but where God in mercy fills the throne. Oh, how blessed is it to escape from the voice of command and threatening and come to the blood of sprinkling, where "Jesus only" speaketh better things!

Moses only, however, has become a sight very common with some of you who write bitter things against yourselves. You never read the Scriptures or hear the gospel without feeling condemned. You know your duty, and confess how short you have fallen of it, and therefore you abide under conscious condemnation, and will not come to him who is the propitiation for your sins. Alas, that there should be so many who with strange perversity of unbelief twist every promise into a threatening, and out of every gracious word that drips with honey manage to extract gall and wormwood. They see the dark shadow of Moses only; the broken tablets of the law, the smoking mount, and the terrible trumpet are ever with them, and over all an angry God. They had a better vision once, they have it sometimes now; for now and then under the preaching of the gospel they have glimpses of hope and mercy, but they relapse into darkness, they fall again into despair, because they have chosen to see Moses only. I pray that a change may come over the spirit of their dream, and that yet like the apostles they may see "Jesus only."

But, my brethren, there was a third alternative that might have happened to the disciples, *they might have seen Elijah only*. Instead of the gentle Saviour, they might have been standing at the side of the rough-clad and the stern-spirited Elias. Instead of the Lamb of God, there might have remained to them only the lion who roared like the voice of God's own majesty in the midst of sinful Israel. In such a case, with such a leader, they would have gone down from the mount, and I wot that if John had said, "Command fire from heaven," Elias would have consumed his foes, the Pharisees like the priests of Baal would have found a speedy end, Herod's blood, like Ahab's, would have been licked up by dogs, and Herodias, like another Jezebel, would have been devoured of the same. But all this power for vengeance would have been a poor exchange for the gracious omnipotence of the Friend of sinners. Who would prefer the slayer of the priests to the Saviour of men? The top of Carmel was glorious when its intercession brought the rain for Israel, but how poor it is compared with Gethsemane, whose pleadings bring eternal life to millions! In company with Jesus we are at Elim beneath the palm tree, but with Elias we are in the wilderness beneath the stunted juniper. Who would exchange the excellency of Olivet for the terrors of Horeb? Yet I fear there are many who see Elias only. Prophecies of future woe fascinate them rather than thoughts of present salvation. Elias may be taken representatively as the preparer of Christ, for our Lord interpreted the prophecy of the coming of Elias as referring to John the Baptist. There are not a few who abide in the seeking, repenting, and preparing state,

and come not to "Jesus only." I am not myself fond of even using the term "preparing for Christ," for it seems to me that those are best prepared for Christ who most feel themselves unprepared ; but there is no doubt a state of heart which prepares for faith—a sense of need, a consciousness of sin, a hatred of sin, all these are preparations for actual peace and comfort in Christ Jesus, and oh ! how many there are who continue year after year merely in that preliminary condition, choosing the candle and refusing the sun. They do not become believers, but are always complaining that they do not feel as yet fit to come to Christ. They want Christ, they desire Christ, they would fain have Christ, but they stay in desire and longings, and go no further. They never get so far as to behold "the Lamb of God that taketh away the sin of the world." The voice from heaven to them they always interpret as crying, "The axe is laid unto the root of the trees; bring forth therefore fruits meet for repentance." Their conscience is thrilled, and thrilled again, by the voice that crieth in the wilderness, "Prepare ye the way of the Lord." Their souls are rent and torn by Elijah's challenge, "If the Lord be God, follow him: but if Baal, then follow him;" but they remain still halting between two opinions, trembling before Elias and not rejoicing before the Saviour. Unhappy men and women, so near the kingdom, and yet out of it; so near the feast, and yet perishing for want of the living bread. The word is near you (ah, how near !), and yet you receive it not. Remember, I pray you, that merely to prepare for a Saviour is not to be saved; that to have a sense of sin is not the same thing as being pardoned. Your repentance, unless you also believe in Jesus, is a repentance that needs to be repented of. At the girdle of John the Baptist the keys of heaven did never hang; Elias is not the door of salvation; preparation for Christ is not Christ, despair is not regeneration, doubt is not repentance. Only by faith in Jesus can you be saved, but complaining of yourselves is not faith. "Jesus only" is the way, the truth, and the life. "Jesus only" is the sinner's Saviour. O that your eyes may be opened, not to see Elias, not to see Moses, but to see "Jesus only."

You see, then, these three alternatives, but there was also another: a fourth thing might have happened when the disciples opened their eyes—*they might have seen Moses and Elias with Jesus*, even as in the transfiguration. At first sight it seems as if this would have been superior to that which they did enjoy. To walk down the mountain with that blessed trio, how great a privilege! How strong might they have been for the accomplishment of the divine purposes! Moses could preach the law and make men tremble, and then Jesus could follow with his gospel of grace and truth. Elias could flash the thunderbolt in their faces, and then Christ could have uplifted the humbled spirits. Would not the contrast have been delightful, and the connection inspiriting? Would not the assemblage of such divers kinds of forces have contributed to the greatest success? I think not. It is a vastly better thing to see "Jesus only," as a matter of perpetuity, than to see Moses and Elias with Jesus. It is night, I know it, for I see the moon and stars. The morning cometh, I know it cometh, for I see no longer many stars, only one remains, and that the morning star. But the full day has arrived, I know it has, for I cannot even see the morning star; all those guardians

and comforters of the night have disappeared ; I see the sun only. Now, inasmuch as every man prefers the noon to midnight and to the twilight of dawn, the disappearance of Moses and Elias, indicating the full noontide of light, was the best thing that could happen. Why should we wish to see Moses? The ceremonials are all fulfilled in Jesus; the law is honoured and fulfilled in him. Let Moses go, his light is already in "Jesus only." And why should I wish to retain Elias? The prophecies are all fulfilled in Jesus, and the preparation of which Elias preached Jesus brings with himself. Let, then, Elias go, his light also is in "Jesus only." It is better to see Moses and Elias *in* Christ, than to see Moses and Elias *with* Christ. The absence of some things betokens a higher state of things than their presence. In all my library I do not know that I have a Lennie's English Grammar, or a Mavor's Spelling Book, or a Henry's First Latin Exercises, nor do I regret the absence of those valuable works, because I have got beyond the need of them. So the Christian wants not the symbols of Moses, or the preparations of Elias, for Christ is all, and we are complete in him. He who is conversant with the higher walks of sacred literature and reads in the golden book of Christ's heart, may safely lay the legal school-book by; this was good enough for the church's infancy, but we have now put away childish things. "We, when we were children, were in bondage under the elements of the world: but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." My brethren, the principle may be carried still further, for even the most precious things we treasure here below will disappear when fully realised in heaven. Beautiful for situation was the temple on Mount Zion, and though we believe not in the sanctity of buildings under the gospel, we love the place of solemn meeting where we are accustomed to offer prayer and praise; but when we enter into perfection we shall find no temple in heaven. We delight in our Sabbaths, and we would not give them up. O may England never lose her Sabbaths! but when we reach the Jerusalem above, we shall not observe the first day of the week above the rest, for we shall enjoy one everlasting Sabbath. No temple, because all temple; and no Sabbath-day, because all Sabbath in heaven. Thus you see the losing of some things is gain: it proves that we have got beyond their help. Just as we get beyond the nursery and all its appurtenances, and never regret it, because we have become men, so do Moses and Elias pass away, but we do not miss them, for "Jesus only" indicates our manhood. It is a sign of a higher growth when we can see Jesus only. My brethren, much of this sort of thing takes place with all Christians in their spiritual life. Do you remember when you were first of all convinced and awakened, what a great deal you thought of the preacher, and how much of the very style in which he spoke the gospel! But now, though you delight to listen to his voice, and find that God blesses you through him, yet you have sunk the thought of the preacher in the glory of the Master, you see no man save "Jesus

only." And as you grow in grace you will find that many doctrines and points of church government which once appeared to you to be all important, though you will still value them, will seem but of small consequence compared with Christ himself. Like the traveller ascending the Alps to reach the summit of Mont Blanc; at first he observes that lord of the hills as one horn among many, and often in the twistings of his upward path he sees other peaks which appear more elevated than that monarch of mountains; but when at last he is near the summit, he sees all the rest of the hills beneath his feet, and like a mighty wedge of alabaster Mont Blanc pierces the very clouds. So, as we grow in grace, other things sink and Jesus rises. They must decrease, but Christ must increase; until he alone fills the full horizon of your soul, and rises clear and bright and glorious up into the very heaven of God. O that we may thus see "Jesus only!"

II. Time hastens so rapidly, this morning, that I know not how I shall be able to compress the rest of my discourse into the allotted space. We must in the most rapid manner speak upon **WHAT REALLY HAPPENED.**

"They saw no man, save Jesus only." This was all they wanted to see for *their comfort*. They were sore afraid: Moses was gone, and he could give them no comfort; Elias was gone, he could speak no consolatory word; yet when Jesus said, "Be not afraid," their fears vanished. All the comfort, then, that any troubled heart wants, it can find in Christ. Go not to Moses, nor Elias, neither to the old covenant, nor to prophecy: go straight away to Jesus only. He was all the *Saviour* they wanted. Those three men all needed washing from sin; all needed to be kept and held on their way, but neither Moses nor Elias could have washed them from sin, nor have kept them from returning to it. But Jesus only could cleanse them, and did; Christ could lead them on, and did. Ah! brethren, all the Saviour we want, we find in Jesus only. The priests of Rome and their Anglican mimics officiously offer us their services. How glad they would be if we would bend our necks once again to their yoke! But we thank God we have seen "Jesus only," and if Moses has gone, and if Elias has gone, we are not likely to let the shavelings of Rome come in and fill up the vacancy. "Jesus only," is enough for our comfort, without either Anglican, Mosaic, or Roman priestcraft.

He, again, was to them, as they went afterwards into the world enough for a *Master*. "No man can serve two masters," and albeit, Moses and Elias might sink into the second rank, yet might there have been some difficulty in the follower's mind if the leadership were divided. But when they had no leader but Jesus, his guidance, his direction and command were quite sufficient. He, in the day of battle, was enough for their captain; in the day of difficulty, enough for their

direction. They wanted none but Jesus. At this day, my brethren, we have no Master but Christ; we submit ourselves to no vicar of God; we bow down ourselves before no great leader of a sect, neither to Calvin, nor to Arminius, to Wesley, or Whitfield. "One is our Master," and that one is enough, for we have learned to see the wisdom of God and the power of God in Jesus only.

He was enough as *their power* for future life, as well as their Master. They needed not ask Moses to lend them official dignity, nor to ask Elias to bring them fire from heaven, Jesus would give them of his Holy Spirit, and they should be strong enough for every enterprise. And, brethren, all the power you and I want to preach the gospel, and to conquer souls to the truth, we can find in Jesus only. You want no sacred state-prestige, no pretended apostolical succession, no prelatical unction; Jesus will anoint you with his Holy Spirit, and you shall be plenteously endowed with power from on high, so that you shall do great things and prevail. "Jesus only." Why, they wanted no other motive to constrain them to use their power aright. It is enough incentive to a man to be allowed to live for such a one as Christ. Only let the thought of Christ fill the enlightened intellect, and it must conquer the sanctified affections. Let but Jesus be well understood as the everlasting God who bowed the heavens, and came down and suffered shame, and ignominy, that he might redeem us from the wrath to come; let us get but a sight of the thorn-crowned head, and those dear eyes all red with weeping, and those sweet cheeks bruised and battered by the scoffers' fists; let us but look into the tender heart that was broken with griefs unutterable for our sakes, and the love of Christ must constrain us, and we shall thus "judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." In the point of motive believers do not need the aid of Moses. That you ought to do such a thing because otherwise you will be punished will but little strengthen you, nor will you be much aided by the spirit of prophecy which leads you to hope that in the millennial period you will be made a ruler over many cities. It will be enough to you that you serve the Lord Christ; it suffices you if you may be enabled to honour him, to deck his crown, to magnify his name. Here is stimulus sufficient for martyrs and confessors, "Jesus only." Brethren, it is all the *gospel* we have to preach, it is all the gospel we want to preach—it is the only ground of confidence which we have for ourselves; it is all the hope we have to set before others. I know that in this age there is an overweening desire for that which has the aspect of being intellectual, deep, and novel; and we are often informed that there are to be developments

in religion even as in science ; and we are despised as being hardly men, certainly not thinking men, if we preach to-day what was preached two hundred years ago. Brethren, we preach to-day what was preached eighteen hundred years ago, and wherein others make alterations they create deformities, and not improvements. We are not ashamed to avow that the old truth of Christ alone is everlasting ; all else has gone or shall go, but the gospel towers above the wrecks of time : to us "Jesus only" remains as the sole topic of our ministry, and we want nothing else.

For "Jesus only" shall be *our reward*, to be with him where he is, to behold his glory, to be like him when we shall see him as he is, we ask no other heaven. No other bliss can our soul conceive of. The Lord grant we may have a fulness of this, and "Jesus only" shall be throughout eternity our delight.

There was here space to have dilated at great length, but we have rather given you the heads of thought than the thoughts themselves. Though the apostles saw "Jesus only," they saw quite sufficient, for Jesus is enough for time and eternity, enough to live by and enough to die by.

III. I must close, though I would fain linger. Brethren, let us think of WHAT WE DESIRE MAY HAPPEN to all now present.

I do desire for my fellow Christians and for myself, that more and more the great object of our thoughts, motives, and acts may be "Jesus only." I believe that whenever our religion is most vital it is most full of Christ. Moreover, when it is most practical, downright, and common sense, it always gets nearest to Jesus. I can bear witness that whenever I am in deeps of sorrow, nothing will do for me but "Jesus only." I can rest in some degree in the externals of religion, its outward escarpments and bulwarks, when I am in health ; but I retreat to the innermost citadel of our holy faith, namely, to the very heart of Christ, when my spirit is assailed by temptation, or besieged with sorrow and anguish. What is more, my witness is that whenever I have high spiritual enjoyments, enjoyments rich, rare, celestial, they are always connected with Jesus only, other religious things may give some kind of joy, and joy that is healthy too, but the sublimest, the most inebriating, the most divine of all joys, must be found in Jesus only. In fine, I find if I want to labour much, I must live on Jesus only ; if I desire to suffer patiently, I must feed on Jesus only ; if I wish to wrestle with God successfully, I must plead Jesus only ; if I aspire to conquer sin, I must use the blood of Jesus only ; if I pant to learn the mysteries of heaven, I must seek the teachings of Jesus only. I believe that anything which we add to Christ lowers our position, and that the more elevated our soul becomes, the more nearly like what it is to be when it shall enter into the region of the perfect, the more completely

everything else will sink, die out, and Jesus, Jesus, Jesus only, will be first and last, and midst and without end, the Alpha and Omega of every thought of head and pulse of heart. May it be so with every Christian !

There are others here who are not yet believers in Jesus, and our desire is that this may happen to them, that they may see "Jesus only." "Oh," saith one, "Sir, I want to see my sins. My heart is very hard, and very proud; I want to see my sins." Friend, I also desire that you should, but I desire that you may see them not on yourself, but on Jesus only. No sight of sin ever brings such true humiliation of spirit as when the soul sees its sins laid on the Saviour. Sinner, I know you have thought of sins as lying on yourself, and you have been trying to feel their weight, but there is a happier and better view still. Sin was laid on Jesus, and it made him to be covered with a bloody sweat; it nailed him to the cross; it made him cry, "Lama Sabachthani;" it bowed him into the dust of death. Why, friend, if you see sin on Jesus you will hate it, you will bemoan it, you will abhor it. You need not look evermore to sin as burdening yourself, see Jesus only, and the best kind of repentance will follow. "Ah, but," saith another, "I want to feel my need of Christ more." You will see your need all the better if you look at Jesus only. Many a time an appetite for a thing is created by the sight of it. Why, there are some of us who can hardly be trusted in a bookseller's shop, because though we might have done very well at home without a certain volume, we no sooner see it than we are in urgent need of it. So often is it with some of you about other matters, so that it becomes most dangerous to let you see, because you want as soon as you see. A sight of Jesus, of what he is to sinners, of what he makes sinners, of what he is in himself, will more tend to make you feel your need of him than all your poring over your poor miserable self. You will get no further there, look to "Jesus only." "Ay," saith another, "but I want to read my title clear, I want to know that I have an interest in Jesus." You will best read your interest in Christ, by looking at him. If I want to know whether a certain estate is mine, do I look into my own heart to see if I have a right to it? but I look into the archives of the estate, I search testaments and covenants. Now, Christ Jesus is God's covenant with the people, a leader and commander to the people. To-day, I personally can read my title clear to heaven, and shall I tell you how I read it? Not because I feel all I wish to feel, nor because I am what I hope I yet shall be, but I read in the word that "Jesus Christ came into the world to save sinners," I am a sinner, even the devil cannot tell me I am not. O precious Saviour, then thou hast come to save such as I am. Then I see it written again, "He that believeth and is baptised, shall be saved." I have believed, and have been baptised; I know I trust alone in Jesus, and that is believing.

As surely then as there is a God in heaven I shall be in heaven one day. It must be so, because unless God be a liar, he that believeth must be saved. You see it is not by looking within, it is by looking to Jesus only that you perceive at last your name graven on his hands. I wish to have Christ's name written on my heart, but if I want assurance, I have to look at his heart till I see my name written there. O turn your eye away from your sin and your emptiness to his righteousness and his fulness. See the sweat drops bloody as they fall in Gethsemane, see his heart pierced and pouring out blood and water for the sins of men upon Calvary! There is life in a look at him! O look to him, and though it be Jesus only, though Moses should condemn you, and Elias should alarm you, yet "Jesus only" shall be enough to comfort and enough to save you. May God grant us grace every one of us to take for our motto in life, for our hope in death, and for our joy in eternity, "Jesus only." May God bless you for the sake of "Jesus only." Amen.

PORTION OF SCRIPTURE READ BEFORE SERMON—Matthew xvii.

NOTE.—Our friend, Mr. GEORGE ROGERS, has written a most powerful reply to Mr. EDWARD WHITE's letters in the *Christian World*, upon "Future Punishment." It is published at One Penny, and we trust it will be largely circulated.

Order, Rev. GEORGE ROGERS on "Future Punishment."

London: PASSMORE & ALABASTER, 18, Paternoster Row.

Metropolitan Tabernacle Pulpit.

INDIVIDUAL SIN LAID ON JESUS.

A Sermon

DELIVERED ON LORD'S-DAY MORNING, APRIL 10TH, 1870, BY

C. H. SPURGEON,

AT THE METROPOLITAN TABERNACLE, NEWINGTON.

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."—Isaiah liii. 6.

I THINK I addressed you from this text four years ago,* but I feel quite safe in returning to it, for we shall never exhaust it; it is a verse so wealthy in meaning, that if I had during the whole four years dilated upon it every Sabbath, it would be my fault if the theme were stale. On this occasion I desire mainly to draw attention to a part of the text upon which little was said on the former occasion. The vine is the same, but we shall gather clusters from a bough ungleaned before. The jewels are the same, but we will place them in another light and view them from another angle. May God grant that some who derived no comfort from our former word may be led to find peace and salvation in Christ this morning. The Lord in his infinite mercy grant it may be so.

I shall first *give a general exposition of the text*; then in the second place, shall *dwell upon the special doctrine which I wish to teach*; and then, thirdly, we shall *draw from that special doctrine a special lesson*.

I. First, we will GIVE A GENERAL EXPOSITION OF THE TEXT. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

The text naturally breaks itself up into these three heads—is a *confession general to all penitents*, "All we like sheep have gone astray;" a *personal confession peculiar to each one*, "We have turned every one to his own way;" and then, *the august doctrine of substitution*, which is the very soul and spirit of the entire gospel, "The Lord hath laid on him the iniquity of us all."

Our exposition, then, begins with *the confession which is universal to all penitents*—it is acknowledged here by the persons speaking, who call themselves "all *we*"—that they all had, like sheep, broken the hedge of God's law, forsaken their good and ever blessed Shepherd, and wandered into paths perilous and pernicious. A comparison is here used, and its use shows that the confession was a thoughtful one, and not a matter of careless form. Man is here compared to a beast, for sin brings out the

* "Sin Laid on Jesus," No. 694, Metropolitan Tabernacle Pulpit.

animal part of us, and while holiness allies us to angels, sin degrades us to brutes. We are not likened to one of the more noble and intelligent animals, but to a silly sheep. All sin is folly, all sinners are fools. Sheep are dishonoured by the comparison here used, for with all their silliness they have never been known to rush into the fire after having felt the flame. You will observe that the creature selected for comparison is one that cannot live without care and attention. There is no such thing as a wild sheep. There could not long be sheep unless they were tended and cared for by a shepherd. The creature's happiness, its safety, and very existence, all depend upon its being under a nurture and care far above its own. Yet for all that, the sheep strays from the shepherd. Man's happiness lies in being under the direction of the Lord, in being obedient to God, in being in communion with God, and departure from God is death to all his highest interests, destruction to all his best prospects ; yet for all that, as the sheep goeth astray, even so doth man.

The sheep is a creature exceedingly quick-witted upon the one matter of going astray. If there be but one gap in the hedge the sheep will find it out. If there be but one possibility out of five hundred that by any means the flock shall wander, one of the flock will be quite certain to discover that possibility, and all its companions will avail themselves of it. So is it with man. He is quick of understanding for evil things. God made man upright, but he hath sought out many inventions, the inventions being all to destroy his own uprightness, and to do despite to the law of God. But that very creature which is so quick-witted to wander is the least likely of all animals to return. The ox knoweth its owner, and the ass knows its master's crib ; even the swine that will wander by day will return to the trough by night, and the dog will scent out his master over many a league, but not so the sheep. Sharp as it is to discover opportunities for going astray, it seems to be bereft of all wit or will to come back to the fold. And such is man—wise to do evil, but foolish towards that which is good. With a hundred eyes, like Argus, he searches out opportunities for sinning ; but, like Bartimeus, he is stone blind as to repentance and return to God.

The sheep goes astray, it is said, all the more frequently when it is most dangerous for it to do so ; propensities to stray seem to be developed in the very proportion in which they ought to be subdaed. Whereas in our own land a sheep might wander with some safety, it wanders less than it will do in the Oriental plains, where for it to go astray is to run risks from leopards and wolves. Those very men who ought to be most careful, and who are placed in positions where it is best for them to be scrupulous, are those who are most prone to follow after evil, and with heedless carelessness to leave the way of truth.

The sheep goes astray ungratefully. It owes everything to the shepherd, and yet forsakes the hand that feeds it and heals its diseases. The sheep goes astray repeatedly. If restored to-day it may not stray to-day if it cannot, but it will to morrow if it can. The sheep wanders further and further, from bad to worse. It is not content with the distance it has reached, it will go yet greater lengths ; there is no limit to its wandering except its weakness. See ye not your own selves, my brethren, as in a mirror ? From him that has blessed you you have

gone astray; to him you owe your all, and yet from him you continually depart. Your sins are not occasional, they are constant, and your wanderings are not slight, but you wander further and further, and were it not for restraining grace which has prevented your footsteps you would have wandered even now to the utmost extremities of guilt, and utterly destroyed your souls.

"All we like sheep have gone astray." What, is there not one faithful soul? Alas! No! "There is none that doeth good, no, not one." Search the ranks of the blessed in heaven, and there is not one saint before the throne who will boast that when on earth he never sinned. Search the church of God below, and there is not one, however closely he walks with God, but must confess that he has erred and strayed from God's ways like a lost sheep. Vain is the man who refuses to confess this, for his hypocrisy or his pride, whichever may be the cause of such a nonconfession, proves that he is not one of God's chosen, for the chosen of God unanimously, mournfully, but heartily take up this cry, "All we like sheep have gone astray." A general confession, then, is uttered in our text.

This confession by the mass is backed up by *a personal acknowledgment from each one*, "We have turned every one to his own way." Sin is general but yet special; all are sinners, but each one is a sinner with an emphasis. No man has of himself turned to God's way, but in every case each one has chosen "his own way." The very gist of sin lies in our setting up our own way in opposition to the way and will of God. We have all done so, we have all aspired to be our own masters, we have all desired to follow our own inclinations, and have not submitted ourselves to the will of God. The text implies that each man has his own peculiarity and speciality of sin; all diseased, but not all precisely with the same form of disease. It is well, my brethren, if each of us in examining himself has found out what is his own peculiar transgression, for it is well to know what evil weeds flourish most readily in the soil of our heart, what wild beast that is most native to the forests of our soul. Many have felt that their peculiar sin was so remarkably evil and so surpassingly vile, that it separated them altogether from the common rank of sinners. They felt that their iniquities were unique, and like lone peaks lifted themselves defiantly towards the pure heavens of God, provoking the fiercest thunderbolts of wrath. Such persons have almost been driven to despair under the belief that they were peculiarly great sinners, as Paul puts it, the very chief of sinners. I should not wonder if this feeling which each one imagines to be peculiar to himself may have come over very many of us, and the shadow of despair may for awhile have fallen upon very many of us, for it is no unusual thing for an awakened conscience to feel its own sinfulness to be above measure and parallel, the worst that has ever defiled mankind.

As this speciality of sin happens to be the point to which I desire to call your attention, as I wish to show that the atoning sacrifice of Christ not only applies to sin in the general, since "all we like sheep have gone astray," but applies to sin in the special, for "we have turned every one to his own way"—I pass it over slightly now, and introduce you further in the exposition of the text, to what I called

the august doctrine of the substitution of Christ, "The Lord hath laid on him the iniquity of us all."

We have seen the confession of sin made by the mass, we lightly touched the peculiar confession made by each awakened individual, put all these together and you see a mass of sin—did I say you see it? It is a mass of sin too great to be beheld by the human understanding, an enormous load of iniquity against God. What is to be done with the offenders? The only thing that can be done with them, in the ordinary rule of justice, is to punish them for their offences; and that punishment must be such as was threatened, indignation, wrath, destruction, death. That God should punish sin is not a matter of caprice with him; it was not with him an alternative as to whether he might or might not punish sin. We speak always with holy awe when we speak of anything concerning him, but with reverence we say it was not possible that God should wink at the iniquity of man; it was not possible that he should treat it with indifference. His attribute of justice, which is as undoubtedly a part of his glory as his attribute of love, required that sin should be punished. Moreover, as God had been pleased to make a moral universe to be governed by laws, there would be an end of all government if the breaking of law involved no penalty whatever. If, after the great King of all the earth had promulgated a law, with certain penalties annexed to the breach of it, he did not cause those penalties to be exacted, there would be an end to the whole system of his government, the foundations would be removed; and if the foundations be removed what shall the righteous do? It is infinitely benevolent of God, I will venture to say, to cast evil men into hell. If that be thought to be a hard and strange statement, I reply that inasmuch as there is sin in the world, it is no benevolence to tolerate so great an evil; it is the highest benevolence to do all that can be done to restrain the horrible pest. It would be far from benevolent for our government to throw wide the doors of all the jails, to abolish the office of the judge, to suffer every thief and every offender of every kind to go unpunished; instead of mercy it would be cruelty; it might be mercy to the offending, but it would be intolerable injustice towards the upright and inoffensive. God's very benevolence demands that the detestable rebellion of sin against his supreme authority should be put down with a firm hand, that men may not flatter themselves that they can do evil and yet go unpunished. The necessities of moral government require that sin must be punished. The effeminate and sentimental talkers of this boastful age represent God as though he had no attribute but that of gentleness, no virtue but that of indifference to evil; but the God of the Bible is glorious in holiness, he will by no means spare the guilty, at his bar every transgression is meted out its just recompense of reward. Even in the New Testament, wherein stands that golden sentence, "God is love," his other attributes are by no means cast into the shade. Read the burning words of Peter, or James, or Jude, and see how the God of Sabaoth abhorreth evil! As the God who must do right, the Lord cannot shut his eyes to the iniquities of man; he must visit transgression with its punishment. He has done it, has done it terribly, and he will do it; even to all eternity he will show himself the God that hateth iniquity and sin.

What, then, is to become of man? "All we like sheep have gone astray;" sin must be punished; what, then, can become of us? Infinite love has devised the expedient of representation and substitution. I call it an expedient, for we can only use the language of men. You remember, brethren, that you and I fell originally from our first estate by no act of our own, we all of us fell in the first Adam's transgression. Now, had we fallen individually and personally, in the first place, apart from another, it may be that our fall would have been hopeless, like the fall of the apostate angels, who having sinned one by one and not representatively, are reserved in chains of darkness for ever under the condemnation and wrath of God; but inasmuch as the first fountain of evil came to us through our parent, Adam, there remained for God a loophole through which his divine love might enter without violation of justice. The principle of representation wrecked us, the principle of representation rescues us. Jesus Christ the Son of God becomes a man and re-heads the race, becomes the second Adam, obeys the law of God, bears the penalty of sin, and now stands as the Head of all those who are in him: and who are these but such as repent of sin and put their trust in him? These get out of the old headship of the first Adam wherein they fell, and through the atoning sacrifice are cleansed from all personal guilt, brought into union with the second Adam, and stand again in him, abiding for ever in acceptance and felicity. See, then, how it is that God has been pleased to deliver his people. It has been through carrying out a principle with which the very system of the universe commenced, namely, that of representation. I repeat it, had we been always and altogether separate units, there might have been no possibility of our salvation; but though every man sins separately, and the second clause of our text confesses that fact, yet we all sin in connection with others. For instance, who shall deny that each man receives propensities to sin from his parents, and that we transmit peculiarities of sin to our own children? We stand in connection with race, and there are sins of races peculiar to races and to nationalities. We are never put on a probation of entire separation; we always stand in connection with others, and God has availed himself of this which I called a loophole to bring in salvation for us, by virtue of our union with another man, who is also more than man, the Son of God and yet the son of Mary, the Infinite who once became an infant, the Eternal who lived, and bled, and died as the representative of all who put their trust in him.

Now you will say, perhaps, that still, albeit this might have been at the bottom of the whole system of moral government, you do not quite see the justice of it. The reply to that remark is this, if God sees the justice of it you ought to be content with it. He it was against whom every sin was aimed, and if he pleased to gather up the whole bundle of the sin of his people, and say to his beloved Son, "I will visit thee for all these," and if Jesus our representative joyously consented to bear our sins as our representative, who are you and who am I that we should enter any caveat against what God the infinitely just One consents to accept? The text does not say that our sins were laid on Christ Jesus by accident, but "*the Lord* hath laid on him the iniquity of us all." We sing sometimes, "I lay my sins on Jesus;" that is a

very sweet act of faith, but at the bottom of it there is another laying, namely, that act in which it pleased the Lord to lay our sins on Jesus, for apart from the Lord's doing it our sins could never have been transferred to the Redeemer. The Lord is so just, that we dare not think of examining his verdicts, so infinitely pure and holy, that what he does we accept as being necessarily right; and inasmuch as we derive such blessed results from the divine plan of substitution, far be it from us to raise any question concerning it. Jesus was accepted as the natural substitute and representative of all those who trust him, and all the sin of these was laid on him, so that they were freed from guilt. Jesus was regarded as if all these sins were his sins, was punished as if these were his sins, was put to shame, forsaken of God, and delivered to death as if he had been a sinner; and thus through divine grace those who actually committed the sins are permitted to go free. They have satisfied justice through the sufferings of their substitute. Beloved brethren, the most fit person to be a substitute for us was Christ Jesus; and why? Because he had been pleased to take us his people into union with himself. If he was our head, and he had made us to be members of his body, who more fit to suffer for the body than the head? If he had, and Scripture tells us so, entered into a mysterious conjugal union with us, who more fit to suffer for the spouse than her husband? Christ is man, hence his fitness and adaptation to be a substitute for man. The creature that sins must be the creature that suffers; man breaks God's law, and man must honour it. As by man came death, by man also must come the resurrection from the dead, and Jesus Christ was undoubtedly man of the substance of his mother. He was fit to be our substitute because he was a pure man. He had no offence in him; neither Satan, nor the more searching eye of God could find any evil in him; he was under no obligation to the law except as he put himself under the law; he owed nothing to the great moral Governor until he voluntarily became a subject of his moral government on our behalf. Hence, being without obligation himself, having no debts of his own, he was fit to take upon himself our liabilities; and as he was under no obligations for himself, he was a fitting one to become under obligations for us. Moreover, he did all this voluntarily, and his fitness much lies here. If a substitute should be dragged to death for us unwillingly, if such could be the case, an injustice would be perpetrated in the very act, but Jesus Christ taking up his cross, and going forth willingly to suffer for us, proved his fitness to redeem us. Once more, his being God as well as man, gave him the strength to suffer, gave him the power to stoop. If he had not been so lofty as to be fellow with the eternal God, he would not have stooped so low as to redeem us, but—

“From the highest throne in glory
To the cross of deepest woe,”

was such a descent that there was an infinite merit in it; when he stooped, even to the grave itself, there was an infinite merit by which justice was satisfied, the law was vindicated, and those for whom he died were effectually saved.

I do not want to proceed to the other point until every one here has got the thought, and grasped it, and received it; we have gone astray,

but the strayings of as many of us as believe were laid on Christ; we have each chosen our own way of sin, but those sins are not ours now, they are laid on our great Substitute if we are trusting in him; he has paid to the utmost farthing all the debt of those sins, has borne the fulness of divine wrath, and there is no wrath against us. Just as the bullock was laid on the altar to be burnt, God's wrath came like consuming fire and burnt the bullock, and there was no fire left; so when the wrath of God fell on Christ, it consumed him, and there was no fire left, no wrath left, it spent itself. God has no anger against a soul that believes in Jesus, neither has that soul any sin, for its sin has been laid on Christ, and it cannot be in two places at once: Christ has carried it, and the sin has ceased to be—and the believing soul though in itself as black as hell, is now as bright as Christ himself when he was transfigured, for Christ has finished transgression, made an end of sin, and brought in everlasting righteousness. Thus we conclude our general exposition of the verse.

II. I now desire for a short time, but with all the earnestness of my soul, to dwell on THE SPECIAL DOCTRINE taught in the central clause of the text—"We have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

Each man and each woman, from a natural difference of constitution, from the variations in education, and from the diversities of circumstances, has sinned somewhat differently from every other. Two brothers educated by the same parents will yet display diversities of transgression. No man treads exactly in the same footsteps as another, and some take roads which, though equally wrong, are diametrically opposite. One turns to the right hand, and another to the left, both equally renouncing the onward path. Now, the glory of the text that I want to bring out is this, that if thou believest in Jesus Christ, this special sin of thine was laid on him, as well as all those thine other sins, in which thou standest on an equality with thy fellow men. There was a publican, he had been a common, gross offender, rough and harsh to his brother Jews, in demanding an inordinate tax; he was a man of low habits, indulging in drunkenness, unchastity, and other defilements, yet when that publican went up to the house of God and said, "God be merciful to me a sinner," the atonement just met the publican's iniquity, and exactly took away the publican's transgression. But, on the other hand, there was a Pharisee, the opposite of the publican, proud and self-righteous, not submitting himself to the righteousness of God, but considering himself to be in all things better than other men, yet you will remember that when he fell from off his horse as he was riding to Damascus, and heard a voice that said, "Why persecutest thou me?" that very same Pharisee said, "God forbid that I should glory save in the cross of our Lord Jesus Christ," for there was in Christ precisely that which met the Pharisee's sin. In our Lord's day there were Sadducees, too—that is, men who said there is neither angel nor spirit, infidels, sceptics, free-thinkers, your Broad Church sinners. Now, these men neither went into coarse transgression with the publican nor into superstition with the Pharisee, but they had their direct antagonism to the truth of God, and I doubt not cases occurred to prove that in the pardoning blood of Christ the Sadducee's case was

met. No matter in what peculiar direction any one of the Lord's sheep has gone astray, the Lord has laid that particular straying upon the Saviour. I want to speak now so as to fetch forth some individuals here this morning. It may be that one here to-day is saying, "I sinned against an early Christian training; no one ever had a better mother or a tenderer father; I knew the Word of God, like Timothy, from my youth; but I did despite to all this teaching, and sinned, with what aggravation of infamy I sinned against the clearest light!" Brother, thy sin is very great, but the Lord hath laid on Jesus thine iniquity. Look thou to the cross, and see it laid there. "Ay," saith another, "but I have had the strivings of God's Spirit; in addition to an early Christian education, I have sat under an earnest gospel ministry; I have often been impressed; I have been driven to my chamber to pray, but I have quenched the holy emotions, and have continued in sin." O guilty one, the Lord has laid on his dear Son thine iniquity. Canst thou look to Jesus now and trust Christ, "The Lamb of God which taketh away the sin of the world"? Then this offence of thine against the Holy Ghost is put away. "But," saith another, "I am conscious of having had naturally a remarkable tenderness of spirit; from my early childhood I knew right from wrong, and when I sinned it cost me much trouble to sin; I have had to wound my conscience before I could speak an ill word, or commit an evil action." Ah! my brethren, that is a very condemning thing to sin against a tender conscience. It is a great boon, and in this age a very unusual boon, to have much sensitiveness and delicacy of moral constitution, and if you have violated it, it is certainly a great transgression, but though "we have turned every one to his own way, the Lord hath laid on him the iniquity of us all." Let no despairing thought come upon thee as though this sin were unpardonable. "The blood of Jesus Christ, his Son, cleanseth us from all sin." Look thou, now, by faith to Jesus, and thou shalt find that thy sin is blotted out.

There may be one in this place who says, "Sir, I committed a sin under certain remarkable circumstances which I would not, could not, mention, but the remembrance of that one sin rankles in my soul at this hour; if I had not deliberately and with malice aforethought, not having the fear of God before mine eyes, chosen that sin, there might have been hope, but that sin like a millstone is about my neck and will sink me for ever and ever." Hark thee, soul, canst thou see Christ on the cross? Wilt thou now confide in him? If so, though thy sin be as scarlet it shall be as wool, though it be red like crimson it shall be as snow. I know not what thy sin may have been, but if it were murder itself, if thou wouldst now trust the Son of God thy sin should vanish quite away from thee, and thou shouldst be clean, clean every whit, before the all-seeing eye of eternal justice. O that thou wouldst believe, and this should be true to thee. "Nay," cries another, "but mine has been a life of peculiarly gross sin; I would not have my character unmasked before this congregation on any account." Consider then, my friend, what it will be to have it published before a greater congregation, before the entire universe? "Ah," sayest thou, "I fear my condemnation is certain, for my transgressions have not been those of thought merely, but of act; the members of my body have been the

instruments of uncleanness." Listen, I pray thee, "All manner of sin and of iniquity shall be forgiven unto men." There is no sin so black, save only one, but it may find forgiveness; ay, and without exception, there is no sin that is possible to man but what it shall be forgiven to any man who comes to Christ, and with simple trust doth cast himself on him. Thine extreme evil was laid on Christ; though thou hast turned unto thine own way, yet this too was laid on him.

Do I not hear here and there in the congregation hearts sighing out, "He does not strike my case yet; mine has not been gross sin, but I have hardened my heart; I used to feel at one time; I had great drawings towards the Lord Jesus, but I gave him up; I have back-slidden, I have from time to time rejected gospel invitations, until now at last the Lord has sworn in his wrath that I shall not enter into his rest; my transgressions have gone over my head like overflowing waters, I sink in them as in deep mire where there is no standing." Ay, but soul, I must bring thee back to the text. Thou hast turned to thine own way, but, if thou believest, the Lord hath laid on Jesus even this iniquity also; if thou wilt trust him, thy hardenings of heart shall now be forgiven thee. Thou art not too late, the gate of mercy still stands open wide; if thou trustest in Jesus this iniquity shall be blotted out. "Alas!" saith another, "but I have been a hypocrite; I have come to the Lord's-table, and yet I have never had an interest in Christ; I have been baptised, but yet I never had true faith." Well, now, I will say this to end all matters—if thou hast perpetrated all the sins that ever were committed by men or devils, if thou hast defiled thyself with all the blackness that could be raked out of the lowermost kennels of hell, if thou hast spoken the most damnable blasphemies and followed the most outrageous vices, yet Jesus Christ is an infinite Saviour, and nothing can exceed the merit of his precious blood. "The blood of Jesus Christ, God's dear Son, cleanseth us from all sin." Canst thou believe this? Canst thou do Christ the honour to believe this, and come and crouch at the feet that once were pierced? Ah! man, thou shalt find mercy now, and thou shalt clap thine hands and say, "He hath blotted out my sins like a cloud, and like a thick cloud mine iniquities."

I am afraid I do not convey to you the pleasure of my own soul in turning over this thought, but it has charmed me beyond measure. Here were Lot's sins, scandalous sins, I cannot mention them, they were very different from David's sins. Black sins, scarlet sins, were those of David, but David's sins are not at all like those of Manasseh; the sins of Manasseh were not the same as those of Peter—Peter sinned in quite a different track; and the woman that was a sinner, you could not liken her to Peter, neither if you look to her character could you set her side by side with Lydia; nor if you think of Lydia, can you see her without discovering a great divergence between her and the Philippian jailer. They are all alike, they have all gone astray, but they are all different, they have turned every one to his own way; but here is the blessed gathering up of them all, the Lord hath made to meet on the Redeemer, as in a common focus, the iniquity of all these; and up yonder Magdalena's song joins sweetly with that of the woman who was a sinner, and Lydia, chaste, but yet needing pardon, sings side

by side with Bathsheba and Rahab; while David takes up the strain with Samson and with Gideon, and these with Abraham and with Isaac, all differently sinners, but the atonement meeting every case. We always think that man a quack who advertises a medicine as healing every disease, but when you come to the great gospel medicine, the precious blood of Jesus Christ, you have there in very deed what the old doctors used to call a *catholicon*, a universal medicine which meets every case in its distinctness, and puts away sin in all its separateness of guilt as if it were made for that sin, and for that sin alone.

III. My time has gone, and therefore I must close with this, A SPECIAL DUTY ARISING OUT OF THE SPECIAL DOCTRINE.

My dear brother, if in my discourse I have at all described you, or if not having described you, I have yet from that very reason indicated you as an indescribable, look thou to Christ and find mercy, and then ever afterwards make it a rule with thy soul, that as thou hast been a special sinner thou wilt have special love and special gratitude, and do thy Lord special service. Oh! if it takes twenty times the grace to save me that it does another, then I will render to my Saviour twenty times the love and twenty times the service. If I am an out-of-the-way straying sheep, peculiarly and specially black, defiled and disgraced, then if he loves me I will go upon this rule, that having had much forgiven I will love much.

Brethren and sisters, I wish you did feel, I wish I did feel, more and more the peculiarity of the weight of our personal sin, for I am sure it is the way to drive us into manliness of Christian service. If you perform homage to Christ as one of a crowd, you do but little, and that little badly. For eminent service you need to get away from the crowd, and serve the Lord personally by yourself, and as an individual. Get alone, I mean in a sense of obligation, separate yourself, as if you were a marked man, and must serve Jesus Christ in a marked way. The separation of pride is detestable, but individuality of service is admirable. Those who stand steadily in the rank and file do well, but those who step forward to lead the forlorn hope do better. O for more Davids to come forth and say, "Who is this uncircumcised Philistine that he should defy the armies of the living God?" O that the Christian church had more self-sacrificing men, like old Curtius, who, when there is a chasm to fill up, leap into it, and feel it an honour to be swallowed up for Christ's sake and the truth's sake. O for many a Christian Scævola, who, like the Roman hero, will hold his hand in the fire if need be, and flinch not, feeling that all suffering were little to bear for one who bled for us. We want more consecrated men. May God raise them up; and he will if you who feel your special sinnership find special mercy, and then render to God special returns.

It has struck me that we want more and more in the pulpit, and in

the pew, individuality in our Christian experience and service. You see we are all individuals in sinning, we have turned every one to his own way, and yet many Christian people want to have their experience modelled after the example of some one else. They do not like to grow like God's trees in the forest, with their gnarled roots and twisted boughs; they want to be clipped like Dutch trees into one uniform stiffness. Why, you lose the beauty of Christianity when you lose the individuality of Christians. In preaching and Sunday-school teaching, and everything else, the tendency is to go too much in ruts and grooves; one might fancy that men and women were made by machinery like pens at Birmingham, all of a sort. We would have every man in grace as individual as he was in sin. We need the originality of saintly life as well as of sinnership. It were well if a Christian man would step out of the beaten track and carry out his individuality, and be what God especially meant him to be. Brethren, there is a part of this world which can never get a blessing except through you. Christ has power over all flesh, and he has given his servants power over their little portions of that great mass. All the ministers that ever lived cannot bring to Christ those souls whom God has ordained that I shall be the means of turning to Christ; and neither I nor my brethren, preach as we may, can bring to Christ the man whom God has ordained to save through yonder obscure village local preacher who is now standing on a log on the village green, or holding forth in a wooden shed in the backwoods of America. There is a place for every man, and the way for every man to find that out is to be himself and nobody else; as he used to be himself when he was a sinner, so let him be himself now he has become a saint, and follow out, under God's guidance, the movements of his own individualities, the singularities of his own nature. Tush, about planing off your angles and getting rid of the points God has made in you distinct from other men. It will never do. You lose of Christianity the very beauty and excellence if you do this. Your fine critics would have Rowland Hill preach like Thomas Chalmers; Rowland Hill must never utter a witticism in the pulpit, yet he could not be Rowland Hill if he did not; he must, therefore, be transmogrified into some one else, for these superfine gentlemen will not allow that Rowland Hill as Rowland Hill can honour God. Wisdom will be justified of all her children. Whether you speak with the learning of Apollos, or with the eloquence of a Paul, or with the blunt homeliness of a Cephas, the Lord will get to himself honour, if you speak sincerely; and it is not for Paul to mimic Cephas, nor for Cephas to ape Apollos. As we have turned every one to his own way, and our peculiar sin has been laid on Christ, so let each believer now in his own way, under the direction of Christ, seek to serve his Lord and Master.

My great practical lesson from it is this. You are always seeing new inventions in the world, men are evermore bringing out some new system or scheme ; we tunnel the earth, we split the clouds, we speak by lightning, we ride on the wings of the wind, but in the Christian church how few inventors we have ! Robert Raikes invented the Sunday School, John Pounds invented Ragged Schools ; have we come to the end of gracious ingenuity ? Oh, if we loved Christ better, every man would invent something, he would have a mode of action growing out of his own peculiar capacities ; he would feel that God meant to meet a case by him that would never be met by anybody else. Men are all alive about this world, and all asleep about the world to come. I would urge you each to have a mission, to espouse a work, to obtain a calling. Ask God not to put you into the Sunday School as a matter of mere providence, but as a matter of special ordination ; and if you are ordained to be a Sunday-school teacher, ask him to put you into some particular class, not as by an accident, but as a special sphere for your special character and taste, and mode of thought, and manner of action. Follow out as God the Holy Spirit shall help you, the promptings of the divine life that God has put within you, and as you served Satan with all your individuality, even so serve him upon whom the Lord of old did lay your iniquity. The Lord bless you for Christ's sake.

PORTION OF SCRIPTURE READ BEFORE SERMON—Isaiah liii.

Metropolitan Tabernacle Pulpit.

THE SINE QUA NON.

A Sermon

DELIVERED ON LORD'S-DAY MORNING, APRIL 17TH, 1870, BY

C. H. SPURGEON,

AT THE METROPOLITAN TABERNAACLE, NEWINGTON.

"Jesus answered him, If I wash thee not, thou hast no part with me."—John xiii. 8.

IN matchless condescension our Lord had girt himself as a servant, and was washing the feet of the disciples. Peter, struck with such a spectacle, would not allow his Lord to act as a menial, and flatly refused to have his feet washed by his Master; but he changed his mind at once when he was told that a refusal to receive this act of kindness from his Lord would be a virtual rejection of all part in him, "If I wash thee not, thou hast no part with me." I do not think our Lord here was thinking so much of the literal washing, as of that which the outward ablution was meant to represent. This is clear when we remember that our Lord replied to Peter concerning this washing, "What I do thou knowest not now; but thou shalt know hereafter." Now as to the literal washing, Peter knew all about it, and there was nothing to be explained hereafter, except its inner meaning, and spiritual teaching. This it was that Peter did not then know, and was afterwards to learn. Our Lord therefore evidently referred not so much to the actual foot-washing, as to the spiritual washing, which is absolutely essential to all his people. Remember too, that the mere cleansing of the feet did not involve union to Christ, for the feet of Judas were washed, and our Lord did not at all mean that Judas should imagine that he had any part with the Lord whom he was resolved to betray. The traitor was numbered amongst the disciples, and therefore he partook of the outward ordinance, but it did not convey to him any spiritual interest in Christ Jesus. Therefore we conclude that the foot-washing was only secondarily important. Yet we deny not that our Lord did mean so much about this mere outward washing, that had Peter obstinately refused to yield to it, he would have proved himself to have had no true loyalty of heart, and consequently no part in Christ. Any act of direct and intentional rebellion against Christ's authority, obstinately and knowingly continued in, would be a sure token that the person guilty of it was no true partaker with Christ. How shall I be his servant if I wilfully reject any one of his commands? How can I consider myself to be truly a Christian while my will is unsubdued, and refuses to submit to the express orders

of my Lord? Let us consider this as professors, and practise instant obedience. Never let us obstinately refuse obedience to a command because it seems to us to be nonessential or trivial. We are not to be judges but servants. No motive can excuse disobedience. Let us ask for grace that as soon as ever we see a sin to be sin we may shun it, and as soon as we perceive a duty to be a duty we may at once practise it, and never be guilty of any wilful rebellion, since that might prove us to be without Christ. However, I still believe that Christ's main teaching in my text referred not to the washing with water, but to the cleansing of our spiritual nature by his precious blood and by his Eternal Spirit. In this sense read again the words, "If I wash thee not, thou hast no part with me."

I. First suffer me to occupy your thoughts a few minutes with THE GREAT OBJECT OF OUR DESIRE.

Our great object is to have *a part in Jesus Christ*. I am addressing myself, for the most part, to those who regularly hear the word, and who have a respect for the name of Jesus, and a longing to be saved with his salvation. I hope there is not one among us who would consider it a barren honour to have part with Christ, nor one who would think it to be a small calamity to be deprived of his part with Jesus the Son of God. Brethren, you and I desire to have part in the merit of his righteousness. We have no righteousness of our own, but we desire that he should be the Lord our Righteousness, that in his righteousness arrayed we should not be found naked in the day of the great wedding feast, but with the wedding garment on may sit down to the marriage supper. We desire to have a part in his death. Jesus died that he might make atonement for guilt, and we desire a part in his atoning sacrifice. We are guilty; our heart yearns to be washed in the blood, to be cleansed by that expiation, and to stand before the Lord accepted in the Beloved. We hope that the Lamb of God that taketh away the sin of the world will give us a part in his sin-removing power. We believe in his resurrection, and our prayer is that we may have part in it, so that because he rose we also may rise, and may for ever, both in body and in soul, enjoy eternal blessedness. Our faith has seen the crucified One ascending to the skies, and we desire a part in his ascension, to share in the blessings which he received for rebellious men when he led captivity captive; yea, and ere long to tread that selfsame starry way, and enter into the rest where he is, and behold the glory which God hath given to him. We aspire to share in his intercession. Before the Father's throne he presents his ever accepted supplication, and we trust that he pleads for us that blessings numberless may descend upon us unworthy ones. We were wretched indeed, if we had not a persuasion that we share a part in the pleadings of our great High Priest. We trust our name is engraven on one of the precious stones of his breastplate, and is so borne before God. Moreover, we know that Christ sitteth at the right hand of God as King, all things being delivered into his hands, and we desire to have a part with him in his kingdom, to be partakers of the peace which his sceptre brings; yea, and to be ourselves made kings to reign with him. Moreover, we expect his second advent. In the same manner as he went up to heaven, in that selfsame manner will he descend, with the trump of the archangel and

the voice of God, in his own proper person actually and really, not in myth and phantom, but in very deed. As he is gone from us so shall he come again, and then will he take to himself all power, and reign from the river even unto the ends of the earth. We hope to participate in the glory of his appearing and kingdom. Whatever the Millennium may be, whatever the splendour of the latter day, our aspiration is that we may have a part with Christ in all these things. We would not shun his cross, for we desire his crown. We would not desert him in his humiliation, for we hope to attend him in his triumph. We would cheerfully go forth without the camp, and bear the reproach for his sake, for we hope to stand amongst the camp of the faithful ones when the crowns of immortality shall be distributed. Our soul's deepest desire is that we may have a part with Christ.

My dear brethren, I hope most of us here present know what it is to have a part in Christ, for we were elect in him from before the foundation of the world; we have been made partakers of his Spirit, and have been brought into union with him; we have submitted ourselves to his government; we are looking to him for our salvation; we have a part with him as members of his body, of his flesh, and of his bones—a part with him as branches in the vine, as stones in the temple; we are serving under his banner in the same holy war, and labourers in the same sacred service; we have a part with him as his friends and as his chosen whom he has admitted into the most familiar intercourse with himself; we are much deceived if this be not the case. But if it indeed be so, we feel that the blessed fact is altogether due to grace, and it could never have been so if we had not first been washed. If we have not as yet participated in the blessings which come to us through Christ, we know, this morning, for the text tells it to us, that we must be washed ere we can have part with him. Brethren, we desire to be sons as he is a son, we wish to be heirs as he is an heir, we pant to be accepted as he is accepted, we aspire to be ere long glorified as he is glorified. This is a blessing worthy of the utmost intensity of desire, and it is a blessing which we must obtain or we shall sink miserably down to everlasting destruction, since to be without Christ is to be without hope.

II. After these few words upon what it is to have a part with Jesus, I come to notice, in the second place, THE ESSENTIAL QUALIFICATION FOR OBTAINING AND ENJOYING A PART WITH CHRIST.

It is essential that he should wash us. Observe then, that the qualification is not one of merit on our part, it is one of mercy on his part. If he had said, "Except ye obtain a superior degree of holiness, ye have no part in me," we might have become dispirited, desponding, and even despairing; but the very chief of sinners may find comfort in such a word as this. Here is nought of merit but all of mercy. Whatever be thy sin, O sinner, Christ can wash thee. The only qualification for having a part in all covenant blessings is that thou as a sinner be washed by Jesus. There is no specification of something to be given on our part, it is something to be received. It is not demanded that we act as servants to Christ and wash his feet, but that he in tender condescension should be servant to us and wash our feet. If there were a matter of giving mentioned, O ye poor and needy, ye who are

spiritually bankrupt, there might be reason for you to mourn, but since the essential, the great *sine qua non* is one of mercy alone, ye may be comforted. You have but to come in all your filth and all your unworthiness, and be washed, and this one thing shall give you part and lot in Christ.

But what is meant by this washing, which is the essential qualification for a man to have part with Christ? I understand it to mean one thing, namely, purification through the Lord Jesus; which one thing, however, will be best understood if we describe it as four things.

First, *no man has any part in Christ who does not receive the first all-essential washing in the precious blood, by which all sin is once and for ever put away.* The moment a sinner believes in Jesus Christ, his iniquities are seen as laid on Christ the Substitute, and the believer himself is free from sin. Though he may have been heretofore black as an Ethiopian, yet is he washed in the fountain filled from the Redeemer's veins, and he stands before God without spot or wrinkle, or any such thing. There is such a blessed fact as the instantaneous reception of a perfect pardon through faith in Jesus Christ, and this happens the moment a sinner truly looks to the great atoning sacrifice. If thou reliest on the Substitute, and the matchless expiation which he made for human guilt, thy sins, which are many, are all forgiven thee. If he wash thee not, thou hast no part in him; but if his blood atones for thee, he is thine. If thou receive not his perfect, unrivalled, Godlike blood-washing, thou art no Christian. Whatever be thy profession, whatever thy supposed experience, whatever thy reformation, whatever thou mayst have attempted or accomplished, if thou hast never come as a guilty one, and seen thy sin laid upon the bleeding Son of God, thou art in the gall of bitterness and in the bond of iniquity—thou hast neither part nor lot in this matter. Without faith in the atonement thou canst have no part in Christ.

There follows a second cleansing, which is in some respects but a branch of the first, namely, *daily pardon for sin through faith in Jesus.* As day by day we fall into sin, we are taught to pray each day, "Forgive us our trespasses, as we forgive them that trespass against us;" and there is provision made in Christ Jesus for this daily pardon, since besides being the Paschal Lamb, our Lord is the morning and evening Lamb for daily guilt. This is what Christ meant, especially when he washed the disciples' feet, for he told them that he did not wash their head and their hands, because they had been washed; and, therefore, as being clean, they needed not save to wash their feet. We who have once been pardoned have no need to be pardoned again in the sense in which we were at first, but we have need in another sense, and in another respect, to seek a daily forgiveness of recurring sin. To use a simile which may, perhaps, explain what I mean: the priest of God, when consecrated first, was washed from head to foot, and so baptised into the service of the sanctuary; but each time he went to offer sacrifice he washed his feet and his hands in the brazen laver. No need to give the complete immersion on each occasion, that had been given at first, and he was ceremonially purged from pollution, and made a priest unto God; but accidental defilement, incident to every-day life, had to be cleansed away, not to make the man a priest, but to keep him in proper condition

for the right discharge of his priestly office. Even so, every believer is made a priest unto God, and does not need to be made a priest again, but to be daily cleansed from everything that might prevent him from the best discharge of his sacred duties. Permit me the use of another simile: here is a blackamoor, black from head to foot; but he is washed in a miraculous bath, and so made white, white as snow. Yes, the man will never want another washing to remove his natural blackness, that is gone for ever. No, my brethren, but yet he may need frequent washings, for as a white man he will constantly need the removal of stains incident to his being in this world. A sinner does not need, again, the first washing to be repeated, for that has put him into a new position towards God, but he needs a washing as a justified man to maintain his conscience in peace, and his heart pure for service. The leper once purged under the law, was clean, and might go into the congregation of the Lord's house; yet as a clean man and as admitted into the congregation, he had the ordinary need to wash which was incidental to every Israelite. Or to put it yet in another form: I, a criminal, am forgiven; all my crimes against the great Judge of all the earth are blotted out. I need no second acquittal. The acquittal which was given me when I first believed in Christ included all my sins, past, present, and to come—as before the bar of God I am clean, and need no further washing; but now being made a child, I stand not at his bar, but at his table, and alas! I commit sins as a child, sins which will not condemn me, for I am not under the law but under grace, but sins which require me as a child to go to my Father, and say to him each day, “My Father in heaven, forgive me my daily trespasses, as I forgive them that trespass against me.” This it is which you must receive every day, and if you do not receive it you have no part in Christ. If you think you do not sin at all, and have not therefore any need of washing, you have no part in Christ. If you fancy that you do not require this daily washing of the feet, take it for granted that you are too proud to understand yourself, that you have not been humbled as you ought to be, for all those who are in Christ feel that they need each day that he should come and wash their feet. Though they are clean every whit, yet still they need their feet to be washed by him.

A third thing is included in this feet-washing I believe, and that is *the continual sanctification which faith in Jesus Christ carries on within us by the power of the Holy Spirit*. If a man profess to be a Christian, and is not in his walk and conversation holier than other men, that man's profession is vain. There are some who seem to think that we are to come to Christ as sinners, and then after having believed in him are to live as we did before. But, my brethren, it is not so. Christ saves his people *from* their sins. When you hear the complaints of God's servants concerning their temptations and their indwelling sins, you are not to conclude from that sin has dominion over them, or that they have not overcome sin, or that they are not other men than they once were. Nay, my brethren, I believe the holier a man becomes the more he mourns over the unholiness which remains in him; but he is in very truth a far better man, he is a spiritual and holy man. If Jesus wash you not, so that you become godly and upright, you may depend upon it you have no part in him. If he do not wash that

tongue, and cleanse away those angry, or idle, or filthy words; if he do not wash that hand, and render it impossible for it to perform a dishonest or unchaste act; if he do not wash that foot and render it impossible it should be able to carry you to the haunts of vice and criminal amusement, you have no part in him. It is all worthless for unconverted persons to be baptised and come to his table, for if he has not sanctified you in some measure he has not justified you. If you are not a changed man, neither are you a saved man, and if you do not aspire after holiness, neither need you hope that you shall have a part in the heaven of the blessed. "If I wash thee not, thou hast no part with me." It includes then, you see, the first pardon, the successive pardons of each day, and the sanctifying work by which he cleanses us with the washing of water by the word.

Once more, I think, in this foot-washing, our Saviour meant to set forth *the daily communion which the true Christian has with Christ*. It was a very singular thing for a disciple to be sitting there, and for the Master to be washing his feet; it was an astounding fact, a wonder, a miracle, a grace, which Peter could hardly think possible; but every Christian's life must be a series of similar wonders. Each day he will have to obtain from his Lord some things which it really seems as if he ought not to have dared to ask; for they appear too good and too great for him to receive. I know and you know what it is, to go to the Lord Jesus Christ about little things, about household cares, about daily trials, about the troubles of our spirit, the distractions of our mind. It is a mark of a child to be able to do so. It is, in fact, a continuance of the foot-washing which our Lord gave to Peter. Washing feet is not a great or essential act. A man may live, though his feet after a journey may not be cooled by the refreshing stream from the ewer. It is a small act, a grateful and refreshing act, and just such things Jesus Christ must continue to do for you and for me, if we are his people. We shall in times of need, find Jesus in our chamber still girt with the towel and bearing the bason; ready still to wait on us and administer loving refreshments; and we shall often wonder. "What, did he really help me in such a thing as that, and did I dare to take such a case as that to him?" Unbelief will say, "I dare not do that again. Lord, thou shalt never wash my feet; I cannot, I dare not make a servant of thee for such common things as these; I will leave the great matters of salvation with thee, but I will not come to thee each day for ordinary things." But, beloved, unless we do so, unless we do live this life of reception of great grace for little occasions, unless we live receiving wonders of lovingkindness which we feel we have no right to receive, marvels of mercy surpassing all expectation, unless, I say, our life is made up of tender mercies of which we are utterly unworthy, Jesus is not washing our feet, and we have no part with him.

Put these four things together, and I think you have caught the thought of our Master. It is very blessed to think that the very first portion of the least believer is to be washed, and this is the most essential thing of all. Though we may not as yet wear those brighter graces which are the ornaments of the Christian life, and cannot as yet rejoice that we are full-grown men in Christ, yet if we are only little

babes whose chief portion is to be washed, we have sure evidence of a part with Jesus. We may be too little to do much service, we may be too weak to achieve great victories, but if our Lord has but taken us to himself, and washed us, we have a part with him. The most essential thing, you see, is that which the feeblest and the newest born of all the heavenly family possesses. Washing is for every trembling truster, and it is as good proof of a part in Christ as the highest degree of grace.

III. But I must pass on now to notice, in the third place, WHY THIS WASHING IS SO ESSENTIAL? And I answer, first, except Christ wash us we have no part in him, because *the claims of our Lord require it*.

Suppose a man shall say, "I have no need of washing," brethren, it is clear that he has no part in Christ, because Christ came on purpose to cleanse his people from their sins. He came not to call the righteous, but sinners to repentance. The whole have no need of a physician, but they that are sick. If a man does not take Jesus to be his Saviour, he may say what he likes about him, but he does not even know the meaning of his name. May not a very sincere person admire Christ's character, and talk well of him? Yes, and we shall be glad that he is able to go so far in the right way; but let not such a man deceive himself with the hope that he will be a partaker of any of the blessings which Christ brings, unless he acknowledges that for which Christ is the Christ or the anointed One, namely, to bring the gospel of salvation to the unworthy. One of old said, "*Aut Cæsar aut nullus*," he would be either Cæsar or nobody; and so Jesus Christ will be either acknowledged the anointed Saviour, or he will be nothing to you. If you will not take him to be an expiation for your sins, and the true refiner of your life, you refuse him altogether. Mere admiration of the physician gives no part in his healing power. The loudest praises of light give not vision to blind men. Jesus is either the Saviour or nothing. For this he lived, for this he died. Alas, for those who will not receive him in this character! In the long run you shall always find that, despite their soft speeches, they have not received the true Christ of God. He who rejects Jesus as an atoning sacrifice is sure to doubt his Godhead, and so to reject his grander nature. The deniers of the atonement, who are supposed to be admirers of the example of Christ, generally turn out to be the greatest enemies to vital Christianity. There are no more real enemies of Christ than those who deny the doctrine of the cross. If they do not accept Christ to wash them, they soon prove that they have no part in him. Our Lord came on a frivolous errand, he descended to this world to perform an unnecessary work, and he was foolish enough to shed his blood with the most absurd of motives, unless men need cleansing from sin, and unless his blood alone could cleanse them. If men need to be washed, then he came in divine wisdom and philanthropy, and he lived and he died with an object worthy of his divine mind, and his life was no mistake; but if men do not need cleansing, Christ's death was a mistake, and his whole life, I dare to say it, was a piece of base imposture, for he was evermore professing himself to be the Saviour of sinners, and the pardoner of sin. He spake of giving rest to the weary, and of saving the lost, and if he could not save, or if men

did not require saving, the life of Christ was a mistake, and his mission an imposition. Jesus Christ is nothing, his very name is ridiculous, if there be none to save, and if he be not a Saviour anointed.

You have no part in Christ, then, however much you applaud him, unless you are washed by him, for you have rejected that for which he lived, and for which he died; you have despised that which he considers to be his noblest life-work, and for the joy of which he gave himself up to death.

Some one, perhaps, may say, "I believe I want washing, but I am confident I can purify myself. I have bad habits, and undesirable infirmities, but I can master the habits and can conquer the infirmity. I believe a man ought to be holy and become like God, and by diligent perseverance I conceive that I can do it." Do it, then, sir; I challenge you to do it, but you certainly have no part in Christ. Whatever you may think of Christ, you can have no part in him, for he comes on purpose to save his people from their sins. His very name is Jesus the Saviour, for that selfsame reason was he born, and if you can do it yourself you are a rival to him, you are an Antichrist; you will owe him nothing, and you shall have no part in him. Ah! see then, and mark it well, unless we be washed we ignore the claims of Christ, we cast a slur upon the great labour of his life, we rob him of his main glory.

Furthermore, *the Lord Jesus Christ is himself so infinitely pure, so altogether holy both as God and man, that when we come to him we must first be cleansed by him before he can enter into fellowship with us.* There is a fellowship with us as sinners which he graciously adopts, for he receiveth sinners and eateth with them; but into fellowship with his deep thoughts, his blessed purposes, and his divine nature, he brings no man till first he has washed him in his blood. If thou refuse him, then, as the refiner who shall purify the sons of Levi, and take away their dross and tin, and then present them to himself as much fine gold, thou hast refused all part in Christ.

Again, *the blessings which are in Christ are so spiritual that till we are cleansed we cannot enjoy them.* Who can see God but those who are first made pure in heart? Who can have peace with God but those who are justified by faith? The blessings of the covenant are not like oil and wine, which the ungodly man can rejoice in; neither are they like silver and gold, which the carnal heart can laugh over; but they are blessings pure and refined, which the natural man knoweth not, which only the man renewed by the Spirit of God can ever prize, for to others they are far above and out of their sight. Ye must be born again, ye must be washed, ye must be renewed in the spirit of your minds, or else heaven itself would not be a heaven to you, and the things of the kingdom of God ye could not know, its joys ye could not enter into, want of washing disqualifies you.

Moreover, *man's nature is such, if he did but know it, that it is impossible for him to have part with Christ without washing.* Peter did not see on his feet what Christ could see there, I mean not on the flesh of his feet, but on what they represent, namely, his daily life. Christ could see in Peter blots and blurs, and spots and defilement, which made him indeed say, "Alas! my poor follower, thou canst have no part with me unless I wash thee. Poor Peter, if thou didst know

thyself, thou wouldst see how impossible it is for me to give thee a portion with me till first I have cleansed thee." So, brethren, if we had a sight of ourselves, a true sight in God's own light, instead of starting back from Christ the purifier we should cry to him incessantly, "Wash me, O Lord, purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." For all these reasons, then, the being washed becomes a necessity. Ye cannot have a part in Christ unless ye be washed by him.

IV. Just for a moment or two I shall ask you to think of **SOME THINGS WHICH HAVE BEEN PUT FORWARD AS SUBSTITUTES** for being washed by Jesus Christ.

Peter had such a love for his Master, and such an admiration for him, that he very humbly said, "Dost thou wash my feet?" Now would not Peter's humble reverential estimation of Christ stand him in good stead? Might he not be accepted even though his feet were not washed? Ah, no! "If I wash thee not, thou hast no part in me." If any of you feel your unworthiness, and mourn it, and are kept back from Christ by the thought that you are not fit to be saved, will this humility, this supposed humility save you? My hearer, no; except thou have faith in Christ, and he wash thee, thou hast no part in him. No repentance, no remorse, no chastenings of thy spirit, no humblings of thy soul, if they exist apart from a living faith in him, can give thee any part in him. O that thou wouldst give up this ruinous humility and trust in Jesus to cleanse thee, for unless thou dost, though thou humble thyself from morning to morning, and water the earth with thy tears, and make thy bed to swim with them, yet shalt thou have no part in Christ.

Peter had performed distinguished service for his Master, he had gone with the other apostles and preached the gospel, and cast out devils, and he was one of those who returned and said, "Lord, even the devils are subject to us:" would not this do, would not these achievements prove that Peter had part in Christ? He preached so boldly, he faced the crowd so nobly, would not that suffice? No, my dear hearers, though any of us should possess tongues of men and of angels, and give our bodies to be burned, yet if Christ wash us not, we have no part in him, we must not hope that the noblest service can stand in the place of the washing by the expiatory atonement of Christ.

But Peter had enjoyed very remarkable views of Christ's glory. He was one of the three who went up the mount of transfiguration, and there saw the Lord in splendour; and at other times with the other two favourites of the Master, he had been admitted to sights denied to common eyes: would not all this prove his part in Jesus? I sometimes hear men and women boasting out of measure of the "coming glory;" and I know they give their chief attention to the prophecies of that glory; I would not deny them all that they are likely to get from such studies, but I would remind them that it is not as glorified that Jesus puts away sin; he atoned for it as Christ crucified, and as such he is our hope. Though a man bathe day after day in the very light of the Millennium, and though he understand all mysteries, yet if Jesus wash him not, if he have not justification through the blood, and holiness through the work of the Spirit, it profiteth him nothing.

Visions of glory, however transporting they may be, give you no part in him.

But Peter had walked the water once, when his Master bade him come to him; though he did at last begin to sink, yet for awhile he trod the waves, and found the water marble beneath his feet. Did not that prove him to possess a part in Christ? No, my brethren, not if Christ washed him not. If thou hadst faith to remove mountains, yet if thou hadst not this blood-washing, this daily washing, thou wouldst have no part in Christ. Yes, but this man Peter had received deep instruction! Did not his Master say, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee"? Ay, but I add that though you possessed all knowledge, and could interpret all mysteries, yet if Jesus wash you not, you have no part in him. It is not the power to occupy the pulpit, it is not the power to cast out a devil, it is not the power to work a miracle, it is not the power even to shake heaven or earth, that can prove you to have a part in Christ, it is the simply humbly going down to the fountain filled with blood, and being washed there, which is the indispensable qualification, and nothing else can stand in the place of this.

Peter, no doubt, was full of zealous enthusiasm. He could say, "Though all should deny thee, yet will not I. I will go with thee to prison and to death;" but the greatest imaginable zeal does not prove a man to have a part in Christ if he be not truly washed.

I do implore you, my dear hearers, to do what I anxiously wish to do myself, namely, to make sure that you have been cleansed in the blood of Jesus. It is one thing to know about that blood, it is another thing to have it applied to the conscience. It is one thing to know you ought daily to be washed, it is quite another thing to get that daily washing. It is one thing to believe, "I ought to be holy," it is another thing to have the Holy Ghost dwelling in me to make me holy. It is one thing to see the faults of others, but quite another thing to confess my own and to be cleansed from them by the Saviour. Search ye then yourselves, I pray you. Ye may have but little time to do it in, therefore be on the alert, and examine yourself, for hear ye not the sentence full of love and full of pity, and yet as stern as the thunder-claps which pealed from Sinai's smoking summit—"If I wash thee not, thou hast no part in me"? If I justify thee not, if I do not daily forgive thee, if I do not daily sanctify thee, if I do not daily perform condescending deeds of tenderness and kindness towards thee, thou hast no part in me.

V. So let us close with LESSONS OF WISDOM, upon which I linger but a minute or two.

The lesson of wisdom which comes first is this: *let no supposed humility keep any of you from believing in Jesus Christ.* The way of grace is miracle from beginning to end. Stagger not, therefore, to begin with accepting a miracle of grace. You say, "I cannot believe that Christ could forgive such a hell-deserving sinner as I am. I have not any claims on him. I have been such a wretch. I cannot think that simply on my trusting him, he, out of his abundant mercy, will forgive my sins." My dear friend, if you cannot believe that to begin with, it is but the commencement miracle, there are still greater things

than these. "But I am so unworthy!" I know you are, it is all true, you are much more unworthy than you have any idea of. You do not deserve to live, you do not deserve to be out of hell, but since God is gracious, and he bids you trust Christ and you shall live, do not be damned because you are too proudly humble to be saved. You tell me I speak sarcastically. I tell you, rather, I speak the truth. It is the devil who deceives you by making you believe that there is any humility in doubting the mercy of God in Christ Jesus. What if you be the worst sinner out of damnation, yet if God tells thee he will save thee upon thy believing and being baptised, why, man, believe and be baptised and be saved, and may God the Holy Spirit lead thee to do that now. What hast thou to do with saying it is too good a thing; if God chooses to give it, who are you to say it is too good? You must be washed by Christ, or else perish; O do not stand back because it seems too good for you to receive! You must be washed, I say, or perish. Take the good that God provides you, and be grateful for it. What if God himself came down from heaven, and put on human flesh and suffered and died that you might not suffer and die? I grant you it is a miracle that makes the very seraphim astonished, and causes the whole universe to tremble with amazement. But why dost thou draw back from it and say, "Because it is so great I will not receive it?" Dost thou refuse the air because a bounteous God has made it so abundant? Dost thou refuse to drink of the river because it is so deep and broad? Wilt thou refuse God's mercy because that mercy is so illimitable, so vast, so divine? O do not so, I say again, damn not thyself under pretence of humility, but come as thou art, and accept the mercy which is freely presented to thee in Christ Jesus, in the gospel which he has bidden us preach. Remember, "He that believeth and is baptised, shall be saved; he that believeth not, shall be damned."

A further lesson of wisdom is this: *as you must not let a supposed humility keep you back, so let no other kind of feeling keep you from Christ.* The feeling may seem to be very right and very proper, but if it prevents your being saved, it is a bad feeling. I know your human nature may excuse it and say, "Why, this is commendable for a man to feel his sin so great; is it not even praiseworthy?" I answer, nothing is commendable which makes a man think that God cannot forgive him. Feel thy sin to be as great as thou wilt, but do not therefore slander God as though he were unwilling to forgive thee. Thy feeling may look pretty in the darkness of thine ignorance, but in the brightness of the eternal light any feeling that keeps thee away from the cross and away from thy Father God is a damnable feeling, and therefore away with it. Believe thou at once! I charge thee to believe in the name of Jesus of Nazareth! I, his servant charge thee in his name believe him! As he spoke to the winds and they were hushed, and to the waves and they were still, so in his name I speak to thee all, and say trust thou him and thou shalt find peace for thy spirit and joy for thy soul, both now and for ever.

The last word shall be this: *remember, my dear friends, what you are if you remain unwashed, and remember what you will be if you are washed.* If you remain unwashed you have no part in him. The past unforgiven, the present unchanged, the future unsanctified, there remains

for you when the dread summons comes that shall separate your soul from your body, nothing that can comfort, nothing that can afford a ray of hope. Convicted before the bar of God of ten thousand offences against his righteous law, convicted of mad, insane rebellion against God in having refused the gospel of his dear Son, you must be driven from his presence; and I warn thee that within the cover of his book there is not so much as a single jot or tittle that breathes anything like consolation to a spirit that has once been condemned of God after death. Men have tried if they could contort this Bible, and rack it if possible to the saying of something that might encourage a soul to reject Christ; but there is here nothing but a fearful looking for of judgment and of fiery indignation which shall devour the unbeliever. It is now or never with thee. I beseech thee look to Jesus Christ and live. To be washed, how simple! nothing is asked of thee but to take what Christ has made ready for thee. To be washed, how necessary! To be washed now, how easy! O cast not away the promise of God through unbelief, but accept the washing, lest thou cast thyself into eternal condemnation. If thou believe in Jesus now, thou shalt be cleansed, thy life shall become new. The preaching of morality helps but little. Men have been preached at with morality till they have become drunkards and swearers. Vice laughs at the preaching of morality. But the preaching of Christ crucified and the gospel of substitution is efficacious, as many here are testifying by their renewed lives and changed behaviour. Trust Christ then, and as your present life will be changed, your future life will be unboundedly blessed. When your turn shall come to depart out of the world unto the Father, you shall be with Jesus where he is, and you shall behold his glory. Oh then be washed and have part in all the splendour that is to be revealed! Be washed now, and his shall be the glory. Amen.

PORTION OF SCRIPTURE READ BEFORE SERMON—John xiii.

Metropolitan Tabernacle Pulpit.

MARTHA AND MARY.

A Sermon

DELIVERED ON LORD'S-DAY MORNING, APRIL 24TH, 1870, BY

C. H. SPURGEON,

AT THE METROPOLITAN TABERNACLE, NEWINGTON.

"Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her."—Luke x. 38—42.

It is not an easy thing to maintain the balance of our spiritual life. No man can be spiritually healthy who does not meditate and commune; no man, on the other hand, is as he should be unless he is active and diligent in holy service. David sweetly sang, "He maketh me to lie down in green pastures;" there was the contemplative, "he leadeth me beside the still waters;" there was the active and progressive: the difficulty is to maintain the two, and to keep each in its relative proportion to the other. We must not be so active as to neglect communion, nor so contemplative as to become impractical. In the chapter from which our text is taken, we have several lessons on this subject. The seventy disciples returned from their preaching tour flushed with the joy of success; and our Saviour, to refine that joy, and prevent its degenerating into pride, bids them rather rejoice that their names were written in heaven. He conducted their contemplations to the glorious doctrine of election, that grateful thoughts might sober them after successful work. He bids them consider themselves as debtors to the grace which reveals unto babes the mysteries of God, for he would not allow their new position as workers to make them forget that they were the chosen of God, and therefore debtors. Our wise Master next returns to the subject of service, and instructs them by the memorable parable of the good Samaritan and the wounded man; and then as if they might vainly imagine philanthropy, as it is the service of Christ, to be the only service of Christ, and to be the only thing worth living for, he brings in the two sisters of Bethany; the Holy Ghost meaning thereby to teach us that while we ought to abound in service, and to do good abundantly to our fellow men, yet we must not fail in worship, in spiritual reverence, in meek discipleship, and quiet contemplation. While we are practical, like the

No. 927.

seventy; practical, like the Samaritan; practical, like Martha; we are also, like the Saviour, to rejoice in spirit, and say, "Father, I thank thee," and we are also, like Mary, to sit down in quietude and nourish our souls with divine truth.

This short narrative I suppose might be paraphrased something after this fashion. Martha and Mary were two most excellent sisters, both converted, both lovers of Jesus, both loved by Jesus, for we are expressly told that he loved Mary and Martha and Lazarus. They were both women of a choice spirit, our Saviour's selection of their house as a frequent resort proved that they were an unusually gracious family. They are persons representative of different forms of excellence, and I think it altogether wrong to treat Martha as some have done, as if she had no love for good things, and was nothing better than a mere worldling. It was not so. Martha was a most estimable and earnest woman, a true believer, and an ardent follower of Jesus, whose joy it was to entertain Jesus at the house of which she was the mistress. When our Lord made his appearance on this occasion at Bethany, the first thought of Martha was, "Here is our most noble guest, we must prepare for him a sumptuous entertainment." Perhaps she marked our Saviour's weariness, or saw some traces of that exhaustion which made him look so much older than he was, and she therefore set to work with the utmost diligence to prepare a festival for him; she was careful about many things, and as she went on with her preparations, fresh matters occurred to ruffle her mind, and she became worried; and, being somewhat vexed that her sister took matters so coolly, she begged the Master to upbraid her. Now Mary had looked upon the occasion from another point of view. As soon as she saw Jesus come into the house she thought, "What a privilege have I now to listen eagerly to such a teacher, and to treasure up his precious words! He is the Son of God, I will worship, I will adore, and every word he utters shall be stored in my memory." She forgot the needs both of the Master and his followers, for her faith saw the inner glory which dwelt within him, and she was so overpowered with reverence, and so wrapt in devout wonder, that she became oblivious of all outward things. She had no faults to find with Martha for being so busy, she did not even think of Martha, she was altogether taken up with her Lord and with those gracious words which he was speaking. She had no will either to censure or to praise or to think even of herself; everything was gone from her but her Lord and the word which he was uttering. See ye then, that Martha was serving Christ, and so was Mary; Martha meant to honour Christ, so did Mary; they both agreed in their design, they differed in their way of carrying it out, and while Martha's service is not censured (only her being cumbered comes under the censure), yet Mary is expressly commended, as having chosen the good part; and therefore we do Martha no injustice if we show wherein she came short, and wherein Mary excelled.

Our first observation will be this, *the Martha spirit is very prevalent in the church of God just now*; in the second place, *the Martha spirit very much injures true service*; and, in the third place, *the Mary spirit is the source of the noblest form of consecration*.

I. THE MARTHA SPIRIT IS VERY PREVALENT IN THE CHURCH at this

period—prevalent in some quarters to a mischievous degree, and among us all to a perilous extent. What do we intend by saying that the Martha spirit is prevalent just now? We mean first, that *there is a considerable tendency among Christian people, in serving Christ, to aim at making a fair show in the flesh.* Martha wanted to give our Lord a right worthy entertainment which should be a credit to her house and to her family, and herein she is commendable far above those slovens who think anything good enough for Christ. So also, among professing Christians, there is at this present a desire to give to the cause of Christ buildings notable for their architecture and beauty. We must have no more barns, our meeting houses must exhibit our improving taste ; if possible, our chapels must be correctly Gothic or sternly classical in all their details, both without and within. As to the service, we must cultivate the musical and the tasteful. We are exhorted not to be barely decent, but to aim at the sublime and beautiful. Our public worship, it is thought, should be impressive if not imposing ; care should be taken that the music should be chaste, the singing conformed to the best rules of the art, and the preaching eloquent and attractive. So everything in connection with Christian labour should be made to appear generous and noble ; by all means the subscription lists must be kept up ; each denomination must excel the other in the amount of its annual funds ; for surely everything done for Christ ought to be done in the best possible style. Now in all this there is so much that is good, so much that is really intended to honour the Lord, that we see no room to censure : but yet show we unto you a more excellent way. These things ye may do, but there are higher things which ye must do, or suffer loss. Brethren, there is something better to be studied than the outward, for though this may be aimed at with a single eye to God's glory, and we judge no man, yet we fear the tendency is to imagine that mere externals are precious in the Master's sight. I trow he counts it a very small matter whether your house be a cathedral or a barn, to the Saviour it is small concern whether you have organs or whether you have not, whether you sing after the choicest rules of psalmody or no ; he looks at your hearts, and if these ascend to him he accepts the praise. As for those thousands of pounds annually contributed, he estimates them not by the weights of the merchant but after the balances of the sanctuary. Your love expressed in your gifts he values, but what are the mere silver and gold to him? Funds, and encouraging accounts, and well-arranged machineries are well if they exist as the outgrowth of fervent love, but if they are the end-all, and the be-all, you miss the mark. Jesus would be better pleased with a grain of love than a heap of ostentatious service.

The Martha spirit shows itself *in the censuring of those persons who are careful about Christ's word*, who stand up for the doctrines of the gospel, who desire to maintain the ordinances as they were delivered unto them, and who are scrupulous and thoughtful, and careful concerning the truth as it is in Jesus. In newspapers, on platforms, and in common talk, you frequently hear earnest disciples of Jesus and consistent believers in his doctrines snubbed and denounced as impractical. Theological questions are scouted as mere impertinences. Go in for ragged schools, certainly ; reclaim the Arabs of the street, by

all manner of means; pass a compulsory education bill, certainly; soup kitchens, free dinners, all excellent; we can all join in these; but never mention creeds and doctrines. Why, man, you cannot be aware of the enlightenment of our times! What importance can now be attached to mere biblical dogmas and ordinances? Why contend as to whether baptism shall be performed upon a babe or upon a believer, whether it shall be by sprinkling or by immersion? What matters the law of Christ in such a case? These things would do for the schoolmen of the dark ages to fight about, but what can be the importance of such trifles in this highly enlightened nineteenth century? Yes, that is the exaggeration of Martha. Mary, treasuring up every word of Christ, Mary counting each syllable a pearl, is reckoned to be unpractical, if not altogether idle. That spirit, I fear, is growing in these times, and needs to be checked; for, after all, there is truth and there is error, and charitable talk cannot alter the fact. To know and to love the gospel is no mean thing. Obedience to Jesus, and anxiety to learn his will so as to please him in all things, are not secondary matters. Contemplation, worship, and growth in grace are not unimportant. I trust we shall not give way to the spirit which despises our Lord's teaching, for if we do, in prizing the fruit and despising the root we shall lose the fruit and the root too. In forgetting the great well-spring of holy activity, namely, personal piety, we shall miss the streams also. From the sincerity of faith and the fervour of love practical Christianity must arise; and if the food that faith and love feed upon be withdrawn, if sitting at the feet of Jesus be regarded as of secondary consequence, then both strength and will to serve the Lord will decline. I dread much the spirit which would tamper with truth for the sake of united action, or for any object under heaven—the latitudinarian spirit, which sneers at creeds and dogmas. Truth is no trifle. Not so thought our fathers, when at the stake they gave themselves to death, or on the brown heather of Scotland fell beneath the swords of Claverhouse's dragoons for truths which nowadays men count unimportant, but which, being truths, were to them so vital that they would sooner die than suffer them to be dishonoured. O for the same uncompromising love of truth! Would to God we could be both active and studious, and both learn with Mary and work with Martha!

The Martha spirit crops up *in our reckoning so many things necessary*. Martha believed that to make Christ an entertainment, there must be many things prepared; as to leaving one of those things out—it could not be. Our Lord would have been satisfied enough with the simplest fare, a piece of fish or of a honeycomb would well have contented him; but no, according to Martha's judgment there must be this, and there must be that. So is it with many good people now. They have their ideas of excellence, and if these cannot be realised they despair of doing anything acceptable for Christ. I believe an educated ministry to be desirable, but none the less do I deplore the spirit which considers it to be essential. In the presence of the fishermen of Galilee we dare not subscribe to the necessity which with some is beyond doubt. You must not, according to the talk of some, allow these earnest young people to set about preaching, and your converted colliers and fiddlers should be stopped at once. The

Holy Ghost has in all ages worked by men of his own choosing, but some churches would not let him if they could help it. Their pulpits are closed against the most holy and useful preachers, if they have not those many things with which the church nowadays cumber her ministers and herself. Then, my brethren, to carry on a good work, it is thought needful to have a society and large funds. I also approve of the society and the funds, I only regret that they should be so viewed as prime necessities that few will stir without them. The idea of sending out a missionary with a few pounds in hand as in the days of Carey, is set down in many quarters as absurd. How can you save souls without a committee? How can London be evangelised till you have raised at least a million of money? Can you hope to see men converted without an annual meeting in Exeter Hall? You must have a secretary—there is no moving an inch till he is elected; and know you not that without a committee ye can do nothing? All these and a thousand things which time fails me to mention, are now deemed to be needful for the service of Jesus, until a true-hearted soul who could do much for his Lord, scarcely dares to move till he has put on Saul's armour of human patronage. O for apostolical simplicity, going everywhere preaching the word, and consecrating the labour of every believer to soul winning. To bring us back to first principles, "one thing is needful," and if by sitting at Jesus' feet we can find that one thing, it will stand us in better stead than all the thousand things which custom now demands. To catch the Spirit of Christ, to be filled with himself, this will equip us for godly labour as nothing else ever can. May all Christians yet come to put this one thing first and foremost, and count the power of deep piety to be the one essential qualification for holy work.

The censurable quality in the Martha spirit appears in *the satisfaction which many feel with mere activity*. To have done so much preaching, or so much Sunday-school teaching, to have distributed so many tracts, to have made so many calls by our missionaries, all this seems to be looked at as end rather than means. If there be so much effort put forth, so much work done, is it not enough? Our reply is, it is not enough, it is nothing without the divine blessing. Brethren, where mere work is prized, and the inner life forgotten, prayer comes to be at a discount. The committee is attended, but the devotional meeting forsaken. The gathering together for supplication is counted little compared with the collecting of subscriptions. The opening prayer at public meetings is regarded as a very proper thing, but there are those who regard it as a mere formality, which might be very well laid aside, and, therefore, invariably come in after prayer is over. It will be an evil day for us when we trust in the willing and the running, and practically attempt to do without the Holy Spirit.

This lofty estimate of mere activity, for its own sake, throws the acceptance of our work into the shade. The Martha spirit says, if the work is done, is not that all? The Mary spirit asks whether Jesus is well pleased or no? All must be done in his name and by his Spirit, or nothing is done. Restless service, which sits not at his feet, is but the clattering of a mill which turns without grinding corn; it is but an elaborate method of doing nothing. I do not want less activity—how

earnestly do I press you to it almost every Sabbath day ; but I do pray that we may feel that all our strength lies in God, and that we can only be strong as we are accepted of Christ, and only can be accepted in Christ as we wait upon him in prayer, trust him, and live upon him. Ye may compass sea and land to make your proselytes, but if ye have not the Spirit of Christ ye are none of his. Ye may rise up early and sit up late, and eat the bread of sorrows, but unless ye trust in the Lord your God ye shall not prosper. The joy of the Lord is your strength. They that wait on the Lord shall renew their strength. Without Christ ye can do nothing. Hath he not told you, "He that abideth in me, and I in him, the same bringeth forth much fruit"? Was it not written of old, "I am like a green fir tree : from me is thy fruit found"?

Once more, Martha's spirit is predominant in the church of God to a considerable extent now, in *the evident respect which is paid to the manifest, and the small regard which is given to the secret*. All regenerated persons ought to be workers for God and with God, but let the working never swamp the believing, never let the servant be more prominent than the son ; never, because you conduct a class, or are chief man at a village station, forget that you are a sinner saved by grace, and have need still to be looking to the Crucified, and finding all your life in him. You lose your strength as a worker if you forget your dependence as a believer. To labour for Christ is a pleasant thing, but beware of doing it mechanically ; and this you can only prevent by diligently cultivating personal communion with Christ. My brother, it may be you will undertake so much service that your time will be occupied, and you will have no space for prayer and reading the word. The half-hour in the morning for prayer will be cut short, and the time allotted for communion with God in the evening will be gradually intrenched upon by this engagement and the other occupation, and when this is the case I tremble for you. You are killing the steed by spurring it and denying it food ; you are undermining your house by drawing out the stones from the foundation to pile them at the top. You are doing your soul serious mischief if you put the whole of your strength into that part of your life which is visible to men, and forget that portion of your life which is secret between you and your God. To gather up all in one, I fear there is a great deal among us of religious activity of a very inferior sort : it concerns itself with the external of service, it worries itself with merely human efforts, and it attempts in its own strength to achieve divine results. The real working which God will accept is that which goes hand in hand with patient waiting upon Christ, with heart searching, with supplication, with communion, with a childlike dependence upon Jesus, with a firm adhesion to his truth, with an intense love to his person, and an abiding in him at all seasons ; may we have more of such things. Martha's spirit, though excellent in itself so far as it goes, must not overshadow Mary's quiet, deep-seated piety, or evil will come of it.

II. Secondly, we observe that **THE MARTHA SPIRIT INJURES TRUE SERVICE.**

Service may be true, and yet somewhat marred upon the wheel. Give your attention not so much to what I say, as to the bearing of it upon yourselves. It may be that you will find, as we speak, that you have been

verily guilty touching these things. The Martha spirit *brings the least welcome offering to Christ*. It is welcome, but it is the least welcome. Our Lord Jesus when on earth was more satisfied by conversing to a poor Samaritan woman than he would have been by the best meat and drink. In carrying on his spiritual work he had meat to eat that his disciples knew not of. Evermore his spiritual nature was predominant over his physical nature, and those persons who brought him spiritual gifts brought him the gifts which he preferred. Here then was Martha's dish of well-cooked meat, but there was Mary's gift of a humble obedient heart; here was Martha decking the table, but there was Mary submitting her judgment to the Lord, and looking up with wondering eyes as she heard his matchless speech. Mary was bringing to Jesus the better offering. With Martha, he would in his condescension be pleased, but in Mary he found satisfaction. Martha's service he accepted benevolently, but Mary's worship he accepted with complacency. Now, brethren and sisters, all that you can give to Christ in any shape or form will not be so dear to him as the offering of your fervent love, the clinging of your humble faith, the reverence of your adoring souls. Do not, I pray you, neglect the spiritual for the sake of the external, or else you will be throwing away gold to gather to yourself iron, you will be pulling down the palaces of marble that you may build for yourselves hovels of clay.

Martha's spirit has this mischief about it also, that *it brings self too much to remembrance*. We would not severely judge Martha, but we conceive that in some measure she aimed at making the service a credit to herself as the mistress of the house; at any rate, self came up when she began to grow weary, and complained that she was left to serve alone. *We* also want our work to show well as *our* work; we like those who see it to commend it, and if none commend it we feel that we are hardly done by, and are left to work alone. Now, to the extent in which I think of myself in my service I spoil it. Self must sink, and Christ be all in all. John the Baptist's saying must be our motto, "He must increase, I must decrease;" for Jesus' shoe-latchet we are not worthy to unloose. Too much work and too little fellowship will always bring self into prominence. Self must be prayed down, and fellowship with Jesus must keep it down.

Martha seemed to fancy *that what she was doing was needful for Christ*. She was cumbered about much serving, because she thought it necessary that there should be a noble entertainment for the Lord. We are all too apt to think that Jesus wants our work, and that he cannot do without us. The preacher enquires what would become of the church if he were removed! the deacon is suspicious that if he were taken away there would be a great gap left in the executive of the church; the teacher of a class feels that those children would never be converted, Christ would miss of the travail of his soul but for him. Ah, but a fly on St. Paul's Cathedral might as well imagine that all the traffic at his feet was regulated by his presence, and would cease should he remove. I love you to think that Christ will do much work by you, and to attach as much weight as you can to your responsibilities, but as to Jesus needing us—the thing is preposterous. Mary is much wiser when she feels, "He desires me to receive his words, and yield him my love; I would gladly

give him meat, but he will see to that; he is the Master of all things, and can do without me or Martha. I need him far more than he can need me." We spoil our service when we over-estimate its importance, for this leads us into loftiness and pride. Martha, under the influence of this high temper, came to complain of her sister, and to complain of her Lord too, as if he were excusing her idleness. "Dost thou not care that my sister hath left me to serve alone?" How it spoils what we do for Christ when we go about it with a haughty spirit; when we feel "I can do this, and it is grand to do that; am not I somewhat better than others? Must not my Master think well of me?" The humble worker wins the day. God accepts the man who feels his nothingness, and out of the depths cries to him; but the great ones he will put down from their seats, and send the rich ones empty away. Activity, if not balanced by devotion, tends to puff us up, and so to prevent acceptance with God.

Martha also fell into an *unbelieving vexation*. Her idea of what was necessary to be done was so great that she found she could not attain to it. There must be this side dish, and there must be that principal joint, there must be this meat and that wine, it must be cooked just so many minutes, this must be done to a turn, and so on, and so on, and so on, and so on; and now time flies, she fears yonder guest has been slighted; that servant is not back from the market; many things go wrong when you are most anxious to have them right. You good housewives, who may have had large parties to prepare for, know what these cares mean, I dare say; and something of the sort troubled Martha, so that she became fretful and unbelieving. She had a work to do beyond her strength as she thought, and her faith failed her, and her unbelief went petulantly to complain to her Lord. Have we never erred in the same way? We must have that Sunday-school excellently conducted, that morning prayer-meeting must be improved, that Bible class must be revived, our morning sermon must be a telling one, and so on! The preacher here speaks of himself, for he sometimes feels that there is too much responsibility laid upon his shoulders, and he is very apt in reviewing his great field of labour to grow desponding in spirit. But when the preacher confessed that he spoke of himself, he only did so because he represents his fellow workers, and you also grow faint and doubtful. Alas! in such a case, the enjoyment of service evaporates, the fretfulness which pines over details spoils the whole, and the worker becomes a mere drudge and scullion instead of an angel who does God's commandments, hearkening unto the voice of his word. Instead of glowing and burning like seraphs, our chariot wheels are taken off by our anxiety, and we drag heavily. Faith it is that secures acceptance, but when unbelief comes in, the work falls flat to the ground.

At such times when the man or the church shall become subject to the Martha spirit, *the voluntary principle falls a little into disrepute*. I believe the voluntary principle is the worst thing in all the world to work where there is no grace, but where there is grace it is the one principle that God accepts. Now, Martha would have Mary *made* to serve Christ. What right has she to be sitting down there? whether she likes or not she must get up and wait like her sister. Martha's voluntary desire to do much, leads her to think that Mary, if she has not

quite such a voluntary love for the work must be driven to it, must have a sharp word from Christ about it. So it is with us. We are so willing to contribute to the Lord's work, that we wish we had ten thousand times as much to give. Our heart is warm within us, and we feel we would make no reserve, and then are grieved with others because they give so very little, we wish we could compel them to give. And so we would put their cankered money into the same treasury with the bright freewill offerings of the saints, as if the Lord would receive such beggarly pittances squeezed out by force in the same manner as he accepts the voluntary gifts of his people. It were wiser if we left those unwilling contributions to rust in the pockets of their owners, for in the long run I believe they do not help the cause, for only that which is given out of a generous spirit, and out of love to Christ, will come up accepted before him. Too readily do we get away from the free spirit when we get away from the right spirit. The fact is, the Martha spirit spoils all, because it gets us away from the inner soul of service, as I have said before, to the mere husks of service; we cease to do work as to the Lord, we labour too much for the service sake; the main thing in our minds is the service, and not the Master; we are cumbered, and he is forgotten.

Thus have I indicated as briefly as I could, some of the weaknesses of the Martha spirit.

III. NOW FOR THE MARY SPIRIT.

I have to show you that it is capable of producing the noblest form of consecration to Christ. Its noblest results will not come just yet. Martha's fruits ripen very quickly, Mary's take time. When Lazarus was dead, you will remember Martha ran to meet Christ, but Mary sat still in the house; Martha wanted her own time, Mary could take Christ's time. So after awhile, just before our Lord's death, we find that Mary did a grand action, she did what Martha never thought of doing, she brought forth a box of precious ointment and poured it on the Lord's head, and anointed him with ointment. While she was sitting at Christ's feet, she was forming and filling the springs of action. You are not losing time while you are feeding the soul. While by contemplation you are getting purpose strengthened and motive purified, you are rightly using time. When the man becomes intense, when he gets within him principles vital, fervent, energetic, then when the season for work comes he will work with a power and a result which empty people can never attain however busy they may be. If the stream flows at once, as soon as ever there is a shower, it must be little better than a trickling rivulet; but if the current stream is dammed up, so that for awhile nothing pours down the river bed, you will in due time, when the waters have gathered strength, witness a torrent before which nothing can stand. Mary was filling up the fountain head, she was listening and learning, feeding, edifying, loving, and growing strong. The engine of her soul was getting its steam ready, and when all was right her action was prompt and forcible. Meanwhile, *the manner of her action was being refined*. Martha's actions were good, but, if I may use the word, they were commonplace, she must make a great feed for the Lord Jesus, just as for any earthly friend; the spiritual nature of Christ she had forgotten, she was providing nothing for it; but Mary's estimate

of Christ was of a truer order; she looked at him as a priest, she viewed him as a prophet, she adored him as a king, and she had heard him speak about dying, and had listened to his testimony about suffering, and dimly guessing what it meant, she prepared the precious spikenard that ere the dying should come she might anoint him. The woman's deed was full of meaning and of instruction; it was indeed an embodied poem; the odour that filled the house was the perfume of love and elevated thought. She became refined in her actions by the process of musing and learning. Those who think not, who meditate not, who commune not with Christ, will do commonplace things very well, but they will never rise to the majesty of a spiritual conception or carry out a heart-suggested work for Christ.

That sitting of Mary was also *creating originality of act*. I tried two Sabbaths ago to enforce upon you the duty of originality of service at the right thing, that as we wandered everyone his own way we should each serve God in his own way, according to our peculiar adaptation and circumstances. Now this blessed woman did so. Martha is in a hurry to be doing something—she does what any other admirer of Jesus would do, she prepares meat and a festival; but Mary does what but one or two besides herself would think of, she anoints him, and is honoured in the deed. She struck out a spark of light from herself as her own thought, and she cherished that spark till it became a flaming act. I would that in the church of God we had many sisters at Jesus' feet who at last would start up under an inspiration and say, "I have thought of something that will bring glory to God which the church has not heard of before, and this will I put in practice, that there may be a fresh gem in my Redeemer's crown.

This sitting at the Master's feet guaranteed *the real spirituality of what she did*. Did you notice when I read what the Master said concerning the pouring of the ointment upon him, "She *hath kept* this for my burial"? He praised her for keeping it, as well as for giving it. I suppose that for months she had set apart that particular ointment, and held it in reserve. Much of the sweetest aroma of a holy work lies in its being thought over and brought out with deliberation. There are works to be done at once and straightway, but there are some other works to be weighed and considered. What shall I do my Saviour to praise? There is a cherished scheme, there is a plan, the details of which shall be prayed out, and every single part of it sculptured in the imagination and realised in the heart, and then the soul shall wait, delighting herself in prospect of the deed, until the dear purpose may be translated into fact. It is well to wait, expectantly saying, "Yes, the set time will come, I shall be able to do the deed, I shall not go down to my grave altogether without having been serviceable; it is not yet the time, it is not yet the appropriate season, and I am not quite ready for it myself, but I will add grace to grace and virtue to virtue, and I will add self-denial to self-denial, till I am fit to accomplish the one chosen work." So the Saviour praised Mary that she had kept this; kept it till the fit moment came before his burial; and then, but not till then, she had poured out and revealed her love. Ay, it is not your thoughtless service, performed while your souls are half asleep, it is that which you do for Christ with eyes that overflow, with hearts that

swell with emotion, it is this that Jesus accepts. May we have more of such service, as we shall have if we have more of sitting at his feet. Christ accepted her, he said she had chosen the good part which should not be taken from her; and if our work be spiritual, intense, fervent, thoughtful, if it spring out of fellowship, if it be the outgushing of deep principles, of inward beliefs, of solemn gritudes, then our piety shall never be taken from us, it will be an enduring thing, and not like the mere activities of Martha, things that come and go.

I have thus wrought out my text. I shall utter but two or three words upon the general applications of it. I shall apply it to three or four things very briefly. Brethren, I believe in our Nonconformity; I believe if ever England wanted Nonconformists it is now; but there is a tendency to make Nonconformity become a thing of externals, dealing with state and church and politics. The political relations of Nonconformists, I believe in their value, I would not have a man less earnest upon them, but I am always fearful lest we should forget that Nonconformity is nothing if it be not spiritual, and that the moment we, as Dissenters, become merely political or formal, it is all over with us. Our strength is at the Master's feet, and I am afraid for our Nonconformity if it lives elsewhere. I mark so much conformity to the world, so much laxity of rule, so much love of novel opinions, that I tremble. I would we could go back to Puritanism. We are getting too lax, there is too much worldliness and carnality among us. There is little fear of our being censured, even by the world, for being too particular, I am afraid we are too much like the world for the world to hate us. As I pray that Nonconformity may always prevail in England, so I earnestly pray that she may stand because she abides near to Christ, holds his truth, prizes his word, and lives upon himself.

Now the like is true of *missions*. Apply the principle there. God bless missions; our prayer goes up for them as warmly as for our soul's salvation. When shall the utmost ends of the earth behold the salvation of our God! But the strength of missions must lie not so much in arrangements, in committees, in moneys, in men, as in waiting upon the Christ of God. We shall not do any more with a hundred thousand pounds, than with a single thousand, unless we get more grace; we shall not have more souls won with fifty missionaries than with five, unless we get ten times the amount of power from the right hand of the Most High. The waking up in missions needs to begin in our prayer meetings, and in our churches; in our personal wrestlings with God for the conversion of the heathen must lie the main strength of the workers that go out to do the deed. Let us remember this, Mary shall yet pour the box of ointment upon the head of the Anointed, Martha cannot do it.

The same thing is true in *revivals*. Persons will talk about getting up a revival—of all things I do believe one of the most detestable of transactions. "If you want a revival of religion," it is said, "you must get Mr. So-and-so to preach"—with him I suppose is the residue of the Spirit. Oh, but if you want a revival, you must adopt the methods so long in vogue, and so well known as connected with such-and-such a revival! I suppose the Spirit of God is no more a free Spirit, then, as he used to be in the olden times; and whereas of old he

breathed where he listed, you fancy your methods and plans can control him. It is not so ; it is not so in any degree. The way to get the revival is to begin at the Master's feet ; you must go there with Mary and afterwards you may work with Martha. When every Christian's heart is set right by feeding on Christ's word and drinking in Christ's Spirit, then will the revival come. When we had the long drought, some farmers watered their grass, but found it did but very little good. An Irish gentleman remarked in my hearing that he had always noticed that when it rained there were clouds about, and so all the air was in right order for the descent of rain. We have noticed the same, and it so happens that the clouds and general constitution of the atmosphere have much to do with the value of moisture for the herbs. It is no good watering them in the sun, the circumstances do not benefit them. So with revivals. Certain things done under certain circumstances become abundantly useful, but if you have not similar circumstances, you may use the same machinery, but mischief instead of good will follow. Begin yourself with the Master, and then go outward to his service, but plans of action must be secondary.

So too, lastly, if you *want to serve God*, as I trust you do, I charge you first be careful of your own souls ; do not begin with learning how to preach, or how to teach, or how to do this and that ; dear friend, get the strength within your own soul, and then even if you do not know how to use it scientifically, yet you will do much. The first thing is, get the heart warmed, stir up your manhood, brace up all your faculties, get the Christ within you, ask the everlasting God to come upon you, get him to inspire you, and then if your methods should not be according to the methods of others it will not matter, or if they should, neither will it be of consequence, having the power you will accomplish the results. But if you go about to perform the work before you have the strength from on high, you shall utterly fail. Better things we hope of you. God send them. Amen.

NOTE.—The *Sword and Trowel* for April contains a most powerful reply to Mr. EDWARD WHITE's letters in the *Christian World*, upon "Future Punishment." By the Rev. GEORGE ROGERS. Price threepence ; post free, four stamps.

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A NEW SONG FOR NEW HEARTS.

A Sermon

DELIVERED ON LORD'S-DAY MORNING, MAY 1ST, 1870, BY
C. H. SPURGEON,

AT THE METROPOLITAN TABERNAACLE, NEWINGTON.

"And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me."—Isaiah xii. 1.

THIS prophecy is said by some to relate to the invasion by Sennacherib. That calamity threatened to be a very terrible display of divine anger. It seemed inevitable that the Assyrian power would make an utter desolation of all Judea; but God promised that he would interpose for the deliverance of his people, and punish the stout heart of the king of Assyria, and in that day his people should say, "We will praise thee: though thou wast angry with us, and therefore sent the Assyrian monarch to chastise us, thine anger is turned away, and thou comfortedst us." If this be the meaning of it, it is an instance of sanctified affliction, and it is a lesson to us that whenever we smart under the rod, we may look forward to the time when the rod shall be withdrawn; and it is also an admonition to us that when we escape from trial, we should take care to celebrate the event with grateful praise. Let us set up the pillar of memorial, let us pour the oil of gratitude upon it, and garland it with song, blessing the Lord whose anger endureth but for a moment, but whose mercy is from everlasting to everlasting.

It is thought by others, that this text mainly relates to the latter days, and I think it would be impossible to read the eleventh chapter without feeling that such a reference is clear. There is to be a time when the wolf shall dwell with the lamb, the lion shall eat straw like the ox, and the weaned child shall put his hand on the cockatrice den. Then the Lord will set his hand again, the second time, to recover the remnant of his people, and repeat his wondrous works in Egypt and at the Red Sea, so that the song of Moses shall be rehearsed again, "The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him." In that day the Jewish people upon whose head the blood of Christ has come, who these many centuries have been a people scattered and peeled, and sifted as in a sieve throughout all nations, even these shall be restored to their own land, and the dispersed of Judah from the four corners of the earth; they shall participate in all the glories of the millennial reign, and with joy shall they draw water out of the wells of salvation. In those days, when all Israel shall be saved, and Judah shall dwell safely,

the jubilant thanksgiving shall be heard, "O Lord, I will praise thee; for though thou wast angry with me, thine anger is turned away, and thou comfortedst me." The whole people shall sing with such unanimity, with such undivided heart, that they shall speak as though they were but one man, and shall use the singular where their numbers might require the plural, "I will praise thee," shall be the exclamation of the once divided but then united people.

Although both these interpretations are true, and both instructive, the text is many-sided and bears another reading. We shall find out the very soul of the passage if we consider it as an illustration of what occurs to every one of God's people when he is brought out of darkness into God's marvellous light, when he is delivered from the spirit of bondage beneath divine wrath, and led by the spirit of adoption into the liberty wherewith Christ makes him free. In that day I am sure these words are fulfilled; the believer does then say right joyously, "O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me."

In regarding the text from this point of view, we shall first observe *the prelude* of this delightful song; and then, secondly, we shall listen to *the song itself*.

I. First, I shall ask your consideration of **THE PRELUDE** of this charming song. Here are certain preliminaries to the music. They are contained in the first line of the text. "*In that day thou shalt say.*" Here we have the tuning of the harps, the notes of the music follow after in the succeeding sentences. Much of instruction is couched in these seven words of prelude.

Note then, first, there is *a time* for that joyous song which is here recorded. "*In that day.*" The term, "that day," is sometimes used for a day of terror, and often for a period of blessing. The common term to both is this, they were both days of the manifestation of divine power. "That day," a day of terrible confusion to God's enemies; "that day"—a day of great comfort to God's friends; the day being in either case the time of the making bare of God's arm, and the manifestation of his strength. Now, the day in which a man rejoices in Christ, is the day in which God's power is revealed on his behalf in his heart and conscience, and the Holy Spirit subdues him to the reign of Christ. It is not always that God works with such effectual power as this in the human heart, he has his set times. Oftentimes the word of human ministry proves ineffectual: the preacher exhorts, the hearer listens, but the exhortation is not obeyed. It sometimes happens that even desires may be excited, and yet nothing is accomplished, for these better feelings prove to be as those spring blossoms on the trees which do not knit, and fall fruitless to the ground. There is, however, an appointed time for the calling of God's elect, a set time in which the Lord visits his chosen with a power of grace, which they cannot effectually resist. He makes them willing in the day of his power. It is a day in which not only is the gospel heard, but our report is believed, because the arm of the Lord is revealed. To everything, according to Solomon, there is a season: a time to break down, and a time to build up; a time of war, and a time of peace; a time to kill, and a time to heal; and even so there is a time for conviction, and a time for consolation. With

some who are in great distress of spirit, it may be God's time to wound and to kill. Their self-confidence is yet too vigorous, their carnal righteousness is yet too lively; their confidences must be wounded, their righteousness must be killed; for otherwise they will not yield to grace. God does not clothe us till he has stripped us, he does not heal till first he has wounded. How should he make alive those who are not dead? There is a work of grace in the heart of digging out the foundations, before grace begins to build up our hopes: woe to that man who builds without having the foundation dug out, for his house will fall. Woe to that man who leaps into a sudden peace without ever having felt his need of pardon, without repentance, without brokenness of spirit; he shall see his hasty fruit wither before his eyes. The time when God effectually blesses is sometimes called "a time of love." It is a time of deep distress to us, but it is a time of love with God, a time wisely determined in the decree and counsel of the Most High, so that healing mercy arrives at the best time to each one who is interested in the covenant of grace. Some one may enquire, "When do you think will be the time when God will enable me to say, 'Thine anger is turned away'?" My dear brother, you can easily discern it. I believe God's time to give us comfort is usually when we are brought low, so as to confess the justice of the wrath which he is pouring upon us. Humbleness of heart is one sure indication of coming peace. A German nobleman some years ago went over the galleys at Toulon. There he saw many men condemned by the French government to perpetual toil at the galley oar on account of their crimes. Being a prince in much repute, he obtained the favour that he should give liberty to some one of the captives. He went about among them, and talked to them, but found in every case that they thought themselves wrongly treated, oppressed, and unrighteously punished. At last he met with one who confessed, "In my case my sentence is a most just and even a merciful one. If I had not been imprisoned in this way I should most likely have long ago been executed for some still greater crime. I have been a very great offender, and the law is doing nothing more than it ought to do in keeping me in confinement for the rest of my life." The German nobleman returned to the manager of the galleys and said, "This is the only man in all this gang that I would wish to set free, and I elect him for liberty." It is so with our great Liberator, the Lord Jesus Christ, when he meets with a soul that confesses its demerit, owns the justice of divine wrath, and has not a word to say for itself, then he saith, "Thy sins which are many are forgiven thee." The time when his anger is turned away is the time when you confess the justice of his anger, and bow down and humbly entreat for mercy. Above all, the hour of grace has struck when you look alone to Christ. While you are looking to any good thing in yourself, and hoping to grow better, or to do better, you are making no advances towards comfort; but when you give up in despair every hope that can be grounded in yourself, and look away to those dear wounds of his, to that suffering humanity of the Son of God who stooped from heaven for you, then has the day dawned wherein you shall say, "O Lord, I will praise thee." I pray earnestly that this set time to favour you may be now come—the time when the rain is over and gone, and the voice of the turtle is heard in your land.

Looking at the preliminaries of this song again, you notice that a word indicates the singer. "In that day *thou* shalt say." "*Thou.*" It is a singular pronoun, and points out one individual. One by one we receive eternal life and peace. "*Thou*, the individual, thou, singled out to feel in thy conscience God's wrath, thou art equally selected to enjoy Jehovah's love. Ah! brethren, it is never a day of grace to us till we are taken aside from the multitude and set by ourselves. Our individuality must come out in conversion, if it never appears at any other time. You fancy, so many of you, that it is all right with you because you live in a Christian nation; I tell you it is woe unto you, if having outward privileges, they involve you in responsibilities, but bring you no saving grace. Perhaps you fancy that your family religion may somewhat help you, and the erroneous practices of certain Christian churches may foster this delusion, but it is not so; there is no birthright godliness: "Ye must be born again." The first birth will not help you, for, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Still, I know ye fancy that if ye mingle in godly congregations, and sing as they sing, and pray as they pray, it shall go well with you, but it is not so; the wicket gate of eternal life admits but one at a time. Is it not written, "Ye shall be gathered one by one, O ye children of Israel"? Know ye not that when the fountain is opened in the house of David for sin and for uncleanness, it is declared by the prophet Zechariah, "The land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; all the families that remain every family apart, and their wives apart"! Ye must each one be brought to feel the divine anger in your souls, and to have it removed from you, that ye may rejoice in God as your salvation. Has it been so with thee, then, dear hearer? art thou that favoured singer? art thou one of that chosen throng who can say, "Thine anger is turned away, and thou comfortedst me"? Away with generals; be not satisfied except with particulars. Little matters it to you that Christ should die for ten thousand men, if you have no part in his death. Little blessing is it to you that there should be joy from myriads of hearts because they are pardoned, if you should die unpardoned. Seek a personal interest in Christ, and do not be satisfied unless in your own heart ye have it satisfactorily revealed that your sin in particular is by an act of grace put away. I like to remember that this word, "*thou*," is spoken to those who have been by sorrow brought into the last degree of despair. "In that day *thou* shalt say, though thou wast angry with me, thine anger is turned away." *Thou* poor down-trodden heart, where art *thou*? *Thou* woman of a sorrowful spirit, rejoice, for in that day of mercy *thou* shalt sing. *Thou* broken-hearted sinner, ready to destroy thyself, because of the anguish of conscience, in the day of God's abounding mercy thou shalt rejoice, even thou, and thy note shall be all the sweeter because thou hast had the most sin to be forgiven, and felt most the anger of God burning in thy soul. Dwell on that, ye mourners, and God grant it may be realised personally by yourselves.

next thing to be noted in the preliminaries is the Teacher. "In that day thou *shalt* say," who says this? It is God alone who can so fully declare, "thou *shalt* say." Who but the Lord can thus reach man's heart and speech? It is the Lord alone. He who has made us is master of our spirits; by his omnipotence he ruleth in the mind as well as matter, and all things happen as he ordains. "In that day," that is, in God's own time, "thou shalt say;" and thus declares will make good the word. Here is revealed God's will, what the Lord wills shall be accomplished, what he declares shall be spoken shall assuredly be spoken. Herein is consolation to feeble folk who fear the word will not be fulfilled. "Thou *shalt* say," a divine word and cannot fail. The Lord alone can give a man the power to say, "Thine anger is turned away." If any man presumes to say, "God has turned his anger away from me," without a warrant from the Most High, that man lies to his own confusion; but when it is "Thou shalt say," it is as though God had said, "I will make it so that you shall be fully justified in the declaration." Yet more comfort is there here, for even when the right to such a blessing is granted, we are often unable to enjoy it because of weakness. Unbelief is so great that many things which are true we cannot accept, and under a sense of sin we are so desponding that we think God's mercy too great for us, and therefore we are not able to appropriate the blessing presented to us, though it be inexpressibly delightful. But God, the Holy Ghost knows how to chase away our unbelief, and give us power to embrace the blessing. He can make us accept of his great favour and rejoice in it, so as to avow the joy. There are many of you whom I have tried to induce to believe comfortable truths for yourselves, but you have fairly defeated me. I have put the promises plainly to you, for I have felt sure that its promises were meant for you, and I have said within my heart, "Surely they will be coming this morning, certainly their broken hearts will be bound up by the precious word." But oh! I cannot make you say, "Lord, I will believe." I am unable to lead you to faith and peace. Here, however, my joy, my Master can do what his servant cannot. He can make the tongue of the dumb sing. He delights to look after desperate sinners. Man's extremity becomes his opportunity. Where the most able words of ours fail, the consolations of his blessed Spirit are efficacious. He cannot merely bring the oil and the wine, but he knows how to pour them into the wounds, and heal the anguish of the human spirit. I pray the Master that he who alone can teach us this song, may graciously instruct those of you who have been waiting in rest these many months, and finding none, "I am the Lord, I will reach thee to profit." He can put a song into your mouth, and singing is beyond the range of grace.

Moreover, "In that day thou shalt say." Here is another prelude of the song, namely, *the tone* of it. "Thou shalt say, O Lord, I will praise thee." The song is to be an open one, avowed, vocally heard of men, and published abroad. It is not to be a silent kind of soft music whose sweetness is spent within the spirit, but that day thou shalt say, thou shalt speak it outright, thou shalt stand and bear witness to what the Lord has done for thee. When a man

gets his sins forgiven he cannot help revealing the secret. "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing." Even if the forgiven one could not speak with his tongue, he could say it with his eye; his countenance, his manner, his very gait would betray him. The gracious secret would ooze out in some fashion. Spiritual men, at any rate, would find it out, and with thankfulness mark the joyful evidences. I know that before I found the Saviour, had you known me, you would have observed my solitary habits; and if you had tracked me to my chamber, and to my Bible, and my knees, you would have heard groans and sighs, which betokened a sorrowful spirit. The ordinary amusements of youth had in those days few attractions for me, and conversation however cheerful yielded me no comfort. But that very morning that I heard the gospel message, "Look unto me, and be ye saved, all ye ends of the earth," I am certain that no person who knew me could have helped remarking the difference even in my face. A change came over my spirits, which as I remember was even indicated in the way in which I walked, for the heavy step of melancholy was exchanged for a more cheerful pace. The spiritual condition affects the bodily state, and it was evidently so with me. My delight at being forgiven was no ordinary sensation, I could have fairly leaped for joy.

All through the night I wept full sore,
But morning brought relief;
That hand which broke my bones before,
Then broke my bonds of grief.

My mourning he to dancing turns,
For sackcloth joy he gives,
A moment, Lord, thine anger burns,
But long thy favour lives.

If I had not avowed my deliverance the very stones must have cried out. It was not in my heart to keep it back, but I am sure I could not have done so if I had desired. God's grace does not come into the heart as a beggar into a barn, and lie hidden away as if it stole a night's lodging; no, its arrival is known all over the house, and every chamber of the soul testifies its presence. Grace is like a bunch of lavender, it discovers itself by its sweet smell. Like the nightingale it is heard where it is not seen. Like a spark which falls into the midst of straw it burns, and blazes, and consumes, and so reveals itself by its own energetic operations. O soul, burdened with sin, if Christ do but come to thee, and pardon thee, I will be bound for it that ere long all thy bones shall say, "Lord, who is like unto thee?" You will be of the same mind as David, "Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness." You will gladly say with him, "Thy vows are upon me, O God: I will render praise unto thee, for thou hast delivered my soul from death." Not only will you soberly tell what great things grace has wrought for you, but it will be no very unlikely thing that your exuberant joy may lead you beyond the bounds of solemn decorum. The precise and slow-going will condemn you, but you need not mind, for you can offer the same excuse for it as David made to Michal when he danced before the ark.

Far be it from me to condemn you, should you cry, "Hallelujah," or clap your hands. It is our cold custom to condemn every demonstration of feeling, but I am sure Scripture does not warrant us in our condemnation; for we find such passages as these, "O clap your hands, all ye people; shout unto God with the voice of triumph." "Praise him upon the loud cymbals: praise him upon the high sounding cymbals." What if the overflowing of holy joy should seem to be disorderly, what matters it if God accepts it? He who has long been immured in prison, when he gets his liberty may well take a frisk or two, and an extra leap for joy, and who shall grudge him? He who has long been hungry and famished, when he sees the table spread, may be excused if he fall to with more of eagerness than politeness. Oh! yes, they shall say it, they shall say it, "I will praise thee, O Lord." In the very disorderliness of their demonstration, they shall the more emphatically say, "I will praise thee: though thou wast angry with me, thine anger is turned away."

Thus much on the prelude of the song: now let us hear the song itself.

II. In THE SONG ITSELF, I would call to your notice the fact that *all of it is concerning the Lord*. It is all addressed to him. "O Lord, I will praise *thee*: though *thou* wast angry, *thine* anger is turned away."

When a soul escapes from the bondage of sin, and becomes consciously pardoned, it resembles the apostles on the Mount Tabor, of whom we spoke the other Sabbath morning—it sees no man, save Jesus only. While you are seeking grace you think much of the minister, the service, the outward form, but the moment you find peace in God through the precious blood of Christ, you will think of your pardoning God only. Oh, how small everything becomes in the presence of that dear cross, where God the Saviour loved and died! When we think of all our iniquity being cast into the depth of the sea, we can no more boast of anything that was once our glory. The instrumentality by which peace came to us will be always dear to us, we shall esteem the preacher of the gospel who brings salvation to us to be our spiritual father, but still we shall never think of praising him, we shall give all the glory to our God. As for ourselves, self will sink like lead amidst the waters when we find Christ. God will be all in all when iniquity is pardoned. I have often thought that if some of my brethren, who preach a gospel in which there is little of the grace of God, had felt a little more conviction of sin in being converted, they would be sure to preach a clearer and more gracious gospel. Many nowadays appear to leap into peace without any convictions of sin—they do not seem to have known what the guilt of sin means; but they scramble into peace before the burden of sin has been felt. It is not for me to judge, but I must confess I have my fears of those who have never felt the terrors of the Lord, and I look upon conviction of sin as a good groundwork for a well-instructed Christian. I observe as a rule that when a man has been put in the prison of the law, and made to wear the heavy chains of conviction, and at last obtains his liberty through the precious blood, he is pretty sure to cry up the grace of God, and magnify divine mercy. He feels that in his case salvation must be of grace from first to last, and he naturally favours that system of theology which magnifies most the grace of God. Those who have not felt this, whose conversion has been of the more easy kind, produced rather by excitement than by depth

of thought, seem to me to choose a flimsy divinity, in which man is more prominent, and God is less regarded. I am sure of this one thing, that I personally desire to ascribe conversion in my own case entirely to the grace of God, and to give God the glory of it; and I dread that conversion which could in any degree deprive God of being in his everlasting decrees the cause of it, by his effectual Spirit the direct agent of it, by his continued working through the Holy Ghost the perfecter of it. Give God the praise, my brethren. You must do so, if you have thoroughly experienced what God's anger means, and what the turning away of it means.

The next thing in this song is, that *it includes repentant memories*. "O Lord, I will praise thee: though thou wast angry with me." There was a time when God was to our consciousness angry with us. When was that, and how did we know that God was angry with us? Outsiders think when we talk about conversion that we are merely talking of sentimental theories, but let me assure you that it is as much matter of fact to us with regard to our spiritual nature, as your feelings of sickness and of recovery are real and actual to you. Time was, when some of us read the word of God, and as we read it, believing it to be an inspired book, we perceived that it contained a law, holy and just, the breach of which was threatened with eternal death. As we read it we discovered that we had broken that law, not in some points, but in all; and we were obliged, as we read it, to feel that all the sentences of that book against sinners were virtually sentences against us. We may perhaps have read these chapters before, but we had given them no serious thought until on this occasion we were led to see that we stood condemned by the law of God as contained in holy Scripture. Then we felt that God was angry with us. It was not a mere idea of ours, we had this book in evidence of it; if that book were indeed true, we felt we were condemned. We dared not think the old book to be a cunningly-devised fable, we knew it was not, and therefore from its testimony we concluded that God was angry with us. At the same time we learned this terrible truth from the book, our conscience suddenly awoke and confirmed the fact, for it said, "What the book declares is correct. The just God must be angry with such a sinful being as you are." Conscience brought to our recollection many things which we would fain have forgotten. It revealed to us much of the evil of our hearts, which we had no wish to know; and thus as we looked at Scripture by the light of conscience, we concluded in ourselves that we were in a very dreadful plight, and that God was angry with us. Then there entered into us at the same time, over and above all the rest, a certain work of the Holy Spirit called conviction of sin, "When he, the Spirit of truth is come," he shall convince the world of sin. He has come, and he has convinced us of sin, in a way in which the Scripture would not have done apart from him, and conscience would not have done apart from him. But his light shone in upon us, and we felt as we never felt before. Then sin appeared exceeding sinful, as it was committed against infinite love and goodness; then it appeared to us as though hell must soon swallow us up, and the wrath of God must devour us. Oh, the trembling and the fear, the dismay and the alarm, which then possessed our spirits; and yet, my brethren, at this very time, the

remembrance of it is cause for thankfulness. In the Hebrew, the wording of our text is slightly different from what we get in the English. Our English translators have very wisely put in the word "though," a little earlier than it occurs in the Hebrew. The Hebrew would run something like this, "O Lord, I will praise thee; thou wast angry with me." Now we do this day praise God that he made us feel his anger. "What," say you, "what, is a sense of anger a cause for praise?" No, my brethren, not if it stood alone, but because it has driven us to Christ. If wrath had been laid up for us hereafter, it would be a cause of horror, deep and dread, but that it was let loose in measure upon us here, and that we were thus condemned in conscience that we might not be condemned at last is reason for much thankfulness. We should never have felt his love if we had not felt his anger. We laid hold on his mercy because of necessity. No soul will accept Christ Jesus until it must. It is not driven to faith until it is driven to self-despair. God's angry face makes Christ's loving face dear to us. We should never look at the Christ of God, unless first of all the God of Christ had looked at us through the tempest and made us afraid. "I will praise thee, that thou didst let me feel thine anger, in order that I might be driven to discover how that anger could be turned away." So you see the song in its deep bass note includes plaintive recollections of sin pressing heavily on the spirit.

The song of our text contains in itself *blessed certainties*. "I will praise thee; though thou wast angry with me, thine anger is turned away." Can a man know that? can a man be quite sure that he is forgiven? Ay, that he can, he can be as sure of pardon as he is of his existence, as infallibly certain as he is of a mathematical proposition. "Nay," saith one, "but how is it?" My brother, albeit that this is a matter for spiritual men, yet at the same time it is a matter of certainty as clearly as anything can be ascertained by human judgment. The confidence of a man's being pardoned, and God's anger being turned away from him, is not based upon his merely feeling that it is so, or his merely believing that it is so. You are not pardoned because you work yourself up into a comfortable frame of mind, and think you are pardoned; that may be a delusion. You are not necessarily delivered from God's anger because you believe you are; you may be believing a lie, and may believe what you like, but that does not make it true. There must be a fact going before, and if that fact is not there, you may believe what you choose, but it is pure imagination, nothing more. On what ground does a man know that God's anger is turned away? I answer thus—on the ground of this book, "It is written," is our basis of assurance. I turn to that book, and I discover that Jesus Christ the Son of God came into this world and became the substitute for a certain body of men; that he took their sins, and was punished in their stead, in order that God, without the violation of his justice, might forgive as many as are washed in Christ's blood. My question then is, for whom did Christ die? The moment I turn to the Scriptures, I find very conspicuously on its page this declaration, that "Jesus Christ came into the world to save sinners." I am a sinner, that I am clear of; that gives me some hopes. But I next find that "he that believeth on him is not condemned;" looking to myself I find

that I do really believe, that is, I trust Jesus; very well, then I am sure I am not condemned, for God has declared I am not. I read again, "He that believeth and is baptised shall be saved." I know that I have believed, that is to say, trusted—I trust my salvation with Christ; and have also in obedience to his command been baptised—then I am saved, and shall be saved, for it says so. Now this is a matter of testimony which I receive. He that believeth in Christ, receives the testimony of God, and that is the only testimony he wants. I know it has been thought that you get some special revelation in your own soul, some flash as it were of light, some extraordinary intimation, but nothing of the kind is absolutely needed. I know that the Spirit beareth witness with our spirits that we are born of God, but the first essential matter is God's witness in the word. "He that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son." God's witness concerning his Son is this, that if you trust his Son you are saved. His Son suffered for you, his Son bore the punishment that was due to your sins: God declares it, that you are forgiven for Christ's sake. He cannot punish twice for one offence, first his Son and then you. He cannot demand retribution from his law to vindicate his justice, first from your substitute and then from you. Was Christ your substitute? that is the question. He was if you trust him—your trusting him is the evidence that he was a substitute for you. Now see them, the moment I, being under his anger, have come to trust my soul for ever in the hands of Christ, God's anger is turned away from me, because it was turned upon Christ, and I stand, guilty sinner as I am in myself, absolved before God, and feel that none can lay anything to my charge, for my sins were laid on Christ, and punished upon Christ, and I am clear. And now what shall I say unto the Lord, but, "I will praise thee, for though thou wast angry with me, thine anger is turned away, and thou comfortedst me." It is a matter of certainty, it is not a matter of "ifs," and "ands," and "buts," but of fact. This morning you are either forgiven or you are not; you are either clean in God's sight or else the wrath of God abideth on you; and I beseech you do not rest till you know which it is. If you find out that you are unforgiven, seek ye the Saviour. "Believe in the Lord Jesus Christ, and thou shalt be saved." But if you believe in him, you are not any longer guilty, you are forgiven. Do not sit down and fret as if you were guilty, but enjoy the liberty of the children of God, and being justified by faith, have peace with God through Jesus Christ your Lord.

Time fails me, but I must add that our song includes *holy resolutions*, "I will praise thee." I will do it with my heart in secret. I will get alone and make my expressive silence hymn thy praise. I will sit and pour out liquid songs in tears of gratitude, welling up from my heart. I will praise thee in the church of God, for I will search out other believers, and I will tell them what God has done for me. I will cast in my lot with thy people: if they are despised, I will bear the shame with them, and count it honour. I will unite myself to them, and help them in their service, and if I can magnify Christ by my testimony among them I will do it. I will praise thee in my life. I will make my business praise thee; I will make my parlour and my drawing-room, I will make

my kitchen and my field praise thee. I will not be content unless all I am and all I have shall praise thee. I will make a harp of the whole universe ; I will make earth and heaven, space and time, to be but strings upon which my joyful fingers shall play lofty tunes of thankfulness. I will praise thee, O my God; my heart is fixed, I will sing and give praise : and when I shall die, or rather pass from this life to another, I who have been forgiven so much sin through such a Saviour, will continue to praise thee.

“ Oh, how I long to join the choir
 Who worship at his feet !
 Lord, grant me soon my heart's desire !
 Soon, soon thy work complete ! ”

Note once more that this is a song which is *peculiar in its character*, and appropriate only to the people of God. I may say of it, “ no man could learn this song but the redeemed.” He only who has felt his vileness, and has had it washed away in the “ fountain filled with blood,” can know its sweetness. It is not a Pharisee's song—it has no likeness to “ God I thank thee that I am not as other men ; ” it confesses, “ Thou wast angry with me,” and therein owns that the singer was even as others; but it glories that through infinite mercy, the divine anger is turned away, and herein it leans on the appointed Saviour. It is not a Sadducean song, no doubt mingles with the strain. It is not the philosopher's query, “ There may be a God, or there may not be,” it is the voice of a believing worshipper. It is not, “ I may be guilty, or I may not be.” It is all positive, every note of it. “ Thou wast angry with me ”—I know it, I feel it, yet “ thine anger is turned away; ” of this too I am sure. I believe it upon the witness of God, and I cannot doubt his word. It is a song of strong faith, and yet of humility. Its spirit is a precious incense made up of many costly ingredients. We have here not one virtue alone, but many rare excellences. Humility confesses, “ Thou wast angry with me.” Gratitude sings, “ Thine anger is turned away.” Patience cries, “ Thou comfortedst me,” and while holy joy springs up, and saith, “ I will praise thee.” Faith and hope, and love, all have their notes here, from the bass of humility up to the highest alto of glorious communion, all the different parts are represented. It is a full song—the swell of the diapason of the heart.

I have done when I have said just these words by way of practical result from the subject. One is a word of *consolation*—consolation to you who are under God's anger this morning. My heart goes out after you. I know what your sorrow is. I knew it by the space of five years at a time, when I mourned the guilt and curse of sin. Ah ! poor soul, thou art in a sad plight indeed, but be of good cheer; thou hast in thy bosom, if thou wilt believe me, a key which will open every lock in doubting castle wherein thou art now confined ; if, man, thou hast but heart to take it out of thy bosom, and out of the word of God, and use it, liberty is near. I will show you that key—look at it, “ Him that cometh unto me I will in no wise cast out.” “ Oh, but that does not happen to fit,” say you. Well, here's another: “ The blood of Jesus Christ his Son cleanseth from all sin.” Does not that meet your case ? Then let me try again : “ He is able also to save them to the uttermost that come unto God by him.” “ To the uttermost”—dwell on that, and

be comforted. I never knew God shut a soul up in the prison of conviction, but what he sooner or later released the captive. The Lord will surely bring thee out of the low dungeon of conviction. The worst thing in the world is to go unchastised; to be allowed to sin and eat honey with it, this is the precursor of damnation; but to sin, and have the wormwood of repentance with it, this is the prelude of being saved. If the Lord has embittered thy sin, he has designs of love towards thee. His anger shall yet be turned away." "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them."

The next is a word of *admonition*. Some of you have been forgiven, but are you praising God as you should? I have heard say, that in our churches there are not more than five per cent. who are doing any real work for Christ. That is not true of this church; I should be very sorry if it were, but I fear there are more than five per cent. who are doing nothing. Where are you who have felt his anger pass away, and yet are not praising him? Come, bestir yourself, bestir yourself, and seek to serve Jesus. Do you not know that you are meant to be the winners of souls? The American bee-hunter when he wants to collect a hive, catches first a single bee, he puts it in a box with a piece of honeycomb, and shuts the door; after awhile, when it is well fed, he lets it out. It comes back again after more of the sweet, but it brings companions with it; and when they have eaten the honey they always bring yet a more numerous band, so by-and-by there is a goodly muster for the hive. After this fashion ought you to act. If you have found mercy, you ought to praise God and tell others, so that they may believe, and in their turn lead others to Jesus. This is the way the kingdom of God grows. I am afraid you are guilty here. See to it, dear brother, see to it, dear sister, and who can tell of what use you yet may be? There was a dear servant of Christ who was just on the borders of the grave, very old and very ill, and frequently delirious, so that the doctors said no one must go into the chamber except the nurse. A little Sunday-school boy, who was rather curious, peeped in at the door to look at the minister, and the poor dying servant of God saw him, and the ruling passion was strong in death. He called him. "David," said he, "did you ever close in with Christ? I have done so many a time, and I long that you may." Fifty years after, that boy was living and bearing testimony that the dying words of the good man had brought him to Jesus, for by them he was led to close in with Christ. You do not know what half a word might do if you would but speak it. O keep not back the good news that might bring salvation to your wife, to your husband, to your child, to your servant. If thou hast indeed felt the Lord's anger pass away this morning, go home to thy chamber, and on thy knees repeat this vow, "My God, I will praise thee. I have been a sluggard, I have been very silent about thee. I am afraid I have not given thee of my substance as I ought; I am sure I have not given thee of my heart as I should; but oh, forgive the past, and accept thy poor servant yet again. 'Then I will praise thee; for though thou wast angry with me, thine anger is turned away, and thou comfortedst me.'"

God bless you, for Christ's sake.

Metropolitan Tabernacle Pulpit.

THE MODEL HOME MISSION AND THE MODEL
HOME MISSIONARY.

A Sermon

DELIVERED ON THURSDAY EVENING, APRIL 14TH, 1870, BY

C. H. SPURGEON,

AT THE METROPOLITAN TABERNACLE, NEWINGTON,

In aid of the Funds of the Baptist British and Irish Home Missionary Society.

“Who went about doing good.”—Acts x. 38.

OUR Lord's public ministry on earth was a home mission. He himself said to his disciples, “I am not sent save to the lost sheep of the house of Israel.” He went to the very borders of the Holy Land; but there he stayed, and north and south, east and west, in all directions, in towns and in villages, he itinerated preaching to his own countrymen. Afterwards there sprang out of his home work what may be called the foreign mission, when they that were scattered abroad went everywhere preaching the gospel; and thus the blessing of Israel became a blessing to all nations. It was always the Lord's intention that the gospel should be preached to every creature under heaven, but, so far as his own work was concerned, he began at home; and herein we see his wisdom, for it will be of little avail to attempt much abroad unless there be a solid basis at home, in an earnest sanctified church, affording a fulcrum for our lever. We want to see England converted to Christ, and then shall she become the great herald of Christ's gospel to other lands. As things now are our soldiers and sailors are, too often, witnesses against the gospel, and our travellers of all grades in foreign countries too frequently give an impression very unfavourable to the cross of Christ. We want to have this nation saturated through and through with the Spirit of Jesus Christ, all its darkness chased away, and the true light made to shine, and then missionary operations will receive a wonderful impetus. God will make his truth to be known in all nations when he has first caused his face to shine upon his chosen.

We shall now speak about home mission work under two heads. First, we have before us a *Model Home Mission*; and secondly a *model Home Missionary*. When we have talked about these two things, we shall press a third point, namely, *the duty of imitating the works of the great Master*.

No. 929.

I. First, then, we have before us A MODEL HOME MISSION. We see sketched in the text the great Home Mission which was conducted by the Lord Jesus Christ, "who went about doing good." I am sure we shall learn much if we consider the way in which he conducted that enterprise.

In commencing his work he selected as his great instrument *the preaching of the gospel*. The Lord had anointed him to preach the gospel. He performed thousands of gracious actions; he officiated in many ways for the good of his fellow men, and for the glory of God; but his throne on earth, if I might so speak, was the pulpit. It was when he began to declare the gospel of the kingdom, that his true glory was seen, "Never man spake like this man." Brethren, he would have his followers depend upon the same agency. The scattering of religious books and the institution of schools and other godly efforts, are not to be neglected; but first and foremost it pleases God by the foolishness of preaching to save them that believe. The cardinal duty of the Christian church is thus laid down, "Go ye into all the world, and preach the gospel to every creature." Notwithstanding all that may be said about the advance of the times, and the non-adaptation of the pulpit to this present age, we shall be very foolish if we imagine that we have found a better instrumentality than that which Jesus selected and which his Father so highly blessed. Let us stand to our preaching like soldiers to their guns. The pulpit is the Thermopylæ of Christendom where our foes shall receive a check; the field of Waterloo on which they shall sustain a defeat. Let us preach, and preach evermore. Let us continue sounding, even if it be but the rams' horns, for by-and-by the walls of Jericho shall fall flat to the ground. Preach, preach, preach. The Master's life clearly tells us that if we would save souls and glorify God we must constantly proclaim the gospel of the kingdom.

In connection with his own personal preaching, we find the Master *forming a seminary for the training of ministers*. Those who have, at any time, thought properly conducted collegiate institutions to be unscriptural, can hardly understand the action of our Lord in retaining under his own eye a band of scholars, who afterwards became teachers. After he had called Peter and John, and some few others, he at first admitted them, as it were, into his evening classes; for they pursued their ordinary business, and came to him at fitting seasons for instruction. But after awhile they separated themselves from all the pursuits of business, and were continually with their great Teacher. They learned how to preach as they marked how he preached. He even taught them to pray, as John also taught his disciples. Many dark subjects which he did not explain to the people, we are told he opened up to the disciples. He took them apart and gave them to know the mysteries of the kingdom, while to the rest of the people the truth was only spoken in parables. Now, this has been too much forgotten in the church, and needs to be brought to our remembrance. Among the Vaudois and the Waldenses, every pastor of the church was always intensely earnest to find out others who would become pastors; hence each one had a younger brother under his care. In the journeys of the shepherds of the Vaudois church, as they passed from crag to crag, each one of the venerable men was usually accompanied by some strong young mountaineer, who,

in return for the physical help which he gave to the venerable father, received instruction from him in the doctrines of the gospel, in church government, and in other things which appertained to the ministry. In this way the Israel of the Alps was enabled to perpetuate its testimony, and the office of the preacher of the gospel never fell into disuse. When in the days of the blessed Reformation, Calvin and Luther exerted an influence over Europe, it was not only through their own preaching, mighty as that was; nor through their writings, though these were scattered broadcast like the leaves of autumn; but it was also through the innumerable young men who swarmed at Wirtemberg and came together at Geneva to listen to the great Reformers' teaching, and then afterwards went forth themselves into other lands to tell abroad what they had learned. Our Master sets before us the fact that no fitter instrument for spreading the gospel can be devised than a man raised up by God to speak the gospel, who is able to attract to his feet others who shall catch his spirit, profit by his example, receive his doctrines, and go forth to preach the selfsame word.

It would be correct to add, that the Master also connected with his preaching and his college the invaluable agency of *Bible classes*, indeed, I believe that the whole machinery of a zealous Christian church can be found in *embryo* in the doings of Christ; and if his blessed life of holy labour were more thoroughly studied, new organisations for enlightening the world and for building up the church would soon be thought of, and the best results would follow. Our Lord talked to his disciples, occasionally one by one, sometimes when he found them in pairs, and at other seasons he addressed the apostles as a whole, "expounding unto them in all the Scriptures the things concerning himself." The apostles were evidently well acquainted with the Scriptures, and yet I do not suppose that all the population of Palestine were so well trained; they must, therefore, have learned of Jesus. Peter's first sermon shows his acquaintance with the Old Testament, and the speech of Stephen manifests remarkable familiarity with Scripture history. Such knowledge was not, I think, general, but was the result of constant intercourse with a Teacher whose references to the inspired volume were so constant. His readings of the holy Book, his interpretations, his quotations, his illustrations, all tended to make his disciples men well instructed in the law and the prophets; while the inmost meaning of the Word was laid bare to them in the person of their Lord himself. If any home mission would see its work established, so as to endure the test of years, next to the ordinance of preaching, its ministry must be careful to exercise diligence in training up the converts in the knowledge of the written Word. The Bible must be read intelligently, and its meaning clearly set forth; the memory must become familiar with its very words, and the heart with its inner spirit. We must look out gracious men and women who will labour in this needful ministry. No minister can afford to neglect the constant scriptural tuition of his people, and if he be negligent of it he need not wonder if grievous wolves enter into the church and devour the flock. That our young men and women may not be carried about with every wind of doctrine, but may be steadfast, unmovable, it is our bounden duty to instruct them in the divine Word with laborious care and constancy.

Notice, moreover, that *our Lord's mission work did not overlook the children.* Our noble system of Sunday-school work is not only justified, but even enforced by the example and precept of our Lord when he said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven;" and also by his saying to Peter, "Feed my lambs." The injunctions which bid us look after our adult converts who come under the denomination of "sheep," are no more valid than the command which bids us look after the young and the tender, who are intended by the term "lambs." True mission-work, therefore, if any of you will undertake it, must carefully regard children. Moses would not leave even the little ones in Egypt. Even the youthful Israelites ate of the paschal lamb. Our work is sadly faulty if it has no bearing upon the young men and maidens, the boys and the girls. I am afraid that much of our public preaching is blameworthy in this respect. I feel myself that I do not say as much in my general sermons as I ought to do to the children of my congregation. I do insert stories and parables here and there, but if I shall ever reach my own ideal of preaching, I shall far more frequently let fall handfuls on purpose for the young. Sermons should be like a Mosaic, and the sparkling pieces which catch the infant eye should abound. Our discourses should be as Isaiah says, "wine and milk"—wine for men and milk for babes. Out of our pulpits we must be the friends of the children, for then we trust they will grow up to be friends to us and to our Master. Our model mission bends its strength to the cultivation of juvenile piety, and makes this department of effort second to none.

We now proceed a step farther. Of late years there has been frequently used by earnest evangelists in the more populous parts of London, *the plan of free teas, free breakfasts, and free dinners*, at which the poorest persons are brought together and fed, and are then affectionately exhorted to seek salvation. It is remarkable that this method has been so long disused, because it is, with a small difference, a plan adopted by our Lord. On two occasions at least, he spread a free repast for thousands of the famishing, disdaining not to provide food for the bodies of those whose souls he had blessed with the word of life. On those two occasions the generous Master of the feast gave his crowd of guests a good substantial meal of bread and fish. I have often wondered why those two viands were in each case selected, perhaps it was that both land and sea should be declared to be the storehouse of Providence. He gave not bread alone, his fare was not niggardly; he would not merely stay their hunger, but he would afford them a relish to their bread, and therefore he gave them bread and fish. Agreeable, sufficient, healthful and satisfying refreshment the Lord dispensed at his table in the wilderness. Though many, no doubt, followed him because they did eat of those loaves and fishes, yet I do not doubt that some who were first attracted by the earthly food remained to eat of the bread of heaven, and embraced those precious truths which at first were foolishness unto them. Yes, my friends, if we want to get at our starving people, if we would reach the most degraded and the poorest of the poor, we must use such means as these, *for Jesus did.*

A mission would also find great strength in imitating Jesus by combining *medical aid* with religious teaching. Our Lord was a medical missionary: he not only preached the gospel, but he opened the eyes of the blind, cured those who were afflicted with fevers, made the lame to leap as a hart, and the tongue of the dumb to sing. You may say that all this was miracle. I grant it, but the mode of performing the cure is not the point in hand, I am speaking of the thing itself. True enough is it that we cannot work miracles, but we may do what is within human reach in the way of healing, and so we may follow our Lord, not with equal footsteps, but in the same track. I rejoice to see in Edinburgh and in Glasgow, and also in London, the establishment of Medical Missions. I believe that in some parts of London nothing would be so likely to do good to the people as to make the vestry a dispensary, and the godly surgeon a deacon of the church, if not an evangelist. It may one day be thought possible to have deaconesses whose self-denying nursing of the sick poor shall introduce the gospel into the meanest hovels. At any rate, there should be associated with the City Missionary, with the Bible-woman, and with home missions everywhere, to as great a degree as may be possible, the earnest aid of beloved physicians and men learned in the healing art, who should seek to do good to men's eyes, and ears, and legs, and feet, while others of us look to their spiritual infirmities. Many a young man who goes forth as a minister of Christ would do much more good if he understood a little anatomy and medicine. He might be a double blessing to a remote hamlet or to a district crowded with the poor. I pray for a closer connection between the surgeon and the Saviour. I would invoke the aid of truly believing members of the faculty. May there be many who like Luke are both physicians and evangelists. Perhaps some Christian young man walking the hospitals, and fearing God, may find in these hints a guide as to his future career.

In addition to this, let me say that our Lord Jesus Christ also associated with his mission-work *the distribution of alms*. He was very poor. Foxes had holes, and the birds of the air had nests, but he, the Son of Man, had not where to lay his head. Out of the gifts of the faithful who ministered to his necessities there was but little to spare. These gifts were put into a bag and entrusted to Judas, and we discover incidentally that the Master was wont to distribute from this slender store to the poor around him. Brethren, it is to be feared that some churches fall behind in this matter of almsgiving, a matter which at the judgment day will occupy a very conspicuous place, "I was hungry, and ye gave me meat." The Romish church has abounded in the practice of almsgiving, and if her mode of distributing were as wise as her manner of contributing is generous, she would deserve much commendation in this respect. Brethren, because we feel that we are justified by faith and not by works, are we to cease from good works and suffer the giving of alms to drift into the background? Such is now the rage for centralisation, and so eager are some for the suppression of all personal charity, that it may one day become an indictable offence to give away a sixpence to a starving woman until you have consulted the police, the poor law board, or some association for giving away paper tickets instead of wheaten bread. Public opinion demands

the publication of all our gifts, and ignores the old-fashioned command, "Let not thy right hand know what thy left hand doeth." We are all to be made wheels in the engine of a society, to give our alms by clock work, and relieve the poor by machinery. For one, I shall always recommend Christian people to be a little eccentric in their benevolence. Without decrying societies, I shall urge godly men to judge for themselves as to the poverty of each case, and to give for themselves, apart from those various associations which cut and dry benevolence till it becomes a mere skeleton. I am a firm believer in the gospel of the barley loaves and fishes; I believe in the gospel of feeding the hungry and clothing the naked. I like the story that I heard the other day of a poor man who was found in the street one Sunday morning, as he was about to commit suicide. Two of our brethren met him, and led him to this Tabernacle, but they knew better than to bring him to hear a sermon while he was hungry. On the road they took him to a coffee-shop, and gave him a cup of hot coffee and some bread and butter, and then they brought him to hear the discourse. I had a far more likely hearer in the man whose hunger was relieved than I could have had in the poor famishing sinner. Then, after the sermon was over, they took care to find him a good dinner, and so detained him till they brought him here again in the evening, and God was pleased to bless the Word to him. Rest assured that the Master's opening blind eyes, the Master's feeding the multitude, and the Master's relief of the poor, were all indications to the Christian church that clothing societies, and soup kitchens, and benevolent associations, are legitimate aids to the spread of the gospel.

Our Master's mission had one point in it which we ought never to forget, namely, *that it was carried on very largely through open-air preaching*. I remember well the time when it really seemed an outrageous novelty for a man to preach in the streets. I recollect proposing, twenty years ago, to my good deacons in the country that I should preach on the Sunday evening by the river side, and the remark was made by one of them, "Ah! I do not like it, it is imitating the Methodists." To him as a sound Calvinist it was a dreadful thing to do anything which Methodists were guilty of; to me, however, that was rather a recommendation than otherwise, and I was happy to run the risk of being Methodistical. All over England, in our cities, towns, villages, and hamlets, there are tens of thousands who never will hear the gospel while open-air preaching is neglected. I believe that God *allows* us to preach in churches and chapels, but I do not believe that we have any apostolical precedent for it, certainly none for confining our ministry to such places. I believe that we are allowed, if it promote order and edification, to set apart buildings for our worship; but there is no warrant for calling these places sanctuaries and houses of God, for all places are alike holy where holy men assemble. It is altogether a mischievous thing that we should confine our preaching within walls. Our Lord, it is true, preached in the synagogues, but he often spake on the mountain's side, or from a boat, or in the court of a house, or in the public thoroughfares. To him an audience was the only necessity. He was a fisher of souls of the true sort, and not of the modern order, who sit in their houses and expect the fish to come to them to be

caught. Did our Lord intend a minister to go on preaching from his pulpit to empty pews, when by standing on a chair or a table outside the meeting-house he might be heard by hundreds? Of course, if the crowd fill the house, and it is as large as the human voice can fill, there is the less need for us to go out into the streets, but, alas! there are places of worship in London by scores, not one-fourth or even one-tenth filled, and yet the preacher goes on contentedly! A minister is living in positive sin, who constantly preaches to a mere handful within walls, while outside there are crowded courts and lanes, and alleys, where men are perishing for lack of knowledge. The minister who does his duty, goes out into the highways and hedges; he goes into all the world; he preaches whether men will hear or whether they will forbear, and delights to make hills and woods ring with the message of peace.

Our Lord also set an example to home missionaries, in the fact that *he had pity on the villages*. Small villages are often thought to be too insignificant for the founding of churches in them. But the villages help to make the large towns, and the character of the citizens of this great London of ours depends very much upon the character of the village homes, from which so many of our fellow citizens are drawn. We must never neglect the smallest hamlet, but seek as far as we can, to reach even the little knots of cottages that stand by twos and threes on lone heaths and desolate moors.

At the same time, the Master also *gave much attention to the towns*. Capernaum and Bethsaida were not forgotten. Jerusalem frequently echoed with his voice. Where the crowds assembled at the solemn festivals, which were something like the gatherings at our markets and fairs, Christ was heard lifting up his voice, and crying, "If any man thirst, let him come unto me and drink." The home missionary must avail himself of all gatherings of his fellow men, for whatever objects they may have come together; and in every place he must proclaim the gospel, seeking by any means to save some.

This and much more may be gathered from the life of Jesus of Nazareth, "a prophet mighty in deed and word."

II. I shall now pass on to notice, in the second place, THE MODEL HOME MISSIONARY.

My brethren, after all, the success of a work depends very little upon the system which is adopted in carrying it out; almost everything rests, under God, upon the man. There have been men who, with systems unwise and imperfect, have nevertheless accomplished noble results, while others with admirable organisations have done nothing, because they were not the right men. Who then is the fittest man to be a missionary for Christ? Who is the woman that can best serve her God? Behold the Model Missionary in the person of the Lord Jesus. The man who is to serve God as a leading missionary *must be a man of teaching power and of personal influence*. It is of no use to send out as a missionary a man who cannot speak; and yet there are many places where the people are without a minister, if speaking power be an essential qualification for that office. Why, you may frequently hear the preacher mumble so dreadfully that you can hardly follow his words, or he is a mere reader, or else a prosy reciter of very heavy matter. In the Established Church, the very last thing that is looked into

when a young man enters holy orders, as they call them, is whether he has gifts of utterance, or in other words, whether he is qualified by nature and by grace to be a preacher. That some very admirable and excellent persons enter the church is cheerfully granted, but none the less we believe such a system to be essentially bad. If you want a man to spread the gospel among his fellow men, he must be one who can preach. He must be apt to teach. He must have a way of making plain what he means, and of winning attention, so that men may be willing to listen to him. Our Lord had this grand capacity in the highest degree. He could bring the sublimest truths down to the level of his hearers' comprehension. He knew how, with a divine simplicity, to tell a story that would win even a child's attention; and though the truth he spake was such that archangels might well marvel at it, yet he put it into such a form that the little children gathered around him, and the common people heard him gladly. Aptness to teach—this is what we want. Pray ye, my brethren, the Lord of the harvest to send us many who have this choice gift. The pulpit, the Sunday-school, and every form of Christian service need earnest workers who have the power of translating their thoughts into the language of those with whom they come in contact, so that they may be interested and impressed.

But there were higher qualifications than these. *Our Lord as a Missionary was a man who fraternised with the people.* I do not think he ever passed a person on the road concerning whom he said to himself, "I am so much above that man that I will not speak to him." I could hardly dare to imagine him saying such words. It would so lower the Saviour to imagine such a thing; and yet, and yet, and yet, some of his ministers have thought so! How many of us if we had seen a poor harlot coming to the well would have remained sitting by it purposely to converse with her? If we had seen her coming, knowing her character, we should probably have moved off, and have eased our conscience with the notion that hers was a case more suitable for some one else to deal with, in fact, a matter to be left to an agent of the Rescue Society. Our Lord made no affectation of condescending or of patronising the poor Samaritan sinner, but as naturally as possible, with every appearance of ease, he at once began to talk with her. If she had been the noblest lady in the land he could not have fraternised more thoroughly with her, and yet he in no way connived at her sin. Our Lord received sinners and ate with them. They must have seen how different he was from themselves, but he affected no distance, he pretended to no caste, he drew no lines of social demarcation. He was not a Pharisee who stood apart in his pious eminence: pride and assumed dignity had no attractions for him. He was holy, harmless, undefiled, and separate from sinners, in the highest and best of senses, but in other respects he was the friend of publicans and sinners. If we are to have London blessed, it will never be by ministers who are too great to speak to the poorest of the people; nor will your benevolent societies work much good if your lordships and ladyships cannot mingle with the humbler classes. We must be one with those whom we would bless; we must not be ashamed to call them brethren; we must without being conscious of stooping, reach out a fraternal hand

to the fallen and the degraded, that we may lift them up for Christ's sake. O for men and women of the true brotherly and sisterly spirit : bone of the people's bone and flesh of their flesh !

Our Lord, again, was *a man who could toil*. He was by no means a gentleman at large, amusing his leisure with lecturing. He never preached a sermon without weaving his soul into it. He was by no means the kind of evangelist who finds his task a light one. He could not as some do, preach by the year without disturbing the placid current of his own emotions. Nay, my brethren, never preacher worked more intensely than Jesus did—by day preaching, by night praying, oftentimes faint through weariness, and yet not finding time so much as to eat bread. Whoever did not labour, Christ did. He is the Master worker of all the sons of men. If we all must needs eat bread in the sweat of our faces, much greater was his toil when he brought the bread of life to us by the bloody sweat of Gethsemane, and by the life-sweat of every day of his three years' ministry. His life was a scene of unrivalled labour. We can hardly conceive how thoroughly our Redeemer laid himself out for us. Now, if the church would see souls saved, the work will never be achieved by agents who are half asleep ; Christ's kingdom will never be extended by persons who are afraid of labour. God will bless his church by the power of the Holy Spirit, for all the power lies there, but he will have his church travail, or the blessing will not come.

For a home missionary we want *a man who can pray as the Master prayed*. What a proficient in the art of prayer was Jesus ! He was as great with God in prayer as he was with man in preaching. I heard a brother speak the other day of our Lord's coming from the mountain-side with the wild flowers on his garments, and the smell of the heather on his vesture, for he came fresh from the lone spot where he had spent the night in prayer. Ah ! my brethren, here is the centre of power. Prayer breaks hearts. These granite rocks will never yield to our hammers till we go down on our knees to smite. If we prevail with God for men, we shall prevail with men for God. The main work of the minister must be done alone. Let him do as he pleases when the multitude are listening, he shall not bring them to Christ unless he has pleaded for them when none heard him but his God. Our home mission wants men who can pray.

And, brethren, if we are to secure useful men and women *we must choose those who can weep*. That is a fine faculty, that emotional power of the heart which makes the passions boil, and rise within like steaming vapours, till at last like the waters of dropping wells, they are condensed and fall in showers from our eyes ! I do not covet that moistness of the eye, which some exhibit as the result of optical weakness or effeminacy of constitution, but manly weeping is a mighty thing. Our Lord Jesus was thoroughly a man ; far too masculine to fall into sentimentalism and affectation, but when he beheld the city, and knew all the sufferings that would come upon it from the siege as a punishment for its sin, he could not restrain the waterfloods, his great soul ran over at his eyes. If he had not been a man who could weep himself, he could not, humanly speaking, have made others weep. You must feel yourselves if you would make other men feel. You cannot reach

my heart till first of all your heart comes to meet mine. Lord, send into thy field men of strong emotional natures whose eyes can be fountains of tears.

To crown all, *our blessed Lord was one who knew how to die!* Oh, when shall we have men and women sent among us who are prepared to die, in order to accomplish their life-work? I have shuddered, and all the more so because I might do no better myself, when I have heard excuses for avoiding risks of life, and reasons for escaping hardships in foreign lands. It has been even questioned in some quarters, whether a man would be right in exposing himself to danger of life in order to preach the gospel. I could say much, but would be sparing of censure. Only this I must say, until grace shall restore to us the ancient apostolic self-sacrifice, we may not expect to see the gospel conquering to any high degree. Zeal for God's house must eat us up; love of life must yield to love of souls; trials must be counted as nothing for Christ's sake, and death must be defied, or we shall never capture the world for Jesus. They who wear soft raiment will never win Ireland, or Africa, or India, for Christ. The man who considers himself, and makes provision for the flesh, will do little or nothing. Christ revealed the great secret when it was said of him, "He saved others, himself he cannot save." In proportion as a man saves himself he cannot save others, and only in proportion as he is carried away with self-sacrifice, willing to renounce luxuries, comforts, necessities, and even life itself, only in that proportion will he succeed. I trust that no missionary's life may be lost, but I trust that if the church can only bring the world to Christ by the deaths of her ministers, all our lives may be sacrificed: for what are we, my brethren, what is any one of us, compared with the accomplishment of our Redeemer's work? Our sires went to the stake with songs upon their lips. Our ancestors were confessors who dared the barbarous cruelties of Northern hordes, and the refined persecutions of Southern superstition; men who could die, but could not refrain from witnessing for the Lord. We must quit ourselves like men for Christ, and though we may not all be called to make the extreme sacrifice, we must be ready for it, and if we shrink from it we are not the men for such a time as this.

We want men who can toil, men who can pray, men who can weep, men who can die. In fact, we need for Christ's work men all ablaze with consecrated fervour, men under a divine impulse, like arrows shot from the bow of the Almighty flashing straight to the target; men like thunderbolts launched by the Eternal to go crashing through every difficulty with irresistible energy of aim. We want a divine enthusiasm to fire us, an almighty impetus to urge us on. Only men thus filled with the Holy Ghost shall accomplish largely the work of God.

III. My last point was to be, if Christ lived thus, and worked thus, LET US HEAR HIS CALL AND IMITATE HIM.

I shall say but a few sentences, but let them be remembered. Believer in the Lord Jesus Christ, it is your privilege to be a worker together with God, therefore *keep close to the footsteps of the great Master worker*. Remember that *before he went to work he was himself personally obedient to that gospel which he had to preach*. He did not bid others believe and be baptised, and neglect to be baptised himself. "Thus

it becometh us to fulfil all righteousness," said he, and in the waves of Jordan the Baptist immersed him. How little will you be fitted for service if you leave any command of Christ unobeyed! How can you exhort others to do your Lord's will if you yourself are disobedient to it? The first thing, therefore, before you go to that form of service which now invites you, is to see to it that you have obeyed the Master's will, for "to obey is better than sacrifice, and to hearken than the fat of rams."

This being done, let me say to you, *Is there not some department of mission work at home that you could undertake?* Most probably you could not do all those things which I have mentioned as having been done by Christ, but you know that young artists will often be instructed by their masters to sketch, not the whole of a great statue by Phidias, but one single limb, an arm, a hand, or a foot. Have you not often seen in the artist's studio the foot of some great master-piece used as a model? Just so it shall be enough to teach you service if, being unable to attempt the whole of the great scheme which I have brought before you now, you will undertake zealously to labour in one department of it. But, whatever you do, *do it thoroughly*, do it heartily. If it be worth doing at all, it is worth doing well; for such a Master there must be no second-rate work, and with such a gracious reward before you there must be no offering of that which costs you nothing. You must throw yourselves into whatever you undertake for Jesus.

Will you now take one word which is often used by Mark as a motto for yourselves? The idiom of the gospel of Mark is *eutheos*, "straightway." He is always saying of Christ, that straightway he did this, and straightway he did that. Now, if you have work for Christ before your eye, straightway hasten to do it. The most of Christians miss the honour they might have in service by waiting till a more convenient season. Do something to-night before you go to bed, if it be only the giving away of a tract. Do something as each moment flies. If hitherto you have not been a worker, begin *now*, or if you have been a worker up till now, do not pause, but end the evening with another good word to sister, or child, or friend. Evermore breathe out consecration to Christ.

And let me bid you, dear friends, if you love my Lord and Master, to have comfort in trying to serve him, because *there is an allsufficient power which you may obtain for this service*. Our Lord is declared in this very verse to be one who was anointed with the Holy Ghost and with power. That same Holy Ghost is given to the church, and that same power lingers in the assemblies of the faithful. Ask for this anointing, and pray that as in this verse we are told that God was with Jesus, so God may be with you. Remember last Sunday evening's text, "Fear thou not; for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."* Being now a pardoned sinner, ask to be an anointed saint. As one who is reconciled to God, ask that you may be strengthened by God, so that from this day forward you may serve your Master mightily.

* Sermon on this text to be published next week, No. 930.

I do not know that I ever felt happier in my life than I did Tuesday night when I was listening to my dear friend Mr. Orsman, pastor of the poor but gracious church in Golden Lane, in the City. He is a good brother, who, some years ago, was converted to God in our ministry, and he was there and then converted all over. So of you when you believe in Christ appear to have only a sprinkling conversion, but I love those men and women who get an immersion conversion, go down into the deeps of the love of Christ, and get themselves altogether up to their Lord. Why, that dear man, though working all day long in the Post Office, yet finds in the evening opportunity to preach Christ; and if you were to go to Golden Lane, you would find there all the forms of organisation, which I have described at the commencement of this sermon, in active exercise. Among the poorest, lowest and most degraded of the people, grace has found out precious jewels. Some seven or eight who are now ministers of the gospel, first began to preach to his poor people there. He has now spiritual children scattered all over the world by emigration, and the good man having consecrated himself fully to his work, is most happy in it. I believe from the bottom of my soul that these single-handed men, who get themselves up to a special district and work it well, are the very great blessings that London can have, and if there is a young man here endowed with abilities, and perhaps with a little money and time, would better could I propose to him, as a lover of Christ, than to begin so much work for his Master? The same applies to Christian women. Oh, what good Christian women can do! There are those in the place whose names, if I were to mention them, would be held in honour by us all for what they have accomplished. Without obtruding themselves as preachers into public assemblies, they are working away for Christ privately, and bringing many into the church of God. O Christian men and women, time is flying, men are dying, hell is filling, Christ is waiting to see of the travail of his soul. I beseech you by the bowels of God's mercy, by the heart of Christ, by his love for souls, bestir yourselves and proclaim salvation. May the Lord's blessing be with you. Amen.

PORTIONS OF SCRIPTURE READ BEFORE SERMON—Matthew ix. 27—
and x. 1—15.

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Metropolitan Tabernacle Pulpit.

AWAY WITH FEAR.

A Sermon

DELIVERED ON LORD'S-DAY EVENING, APRIL 10TH. 1870, BY

C. H. SPURGEON,

AT THE METROPOLITAN TABERNAACLE, NEWINGTON.

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."—Isaiah xli. 10.

IF there should be nothing in the sermon this evening, brethren, there is enough in the text to satisfy your mouth with good things, so that your youth may be renewed like the eagle's. May the Holy Spirit spread for you a table in the wilderness, and give you appetites to feed by faith upon these royal dainties, which, like the pulse that Daniel and his companions fed upon, shall make you well favoured before God and man. To whom are these words spoken? for we must not steal from God's Scripture any more than from man's treasury. We have no more right to take a promise to ourselves that does not belong to us than we have to take another man's purse from him. These words were evidently spoken in God's name by the prophet to God's "*chosen*" ones. Read the eighth verse: "But thou, Israel, art my servant, Jacob whom *I have chosen*, the seed of Abraham my friend." And again in the ninth verse: "Thou art my servant; I have *chosen* thee." So, then, if you or I should meet with anything that is gracious and comfortable here it will come to us, not upon the footing of merit, but upon the ground of sovereign grace. It will not be ours because we have chosen Christ, but because he has chosen us. Our heavenly Father has blessed us with all spiritual blessings according as he hath chosen us in Christ Jesus from before the foundation of the world. The eternal choice is the well-head from which all the springs of mercy flow. Happy art thou, my soul, if grace has inscribed thy name in God's eternal book! Thou mayst come to this text, like a child to his father's own table, and thou mayst draw from it all manner of comforts to sustain thy spirit.

But since, dear friends, you and I cannot read the secret roll of God's electing love, we are helped to judge whether this text belongs to us by another description; for those who are here called "*chosen*," are, in the ninth verse, also described as being "*called*." "Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof." God's chosen people of old were set apart for himself, and called

No. 980.

out from all the rest of the world, and so they are now. They are a people called out by his special grace, with a gracious call which they have not been able to resist, and they have come forth and declared themselves on the Lord's side. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called." If you are called, depend upon it you are chosen. I do not mean if you are called in the common sense with the universal call of the gospel, for in that sense, "many are called, but few are chosen;" but I mean if you are effectually called, personally called, called of the Holy Ghost, called as Mary was when Jesus said to her, "Mary," and that gracious voice thrilled through her soul, and she responded to it and said to him, "Master!" Have you been so called that you have forsaken all for Christ, or are willing to do so? Have you left your old pleasures and your old companions, and are you now a separated one, set apart for Christ? Oh! if it be so, let nothing keep you back from enjoying the riches of my text, for every comfortable sentence in it belongs to you.

Still, further to help us to find out to whom this text belongs, notice that the person here described is spoken of in the eighth verse as a "servant." "Thou, Israel, art my servant," and in the ninth verse "And said unto thee, Thou art my servant." Now, are you God's servant, dear hearer? A servant does not do his own will. He would soon get his discharge if he carried out his own whims and wishes. He takes his guidance from his master's mouth and his master's eye. Have you submitted your will to God's will? Are you no longer governed by a proud and high spirit, which cries, "Who is the Lord, that I should obey him?" But do you desire to know what God's will is, and then to do just what he bids you? Do you count it your highest honour to be called a servant of Christ? Is it for him that you live? Is his glory your highest aim? If so, then you who are willing to labour may come and feast upon the text, for every honey-dropping word of it belongs to you, since you serve the Lord Christ.

One more word to help you to see whether you have a right to these promises. He says in the ninth verse, "I have chosen thee, and *not cast thee away*." Now you have, some of you, been professors of the Christian faith for many years. Some of the younger ones of us have now been twenty years maintained in his house, for it is just so long since we were baptised in Christ's name. Surely, my brethren, we feel that judged by the strictness of the law, we deserved to have been cast away and yet, being under grace, we have been preserved by the Lord's salvation even until now. Still, though faint, we are pursuing. We are bound to confess, "My feet had almost gone; my steps had well-nigh slipped;" but we have been upheld even to this hour. Oh! then, we have much to be grateful for, and much to rejoice in, for perseverance is a great pledge and earnest of final salvation.

"To him that overcometh
The crown of life shall be."

And to us, as having overcome up till now, the promises of the text belong. He who hath kept thee, my brother, till this hour, bids thee

now come and look into this choice cabinet, and take out the jewels and wear them, for they are all thine own to deck thee, that thou mayst adorn his doctrine the more. In a word, the text belongs to God's chosen, who are his by being separated from the world, who are distinguished by their practical service of God, and who continue in that service, and by God's grace will continue in it even till the end.

Come we now to the text. I will read it again, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." There is here, first, *a very natural disease*—fear; there is here, secondly, *a command against fear*—"Fear thou not;" and there is, thirdly, *God's promise to help us to overcome it*, and that promise is given in three or four ways, so that we may chase fear away with a whip of many thongs.

I. First, then, we are reminded of A VERY COMMON DISEASE OF GOOD MEN—FEAR AND DISMAY.

This disease of fear *came into man's heart with sin*. Adam never was afraid of his God till he had broken his commands. When the Lord God walked in the garden in the cool of day, and Adam heard the Almighty's foot-fall, he hastened to commune with God as a dear child talks with a loving father. But the moment he had touched the fruit that was forbidden, he ran away and hid himself, and when God said, "Where art thou, Adam?" Adam came cowering and trembling, for he was afraid of God. It is sin, consciousness of sin, that "makes cowards of us all." Though he who made us is a consuming fire, and we should always have a holy awe of him, yet the fear that gendereth bondage would never have come into our spirit if we had not first of all transgressed his law. Sin is the mother of the fear which hath torment.

And, brethren, fear continues in good men *because sin continues in them*. If they had attained to perfect love it would cast out fear, for fear hath torment; but, since the flesh is still in them and the lusts thereof still strive for the mastery, even the holiest of God's people are sometimes afflicted with the mockings of the child of the bondwoman. O that he were cast out, for he can never be heir with the free-born nature! As grace grows and increases in power, fear declines; and, when sin is cut up root and branch, then no doubt or fear will ever vex us again. Once strip us of these houses of clay, once deliver us from all indwelling sin, and our spirits shall seek God as the sparks seek the sun; but until then, since by reason of weakness sin sometimes prevaileth, fear also prevaileth, and we are sadly cast down.

Fear, coming in by sin and being sustained by sin, *readily finds food upon which it may live*. Let the believer *look within*, and, my brethren, he has only to do that but for a moment to see abundant reasons for fear. "Ah!" saith fear as it looks within, at the heart still prone to wander, "I shall never hold on my way." "Ah!" saith fear as it looks at the besetting sin, "I shall be tripped up yet; I shall never persevere to the end." Grace is there, it is true, but fear is blind to the better nature, and fixes his glance only on the body of this death. Looking within upon the old nature is seldom a very pleasant operation, especially if we forget that it is crucified with Christ. I suppose

if any man among us could see his own heart as it really is, he would be driven mad. The poet was right when he said—

“Heaven’s Sovereign saves all beings but himself,
That hideous sight, a naked human heart.”

Faith looks at all the ruins of the fall, and she believes that the blood of Christ will get the victory, and she sings her poean of triumph even while the fight is raging, rejoicing with the apostle, that “Where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.” But fear saith, “I shall one day fall by the hand of the enemy; such a poor frail bark as mine will never stem the flood and weather the tempest, but I shall make shipwreck after all.”

And then, my brethren, if fear finds food within, it also very readily finds food *without*. Sometimes it is poverty, sometimes sickness, sometimes the recollection of the past, and quite as often dread of the future. Even those who have faith in God may occasionally be weak enough to fear and be dismayed about common circumstances to which they ought to be indifferent, or over which they ought by faith to exult. Desponding people can find reason for fear where no fear is. A certain class of persons are greatly gifted with the mournful faculty of inventing troubles. If the Lord has not sent them any trial, they make one for themselves. They have a little trouble-factory in their houses, and they sit down and use their imaginations to meditate terror. They weave sackcloth and scrape up ashes. They know that they shall be bankrupt; there was a little falling off in their trade last week. They believe that they shall soon be too old for labour; it is true they are older than they were a month ago. They feel sure that they shall die in the workhouse; it is clear they will die somewhere. They feel certain about this dreadful thing and that, and fret accordingly. None of these things have happened to them yet, and in the judgment of others they are less likely to happen now than ever they were, but yet they convert their suspicions into realities, and torture themselves with them though they be but fancies. Oh! it is sad that we should degrade ourselves to this.

“Shall the thin cloudlets of this transient life
Shut out the light of love immutable?
Shall unsubstantial mists of earthborn care
Conceal from saints the everlasting hills,
From which their speedy succour shall descend?
Oh! shame, and sin most base, that heirs of heav’n,
Enrich’d with all the fulness of the Lord,
Should fret, and fume, and wear away their souls
With childish dreams of ills which ne’er may come;
Or coming, shall be laden deep with good!”

In certain instances the habit of fearing has reached a monstrous growth. Indeed, I know some of my acquaintance who think it the right thing to be always fearing, and are half suspicious of a man who has strong faith. They even call full assurance “presumption,” and are amazed that anybody should have confidence in God. But, if they did but know it, there is more presumption in unbelief than there can be in

faith. It is gross presumption on a child's part to disbelieve its father's word. There is no presumption in a child's believing what its father tells it; it then only does its duty. For me to accept the naked promise of a faithful God, and, despite my unworthiness, still to believe it true, is humility; but for me to take that promise from my father's lip, and begin to cavil at it, and to question it, is nothing better than pride hiding its nakedness with the thinnest gauze of pretended modesty. Shun, I pray you, the unbelief that apes humility, and seek after that unstaggering faith which is the truest meekness in the sight of God!

Yet, I would not blame all those who are much given to fear, for *in some it is rather their disease than their sin, and more their misfortune than their fault*. Mr. Feeble-mind will never make a Great-heart even if you feed him on the finest of the wheat. Mr. Ready-to-halt will never stand so firmly, or run so nimbly, as Mr. Valiant-for-truth, do what you will with him. There are some in God's family who are constitutionally weak, and will probably never outgrow that weakness till they have entered into rest. I would do anything I could to encourage the fearing ones to rise above their weakness; I would even give just enough of the tonic of censure to make them feel that it is not right to be unbelieving, but I would not like to censure their despondency so severely as to make them think that they are not the people of God. I tell you, sirs, I would sooner you would go to heaven creeping on all fours, with never a song in your mouths, than go to hell presuming. It is better to be a broken-legged lamb in Christ's bosom than to be the strongest ram in Satan's flock. God deliver us from being strong and mighty in ourselves; but yet at the same time there are many evils connected with fearing, and every child of God should be on his guard against giving way to it. In every case much may be accomplished by arousing ourselves to cry to the strong One for strength to overcome our unbelief. Gloom need not be perpetual with us. I know it is said that some of God's plants grow best in the shade. I believe they do, but I should like to try them in the sunlight a little, and see if they would not grow better there than their best has hitherto been. There are precious flowers of grace which are constantly watered with the tears of sorrow, but methinks the dews of consolation would answer their purpose just as well. May the Lord visit such, and bring them up out of the horrible pit and out of the miry clay. May they be of good courage, for the Lord saith to them, "Fear not; be not dismayed."

Be it also remarked before we leave this point, that *even the strongest of God's servants are sometimes the subjects of fear*. David was a very strong man, and he overthrew Goliath, but we read that on one occasion when he was in battle, "David waxed faint." So the Lord's mightiest heroes sometimes have their fainting fits. We used to talk of our "Iron Duke," and there was one man in Scripture who was an Iron Prophet, and that was Elijah the Tishbite, and yet he sat down under the juniper-tree, and, I had almost said, whined out, "It is enough; now, O Lord, take away my life; for I am not better than my fathers." The best of men are but men at the best, and the strongest men are weak if God's mighty hand is for awhile withdrawn.

Some of my dear friends will occasionally tell me, "We have suffered from doubts, and fears, and troubles, of which you have no conception." They suppose that their minister, and others whom they love and respect, know nothing at all experimentally about their infirmities. I wish it were so. We have something better to talk of than our own follies, we do not feel bound to turn the pulpit into a public confessional, and all experiences are not to be published abroad; but, for all that, permit me to say, that there are times with the boldest and the strongest, when they would give all they have for the very smallest evidence of grace, and count themselves happy to creep to the foot of the cross, and say, "God be merciful to me a sinner!"

Yet, I do not say this to encourage anybody in fearing, for, let me just give you the opposite side. There is no reason why, if we lived nearer to God, and walked more carefully, we might not, as a rule, live above all this fear and dismay. I once met with a dear brother in Christ, who is now in glory, about whose truthfulness I never could have a doubt, who told me that by the space of thirty years he had not felt a doubt of his interest in Jesus Christ. At the time I heard him say it, I thought it was quite an unusual circumstance, but I bless God that I have now met with several, "the excellent of the earth, in whom is all my delight," whose testimony is the same, that though they may have been shaken they have never been moved from their steadfast hold on Christ; though they may have had a few tremblings, yet they have never been so dismayed as to question their part in Jesus. They have stood fast, and they have sung year after year, "O God, my heart is fixed; my heart is fixed; I will sing and give praise." I hold that out as an object of ambition to every believer in Christ. Do try and see if you cannot rinse your mouth out of all that bitter stuff which makes you sing so often and so dolefully—

"'Tis a point I long to know."

That is a very suitable song for Christian infants, a hymn often sung by enquirers; but O that you would get beyond such juvenile ditties, and learn to sing fitter music, such as this—

"Now I have found the ground, wherein
 Sure my soul's anchor may remain:
 The wounds of Jesus, for my sin
 Before the world's foundation slain;
 Whose mercy shall unshaken stay,
 When heaven and earth are fled away.
 O love! thou bottomless abyss!
 My sins are swallow'd up in thee;
 Cover'd is my unrighteousness,
 Nor spot of guilt remains on me.
 While Jesu's blood through earth and skies,
 Mercy, free, boundless mercy cries!
 With faith I plunge me in this sea:
 Here is my hope, my joy, my rest!
 Hither, when hell assails, I flee,
 I look into my Saviour's breast;
 Away, sad doubt, and anxious fear!
 Mercy is all that's written there."

II. We shall now occupy a little while in considering GOD'S COMMAND AGAINST FEAR. "*Fear thou not; be not dismayed.*"

That precept is absolute and unqualified, we are not to fear at all. He does not say, "Fear so much, but not beyond that," but he gives an unlimited exhortation, "Fear not." He does not say, "Do not fear so often," but, "Fear not." It is an exhortation without any time to it, and therefore it applies to all times. "Fear not." Fear not at all. "Be not dismayed." He does not say, "Be not utterly dismayed;" there is no qualifying adverb, but it means, "Be not dismayed at all." This command, then, chides fear and forbids dismay.

Why should not the child of God be afraid? There are several reasons which justify the divine command, let us meditate upon some of them. First, my brethren, we may not fear *because it is sinful*. It is usually sinful to be afraid and dismayed, because such a state of mind almost always results from unbelief. Have you ever thought what a great sin unbelief is? No, we talk about it, and confess it, but we do not sufficiently consider the deep heinousness of it. We will confess unbelief of God without a blush, and yet nothing could make us acknowledge dishonesty to man. I pray you, my brethren, tell me which of these two is the worst fault? Is not unbelief a robbery of God, a treason felony against him? If I were in conversation with any one of you, and you should say to me, "Sir, I cannot believe you," nothing you could say would sting me more. It is a very strong thing to say to any man, "I cannot believe you." Why, if there were two of the lowest men or women, fighting in a street quarrel, and one of them said to the other, "I cannot believe a word you say," the veriest drab would feel the insult. Every truthful man feels that he has a right to be believed. He speaks upon the honour of an honest man, and if you say, "I cannot believe you," and even begin to lament that you have no faith in him, the reflection is not upon yourself, but on the person whom you cannot believe. And shall it ever come to this, that God's own children shall say that they cannot believe their God? Oh, sin of sins! It takes away the very Godhead from God, for if God be not true, he is not a God; and if he be not fit to be believed, neither is he fit to be adored, for a God whom you cannot trust you cannot worship. Oh, deicidal traitor, thou sin of unbelief! Oh, God-killing sin! May we be delivered from it, and not think it light or trifling, but shake it off from us as Paul shook off the viper into the fire.

Doubts and fears also breed sin. It was said of Jeroboam, that he sinned, and made Israel to sin, and so does unbelief. It carries a thousand other sins in its loins. The man who believes in God will fight with temptation, but the man who does not believe in him is ready to fall into any snare. See yonder tradesman, he is just now in low water through the badness of business. He is a believer in God, and he says, "I believe that God will carry me through it, if I keep to the straight line of integrity. I trust in God, and come what may, I will not pawn my reputation." Now, whatever may come of it, that man's character will be safe, because his faith is firm. But here is another man, he says, "Well, I am in a very awkward predicament, and I must look to the main chance; I am not sure that God will be with me; I must help myself, for I am very likely to be ruined."

That man will take up with one of those dodges in business by which men raise money. I need not tell you what those dodges are, because I dare say a great many of you know them, either by using them yourselves, or by having them used upon you. They are part and parcel of the art of stealing other people's money, without being locked up as a thief. Well, he avails himself of one of those schemes; of course he does, he who has not faith is sure to have much craft. He who cannot trust God soon begins to trust the devil, and he that begins to trust the devil soon finds himself in the mire. Faith it is that holds a man as the great bower anchor holds a vessel when the winds are out. Believing that God will not fail you enables you to defy temptation. Now see how the man who has faith beats the devil! There the devil stands; he says, "If you will serve me I will give you ——" "Well, what will you give me?" "I will give you the whole world." "But I have that already, for this world is mine, given to me in Christ, and as much of it as is good for me I shall always have." "Well, but I will make you great." "I do not want to be great, my joy is to make Christ great, and my greatness is in him." "But I will give you silver." "Oh, then!" says the Christian, "put it down." No sooner is the heap spread out than the believer covers it all over with ten times its weight in gold, and so laughs the fiend to scorn. I mean that for every blessing that sin could bring grace brings ten times as much of a greater blessing, and so faith checkmates Satan, and temptation is put away. Unbelief has no such power, but readily falls into the lion's jaws. Therefore, fear not, lest you in the hour of trial be overborne with temptation and hurried into sin.

Fear not, again, *because it injures yourself*. Nothing can weaken you so much, nothing can make you so unhappy, as to be distrusting. Nor is this a small thing, for Christian joy is a fruit of the Spirit, and he who causes it to wither robs the Lord of glory. Is it not written, "Rejoice evermore"? Fear weakens the believer's influence, and so causes *mischief to others*. Converts are not brought to Christ through unbelieving Christians. It is faith that wins souls. Let me give you an instance of it. There is a good woman over there who has lost her child, her only child. Now when her husband saw that dear child die, he was exceeding mad against God, and said many a hard and bitter thing, but his wife did not. She loved the child with as tender a love as the father did, but she laid it down on the bed, and she said, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." Good woman, your husband did not say anything, but he felt the difference between himself and you, and who can tell what good results will follow? Now, if a professed Christian under trial acts just like a worldling, the worldly man sums it all up and says, "There is nothing in religion." But, if in the time of difficulty, the time of affliction, the time of bereavement, the Christian man's faith makes him happy, resigned, content with the Lord's will, why then even the coarsest of ungodly minds see the power of grace, and it may be that they will be led to reflect, and to ask themselves, "If there be such a choice grace as this in the world, why should not I have it?" and perhaps they will come to seek and

find it. Oh, for your own sake, for your neighbour's sake, for the church's sake, for the world's sake, for Christ's sake, for God's sake, fear not, neither be dismayed !

III. Time fails me to dwell on this, and so now I must come to the very heart and soul of the text—THE PROMISES WHICH GOD GIVES TO PREVENT FEAR AND DISMAY.

Five times in this verse you get some form of the pronoun "thou," and five times you get the pronoun "I." Whatever there may be of you, there shall be as much of God. Whatever there may be of your weakness, there shall be as much of God's strength. Whatever there may be of your sin, there shall be as much of God's mercy to meet it all. May the Holy Spirit reveal all the fulness of this wonderful verse to your hearts.

"*Fear thou not ; for I am with thee.*" Many a man fears *because he is afraid of loneliness*. More or less we must be alone in the service of God. Christian companionship is a great comfort, but if a man becomes a leader in Israel, he becomes a lonely spirit to a certain degree. So, too, in suffering, there is a bitterness with which no stranger can intermeddle. A part of the road to heaven every man must tread with no companion but his God. Now, I know some of you are getting old, and your friends have died one by one, and you are saying, "I shall be left quite alone." Others of you have come up to London from some country village where you used to have many Christian friends; and there is no place so desolate as this horrid London, when a man dwells in its teeming streets, and meets not a friend among its millions of passers to and fro. I know well what your state of mind is. Or perhaps, you are going to the States, or Canada, or Australia, and the thought in your mind now is—"I cannot bear being separated from all I love." Now, here is this precious word for you, "*Fear thou not ; for I am with thee.*" The Lord of Hosts is the best of company. His society is the angels' delight, and the bliss of glorified spirits. Be thankful, believer, that you are not alone, because the Father is with you, the Son is with you, the Holy Ghost is with you, and what does that mean ? It means that omnipotence will be with you to be your strength, that omniscience will be with you to be your wisdom, that immutability will be with you to be your succour, that all the attributes of God will be with you to be your treasury. "*Fear thou not ; for I am with thee.*"

Another fear comes over men, and that is, *that they may lose all they have in the world*, and they know very well that if they lose their property, they usually lose their friends. Like the swallows which come to us in the spring-time, and are gone when the summer has departed, such are our worldly friends; when our goods are gone they are gone. But here the second promise comes in, "*Be not dismayed, for I am thy God.*" Jonah's gourd was withered, but Jonah's God was not. Your goods may go, but your God will not. Those around you may rob you of your loose cash of present comfort, but your invested capital, your God, they cannot take from you. That was a sweet word of the child when he saw his mother month after month in her widow's weeds sitting down and weeping, because her husband was dead. "Mother," said he, "is God dead ?" Ah ! if our God were dead we should be poor orphans

indeed, but while it rings out from the precious Book, and rings in our hearts by the Holy Ghost, "*Be not dismayed; for I am thy God,*" we have not come to absolute poverty yet. "Look," said the ambassador of France to the Spanish ambassador as he took him into the French king's treasury, "Look at my master's gold; how rich he is!" The Spanish ambassador took his walking stick and began to thrust it down into the bags and into the money chest. "What do you do that for?" said the Frenchman. "I want to see if there is a bottom to it," said he. "Oh!" said the French ambassador, "of course there is a bottom." "Ah!" said the Spaniard, but my master's treasury has no bottom, for he has all the mines of Mexico and Peru." Now, what the Spaniard said boastfully we may say truthfully. The treasury of our God is without a bottom, it is fathomless; and while you can hear God say to you, "I am thy God," you may laugh at penury and distress, at destruction and famine; for you shall lack no good thing; you shall be satisfied as with marrow and fatness, and your mouth shall praise him with joyful lips.

Another fear that every good man has at times, unless he is buoyed up by faith, *arises from a sense of personal weakness*, "I have a battle to fight, and I am very weak; I have a work to do for God before I die, and I have not sufficient power to perform it." Now, here comes the next word of the text, "*I will strengthen thee.*" The strength which I have to do my work with does not lie in me; if it did it would be all over with me. How little strength there is in this arm I sorrowfully know, but there is no man on earth who can tell me how much strength God might put, if he so willed, into that same arm. If so he willed it, he could enable me, a poor, weak, trembling man, to pull down Gaza's gates as Samson did of old. He can put physical strength of the most gigantic kind into an infant's arm if he wills it. But, my brethren, transfer the figure to spiritual strength. You have God's command to preach. Ah! it would be but a poor preach, if you were let alone to do the preaching; but no tongue can tell how God can make you preach if he pleases to help you. You have to take a large class of boys and girls, or of young men and young women, and you feel you cannot do it. Of course, without his help you cannot, but go and try; for he has said, "*I will strengthen thee.*" There was a bush in the wilderness, and it was nothing to look at, nothing but a bush; but oh! how it glowed with splendour when God came into it so that it burned with fire, and yet was not consumed. God can come into you, my brother, and into you, my sister, and can make you on a blaze with glory like the bush in Horeb. He can make you so strong that you can endure anything. Why, he has done it up till now. If somebody had told you years ago that you would have passed through your last trouble, you would have said, "I shall never be able to bear it." But you have borne it. "Ah!" your unbelief would have said, "that will be the death of me." But it has not been the death of you. You can at this very moment tell of the widow's God; you can sing of him who strengtheneth the weak against the strong, who delivers them that are ready to perish, and makes the faint heart to sing for joy. Here is a word, then, for timid, trembling workers for God. "*I will strengthen thee.*"

Then comes the next consoling promise, "*Yea, I will help thee.*" This is intended to meet the fear *that friendly succour will fail.* There are some who say, "I believe that God can strengthen me personally, but I need to have those around me who will help me; I desire to see raised up in the church of God other ministers, other Christian workers; I want to have some at my side who will with equal earnestness and with greater talent contend for the truth." Note, then, this word, "*I will help thee.*" I will not only give you strength to use yourselves, but I will exert my strength both in other men and in my providence to help you. Well, you know what a grand matter is God's help. I told you once before a story I heard from a minister, but I must tell it you again. He said he was one day bringing his books up stairs into another room, for he was going to have his study on the first floor instead of downstairs, and his little boy wanted to help father carry some of the books. "Now," said the father, "I knew he could not do it, but as he wanted to be doing something, to please him and to do him good by encouraging his industry, I told him he might take a book and carry it up." So away he went, and picked out one of the biggest volumes—Caryl on Job or Poli Synopsis I should think—and when he had climbed a step or two up the stairs, down he sat and began to cry. He could not manage to carry his big book any further, he was dissappointed and unhappy. How did the matter end? Why, the father had to go to the rescue, and carry both the great book, and the little man. So, when the Lord gives us a work to do, we are glad to do it, but our strength is not equal to the work, and then we sit down and cry, and it comes to this, that our blessed Father carries the work, and carries the little man too, and then it is all done, and done gloriously. It is a simple illustration, but may it comfort some desponding heart. "*Yea, I will help thee.*"

The last word of the text is, "*Yea, I will uphold thee with the right hand of my righteousness.*" Many a child of God is afflicted with a fear *that he shall one day bring dishonour upon the cross of Christ,* and in an unguarded moment shall slip with his feet. This is a very natural fear, and in some respects a very proper fear.

"Ah! Lord, with such a heart as mine,
Unless thou hold me fast,
I feel I must, I shall decline,
And perish at the last."

It only wants, we think, the temptation to take us in the weak point, and then it will be all over with us. But now again I beg you to grasp this precious word, "*I will uphold thee with the right hand of my righteousness,*" that is the selfsame hand which holds the stars in their place. That is the hand which bears up the unpillared arch of heaven, that spans both sea and shore. Can it not bear *you* up? O rest upon it, and you shall not be cast down! The right hand of his righteousness is the very hand that you and I once had cause to fear, lest our offended King should smite us with it, for we righteously deserved his wrath; but ever since the hand of Christ was pierced, the right hand of God has never smitten a believer so as to destroy him. That same hand which might have crushed, is now placed under us to bear us up in all our afflictions.

I wish I could have clipped the wings of time, for this last half-hour, that we might have tarried longer in these rich pastures, but dear friends, I give you the words of the text to take away with you. Here you have wafers made with honey, such as Israel fed on in the wilderness. Here you have angels' food; nay, the very bread of life itself lies within these choice words. The only fear I have is lest you should miss them through unbelief. "O taste and see that the Lord is good." Do not merely "see" that he is good as you read the text, but "taste" the text. Let it lie on the palate of your soul; absorb it into your very nature. Try to know that it is true, and true to you, though you are the very least of God's people in your own estimation, and the most unworthy sinner this side hell. "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Go home, and take the text with you in the hand of faith. It shall prove to you like the widow's barrel of meal and cruse of oil; it shall not fail you till the day when the Lord shall bring you out of this land of famine to eat bread in his kingdom with his dear Son.

My heart mourns to think that this text does not belong to some of you, because you do not belong to Christ. O my dear friend, how I desire that thou mayst yet have the promises of the covenant for thine own. If thou believest with all thy heart, thou mayst. Trust Jesus Christ, and the promises are thine. I tried to preach my Master's sacrifice for sin this morning. I have now set before you one of the sweet fruits that grow from the bitter tree upon which he hung. O come to the tree of the cross, and look up to his sufferings, and rely upon him; and then, when you have sat under his shadow with great delight, may this text, which is one of the fruits of that tree, be sweet unto your taste.

The Lord bless you, for Christ's sake. Amen.

PORTION OF SCRIPTURE READ BEFORE SERMON—Isaiah liv.

"THE SWORD AND THE TROWEL." Edited by C. H. SPURGEON.

CONTENTS FOR MAY, 1870.

Concerning Colportage. By W. H. J. Page, of Calne.	Money: Some Spring-tide Thoughts and Illustrations. Communicated by G. H. Pike.
Wonders of Grace in Madagascar. By Joseph Mullens, D.D.	New Fables.
Landlord and Tenant. By C. H. Spurgeon.	Reviews.
The Church, a Hive of Busy Workers.	Memoranda.
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THREE PRECIOUS THINGS.

A Sermon

DELIVERED ON LORD'S-DAY MORNING, MAY 8TH, 1870, BY

C. H. SPURGEON,

AT THE METROPOLITAN TABERNACLE, NEWINGTON.

"He is precious."—1 Peter ii. 7.

"Precious promises."—2 Peter i. 4.

"Precious faith."—2 Peter i. 1.

THESE three precious things, when put together, present to us a treasure of priceless things, altogether without parallel. When Moses was about to die, he pronounced a blessing upon all the tribes, but the benediction which he allotted to the tribe of Joseph was remarkable for containing in it an extraordinary collection of precious things. In the thirteenth verse of the thirty-third chapter of Deuteronomy, we read, "And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush." That blessing, large as it is, would, were it not for its last term, fall far short of the three texts which we are about to consider. The blessings here called by Moses "precious," were, after all, but temporal mercies. The dews exhale; even the deep that lieth under will one day be dried up; the precious fruits brought forth by the sun will wither; the precious fruit ripened by the moon will rot; there are no chief metals in the ancient mountains, whether they be silver or gold, that are eternal, or that can make a spiritual being rich; there are no precious things of the lasting hills, though they be copper and iron, and these things are precious in the arts and sciences and employments of men, but what will perish in the using. As for the precious things of the earth, are they not earthy? and the fulness thereof, is it not vanity? Were it not that the blessing of the great Lawgiver closed with "the good will of him that dwelt in the bush," it would not have contained a word large enough to satisfy an immortal spirit, or give bliss to the heart of man. Before you, however, my brethren, I spread a far choicer store of precious things than Moses strung together in the golden chain of his benediction. We have here three precious things which will outlast sun

and moon, precious things which are all heavenly, spiritual, soul-filling, and satisfactory ; precious things which, if a man hath them, they shall make him rich, and bring him no sorrow therewith ; precious things that shall adorn and enrich their owners when all the peculiar treasure of kings shall be dissolved by the last fire.

The three precious things of my text bear a certain relation to one another, which will aid your memories. "He is precious," that is, Jesus Christ is precious ; here is *the priceless gem*. "Exceeding great and precious promises ;" here is *the worthy casket* which holds the gem. "Like precious faith," as Paul calls it, "like precious faith" with the apostles—here is *the blessed hand* by which we grasp the casket and the gem too. Mark well, I pray you, the precious pearl, the precious casket to hold it, and the precious title-deed that secures it to us, or as I said before, the precious hand which enables us to grasp the unrivalled jewel, and to call it all our own.

I. To begin then with THE PRICELESS GEM, the first, the highest of all precious things.

Jesus Christ our Lord is in himself to believers most precious. O that I had power to speak of his preciousness as it ought to be spoken of ! He is worthy of an angelic speaker to tell out all his worth. He is, first of all, *essentially precious*. He possesses an intrinsic worth. We worship him as God, we believe him to be "very God of very God," and though most assuredly man, and in this respect, bone of our bone, flesh of our flesh, our brother born for adversities, yet is he co-equal and co-eternal with the Father, and hence we can never too reverentially speak of him, nor set too high a value upon him. He must be precious who is infinite God. Being however God and man, he becomes remarkably precious to us in his complex nature. His manhood was without taint of sin, he came into this world with no corruption, he lived in this world with no transgression, his was immaculate manhood. What a wonder that God should be willing to veil himself in human flesh ! What a miracle of miracles that the Infinite should deign to take upon him the form of a servant, and be found in fashion as a man ! Viewing our Lord Jesus as God we should have adored him at a distance, as perfect man we should have revered his character, but when we see him as God and man together, we mark that he is the connecting link between our grovelling condition and the loftiness of the Most High, and we prize beyond measure the Incarnate God. When we see how by God's coming down to man, man goes up to God, Immanuel, God with us becomes our peace, and brings us nigh to God, though aforetime we were afar off. Brethren, if we consider our Lord in the character which is peculiar to himself, and which he prizes most, and to which indeed he owes the name Jesus Christ, we shall see him as the anointed Saviour. To every sinner who feels his sin, Christ is precious ; to every child of God who is saved, the Saviour must for ever be fairest among the fair ; to every heir of heaven who has experienced the sweetness of his saving grace, Christ must appear to be "the chief among ten thousand, and the altogether lovely." A world destroyed I see if it had not been for a Saviour born ; a world for ever cast into hell I see if it had not been for a Saviour dying on the cross. As a Saviour, O earth, thou as yet knowest not his preciousness ;

as a Saviour, O heaven, thou canst not reach the full merit of his praise. He is precious, then, if you think of him as he is, as God and man, and as a Saviour, in which office the two natures are combined in one.

Brethren, Christ is so precious that *he cannot be bought*. If a man should give all the substance of his house to purchase an interest in Christ, it would be utterly contemned. Rich men might gather together all their goodly things, yea, India might be exhausted of its wealth, Peru drained of its silver, and California of its gold, but no part nor lot in Christ could be bought, even with sapphires and diamonds. He gives himself away right freely, according to the riches of his grace, but he is utterly unpurchasable, for he is so precious that *he cannot even be priced*. A whole world can never weigh against him any more than a single grain of dust would weigh against the universe. There is no measuring line with which to form a unit for calculation, with which to measure him; he is infinite, and finite judgments will never be able to comprehend his unutterable value. He is God's unspeakable gift. Heaven itself is nothing as compared with him, and if a man had to wade breast deep through a thousand hells to come at Christ, it were well worth the venture, if at the last he might but say, "My Beloved is mine, and I am his."

Jesus is so precious that *he cannot be matched*. There is none like him. The fairest of the fair are uncomely and deformed when compared with him. As Rutherford would say, "Black sun, black moon, black stars, but, O bright, infinitely bright Lord Jesus." "He is the express image of his Father's person, and the brightness of his Father's glory." Ye shall find none that can be likened unto him, if ye ransack time and space. Miss him as your Saviour, and you have lost the only salvation possible; gain him, and you will want no other, for he is made of God unto you "wisdom, righteousness, sanctification, redemption," and all your souls can want; yea, he himself is all. If heaven and earth were sold, ye could not match Christ in any market if ye gave the price of heaven and earth for his like. If you search eternity, and ransack immensity, there shall ne'er be found one fit to be second to him, he is so precious.

Precious, brethren, he is to us, because *he cannot be lost*. All the precious things in this world are loseable. The jewels may be stolen, the house may be broken into by the thief, and the casket may be taken away, but Christ is such a jewel that even Satan himself can never rob the soul of him when once it hath him. My heart evermore rejoices in that precious truth. Let Jesus Christ be once mine as the gift of God, I am safe, for "the gifts and calling of God are without repentance." The Lord never repents of what he has done, he never plays fast and loose, or takes back a boon which he has once bestowed. Is not Jesus a priceless, precious jewel, since he cannot be lost!

And what is equally as delightful to remember, *he cannot be destroyed*. Even the diamond can be dissolved; bring but sufficient heat to bear upon it, focus upon it the full rays of the sun, and the sparkling crystal dissolves into a little gas; but though men have tried to focus all the heat of persecution upon the Christian, they have never been able to separate him from the love of Christ; and though earth and hell have stirred up their malice, and the furnace has been heated ~~seven~~ times hotter, and

the child of God has been tossed into it, and apparently deserted to the fury of his enemies, yet never in a single case has the precious gem of Christ Jesus in the heart been destroyed, nor the believer's interest in it; for Jesus and his servants have lived together, according to the glorious promise, "Because I live, ye shall live also." See the preciousness, then, of Christ, the intrinsic preciousness, the essential preciousness of Christ, because he cannot be bought, he cannot be priced, he cannot be matched, he cannot be lost, he cannot be destroyed. Happy and rich beyond expression are they who can truly say, "Unto us Christ is precious."

This, however, does but touch a very small corner of the field, for *our Lord is precious from the service which he renders to us*. Who shall tell all the benefit which Jesus confers on a believer? As we cannot comprehend so wide a subject in a single discourse, I will give you but a bare outline. There are four precious things which Jesus is to a believer—*life, light, love, liberty*. I will defy all mankind to find four more precious things than these, but they are all in Christ.

First, *life*. "In him was life, and the life was the light of men." "As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will." What a precious thing is life! The poor mariner's wife rushes down to the beach in the storm, and see, the waves at last have washed up her lost beloved, the father of the babe which is hanging at her breast. He is dead. The ungenerous sea has made a wife a widow. Oh, what would she not give, if she had it, to restore life once more to that well-beloved form; but life is a boon her prayers and tears cannot obtain. Herein is Jesus glorified, for he gives life to those who are spiritually dead, and if any of you are weeping to-day over an unconverted husband, a child who is dead in trespasses and sins, a sister or a brother unsaved, Jesus can come to you and give life to your dear ones in answer to your prayers. He is himself the resurrection and the life. Moreover, he is the sole nutriment of all spiritual life. Yonder shipwrecked man has constructed a raft, and far out on the wild expanse of pitiless waters he has floated wearily day after day, sighing for a friendly sail or for sight of land; what would he not give for a little water, for water has become the essential of his life; his tongue is like a firebrand, and his mouth is as an oven, and he himself all dried and parched, sighs and cries to heaven, hoping that perhaps a merciful shower may drop refreshment upon him. Now, Jesus Christ is the water of life and the bread of life to such as live unto God. It is absolutely necessary for the continuance of their spiritual life that they should live upon him; and as they do live upon him, their thirst is quenched, their hunger is removed, and their spirit rejoices with a "joy unspeakable and full of glory." Life and the food that sustaineth life are among the most precious things man can possess, and these are for your souls stored up in Jesus, "For the bread of God is he which cometh down from heaven, and giveth life unto the world."

Next to life in preciousness is *light*. What would not they have given in Egypt during those three days when the thick darkness was over all the land, even darkness that might be felt, if they could but have had light back again? It must have been a sad plight for Paul,

and for his fellows at sea, when for three days and nights neither sun, nor moon, nor stars appeared. They could not tell whether there might not be a rock ahead, or a quicksand, upon which the vessel would be broken. Oh, for light ! How glad they must have been at last when the black tempest passed away, and once again they could look round on the horizon and know their whereabouts. Light ! oh, how precious would it be to you, if you were immured in one of those prisons which we have seen at Venice below the water's level, deep down, with winding passages, where even a refracted ray of light could never reach the prisoner, where he sat alone and felt for the wall, but could see nothing. "Truly" as Solomon says, "the light is sweet, and a pleasant thing it is for the eyes to behold the sun." Now, the soul has no light, no true light, no heavenly light but what Jesus brings. When a spirit is once made to feel its guilt, it is shut up in prison until Christ brings it light in the darkness of its dismay. There is no hope to a convicted spirit till Jesus shows his atoning blood ; there is no clear knowledge of the way of salvation till Christ brings the light of the knowledge of the glory of God in his own face. You who love him know what brightness he has given to you. What light has irradiated your once dark spirit since you have known him, and how your heart has laughed for very joy because he has turned again your captivity, and given you to rejoice in the light of his countenance. Yes, he is precious because he raises us from the dead and gives us light.

I said that another precious thing which Jesus brings is *love*. There are untender hearts that think nothing of love : but methinks those who are as they should be, count love to be the dearest of treasures. I had infinitely rather be beloved of my fellow men than own a pyramid of treasure ! He is a rich man who has a tender wife and dear affectionate children, and is surrounded by a select circle of true and faithful friends. Men die full often for want of love. It is wretched work to isolate ourselves and float like icebergs all alone, melting amid a desolate sea. A man will love a dog, or a bird, sooner than be loveless ; captives have been known to fall in love with rats, and even spiders on the wall have been the objects of their affection : a little flower that could not speak, has been the prisoner's well-beloved friend. We must have something to love. Oh, and what wealth of love Jesus brings into the heart when he enters it ! You feel *then* that you have one to love whom you can love as much as ever you will, and yet it will not be idolatry ; you have one to love who never can betray you, one whom you may trust, and yet never be unwise for having told to him the secret of your soul ; you have in Jesus Christ one whom you may admire as you love, who will still be above you though you seek to rise to him, and yet not proudly above you, for he will stoop down to all your lowliness and be as your own brother and your own friend. Oh, the joy of having Christ to go to ! All other friends will sometimes be unfriendly, and the best of them must part with you at your decease, or you with them when they depart out of this world unto the Father ; but your Lord will never, never leave you, he will abide with you, and death shall only draw him nearer, for then you shall see his face, and his name shall be in your forehead, and you shall be with him where he is to behold his glory for ever and ever. If ye want love, ye large-hearted ones, Christ is just the gem for such a casket as your heart is ; if you

want a channel adown which the mighty streams of your pent-up affections may safely rush with vehemence in impetuous torrents, Christ shall be the fittest river-bed for your soul, and you shall find it joy and blessedness to love him with all your might.

But I added that there was a fourth preciousness in Christ; that, giving life, light, love, he gave also *liberty*. Oh, that magic word liberty! It makes men start to their feet; it is the word that made William Tell a hero, and the Bruce of Bannockburn more than a king. The thought of liberty makes men count jeopardy of life a small hazard if their country may be rid of the tyrant. May God be praised that great strides have been made and grand advances within these last few years, until even once priest-rid Spain hears across her Sierras the trumpet notes of liberty, and her sons are free. The highest liberty is that which emancipates the soul from sin; the grandest liberty is that which sets free the heart from fear, which leaves the soul without a dread, and enables the spirit to walk even in God's presence without alarm. The liberty which delivers us from the felon's dread, and bids us demand who shall lay anything to the charge of God's elect. It is God that justifieth, who is he that condemneth, since Christ has died and risen again? What room is there for fear for the man who has been set free by the precious blood of Jesus? The liberty of the children of God, the liberty to pray, the liberty to talk with God as a man talketh with his friend, the liberty to grasp the promises, the liberty to lay hold of God himself, and say that the divine attributes are all our own; this is what Christ has given us, and is he not therefore precious, most precious?

One word more before we leave our meditation on the precious gem. We have said that Christ is precious for his intrinsic work, precious for the service he renders; and we must now add, he is assuredly precious, *actually so, from the place which he holds and ever must hold in believers' hearts*. Go and stand at St. Bartholomew's Hospital at Smithfield, and you will see in the wall the tablet which is erected to the memory of heroic men whose ashes there testified years ago that they loved Christ better than property, better than children, better than life itself, and accounted it their joy to die that they might hold unsullied their testimony to the divinity, to the sovereignty, to the truthfulness, to the salvation of Jesus Christ. Ah, there were brave days in those black periods, brave days when great hearts told out by dying how dear Christ was to them. When a certain martyr was led out to die, they made his wife kneel down by the way, with a long line of his own dear children, eleven of them, like a descending set of steps, and they were compelled, by his enemies, to pray their father and husband, by the love he bare to them not to die. He looked on them with tears, and said, "I love you as a man, and as God knoweth I would do anything to live, and succour you, and enjoy your sweet society, my dear ones, but I cannot give up Christ," and he turned away to die. It is so still, my brethren, for if we are not called to die for Christ, yet I hope we could if we were called to do so; for at this moment nothing thrills us like Christ's name, nothing makes us so happy as to see his cause prosper. I have often asked when I have looked upon you congregated here by thousands year after year, and know that my speech has nothing

in it remarkable, why it is that ye gather so continually. Many others have asked the secret why this house is always thronged; the true answer is that I preach Jesus Christ to you, and it is written, "I, if I be lifted up, will draw all men unto me." I have no other theme, and I thank God I want no other; it is not worn out, and never will be, though I should stand here by the space of the next six thousand years, I believe the house would still be filled if the testimony were the same. Despite London's sin, nothing strikes London's heart like the name of Jesus Christ. You may preach what you will of your learning and your philosophy, and you may talk pretty things concerning God out of Christ, but you will never stir the souls of men as the preaching of the Son of God has done and will do. "In the cross of Christ I glory, towering o'er the wrecks of time," and as long as we can make it still prominent in our ministry, we are sure that an enthusiastic response will be given in regenerate hearts, for unto those who believe he is precious still. So I must leave that point. There is the gem: happy are they that see it, happier they that have it.

II. The second head is "PRECIOUS PROMISES," or, THE CASKET IN WHICH THE JEWEL IS CONTAINED. "*Exceeding great and precious promises.*"

All that the early saints had before Christ's coming was the promise of his appearing, and the mere promise of his coming was very precious to them. We are favoured both with Christ and the promises, which are yea and amen in him. They had the casket, but it was locked up and they could not plainly perceive the jewel: we have the opened casket and the jewel in all its glory. The utmost wealth of heaven now lies at our feet. The fulness of the Lord is ours. Why are the promises precious? For the same three reasons that Christ was precious. *Precious for their intrinsic worth*, for they are divine, the sacred utterances of God himself. These are not the words of man, but of God. I would burn my Bible to-morrow if I thought so meanly of it as some do; for they doubt its inspiration, or fritter down its inspiration till it means little or nothing. To me every word here written is the infallible deliverance of the Most High God, not to be questioned but believed; not because of its reasonableness, but because it has the stamp of divine authority. Every promise of this sacred book is God's own promise spoken through his prophets and apostles, but yet spoken by himself. The signet of heaven seals every promise. You will never know the sweetness of a promise till it is God's promise to you. They are precious promises because they are divine. If they were the poetic effusions of elevated genius, wherein great men of old spake but their own minds in happy hopefulness, they would be to us but as brass and iron; but inasmuch as these reveal to us the mind of God, they are more precious than all the treasures of the mine. No mention shall be made of coral, or of pearls, for their price is above rubies. The least promise of God is too rich to be valued with the gold of Ophir, the precious onyx or the sapphire. Being divine, the promises are innumerable. No promise of God ever changes. "For ever, O Lord, thy word is settled in heaven," "His truth endureth to all generations." Hath he said, and shall he not do it? Hath he commanded, and shall it not stand fast? The Lord hath not spoken in secret in the dark

places of the earth, he hath not said to the seed of Jacob, See face in vain. The Lord hath never called back a promise ye hath said, "Heaven and earth shall pass away, but my word shall pass away."

His promises are precious because they tell of exceeding great precious things. We have promises in the Bible which time will not repeat, which for breadth and length are immeasurable; there is with every great thing which the soul can want: promises of pardon of sin, promises of sanctification, of teaching, of guidance, of upbuilding, of ennobling, of progress, of consolation, of perfection. In this book you have promises of the daily bread of earth, and of the life from heaven; promises for time, promises for eternity; promises for yourselves, and promises for your children; all these are leaves of the tree, and Jesus is the goodly cluster; or, if you will, an apple of gold hidden among the foliage of promise. You have promises, that all the conditions and positions of the believer are met. I sometimes liken the promises to the smith's great bunch of keys which he brings when you have lost the key of your chest, and he will unlock it. He feels pretty sure that out of all the keys upon the bunch some one or other will fit, and he tries them with patient industry till at last—yes—that is it, he has started the bolt, and you can get your treasures. There is always a promise in the volume of inspiration suitable to your present case. Make the Lord's testimony your delight and your counsellors, and they will befriend you at every need. Search the Scriptures, and you shall meet with a passage which is so applicable to you as to appear even to have been written after your trouble had occurred; so exactly will it apply that you will be content to marvel at the wonderful tenderness and suitableness of it. As an armourer had measured you from head to foot, so exactly shall the armour of the promise befit you. The promises are precious in themselves, from their suitability to us, from their coming from God, from their being immutable, from their being sure of performance, and from their containing wrapped up within themselves all that the child of God can ever need.

The promises are *precious*, in the second place, *because of their value to us*. What will not the promises do for us? They will comfort in distress. Give a child of God a divine promise, let him be sure to appropriate it to himself, and you cannot make his house dark or his heart dark! A promise believed in is a sun in the soul, and a marrow to the heart, marrow to the bones, and rejoicing to the spirit. The Lord hath the promises, hath heaven and earth as his heritage; he shall dwell on the high places of the earth, he shall suck honey out of the rock, and oil out of the flinty rock; the eternal God is his refuge, and his arms are the everlasting arms. He shall dwell in safety all his days, for a fountain shall be upon a land of corn and wine; also his heaven shall drop down dew.

The promises of God not only comfort the believer in adversity, but they strengthen him in service. Let the worker who is serving God but desponds under a sense of personal weakness, receive such a word as this, "Certainly I will be with thee:" why, he starts before he can say no labour, the promise makes him daring. "Fear thou not, for I am with thee."

with thee: be not dismayed: for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Who will be afraid after that? Difficulties vanish, impossibilities do not exist, when the Lord is enlisted on our side.

The promises serve us in another admirable respect, for they elevate the soul. The man who has none of God's promises to enrich him, may accumulate gold and silver, but he is earth-bound with his possessions, his soul tries to content herself with corn, and wine, and oil; but these things are only satisfying to our animal nature. Too often men grovel and hoard all the more as they increase in wealth; but he who grasps a promise, is uplifted, for his mind rises to the hand from which every good and perfect gift is poured, and walking by faith in the promise of an unseen God, he is elevated in judgment and in taste, and becomes a better and a nobler man.

The promises, let me say, while they elevate the life, greatly cheer and gild with glory the death-bed. Ah, how delightful it is to die with a promise on the lip, feeling it in the heart! It may be in a very lone cottage, and the stars may come and look through the tiles, and the hangings of the bed may be very ragged, and all the surroundings may be poverty stricken, but he who can lie there and say, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God," he that can rejoice in the promise of the resurrection, and of the life to come, dies grandly; his bed is changed into a throne, his little room, despite its poverty, becomes a palace chamber, and the child of God, who seemed so poor before, is perceived to be a peer of heaven's own blood royal, who is soon about to take possession of his heritage, appointed from before the foundation of the world. Yes, the promises have been very precious to us in their influence upon our minds; and I am sure I can say they are precious, because of their dearness to our souls at this very day. There are passages of Scripture which are carved on our hearts. You all possess some little secret treasures of some kind or other at home, treasures which bring before your minds heart-moving memories. I have seen a mother go to the secret drawer to look at a certain little pair of woollen shoes; with these in her hands, she would sit down and weep for the hour together. Ah, there were little feet that wore those shoes once, and they are laid all stiff and motionless in the lap of earth. I have seen a certain friend look at a ring—a little plain gold ring which he wears on his finger, and as he looked at it he has wept. There was a dear hand once upon which that ring was fondly placed in happier days. Yes, and just in that way some of the promises of God have been so rich to us, and so connected with family memories and with personal trials and personal mercies, that they are unutterably precious. A poor old Christian woman was accustomed to make marginal notes in her Bible, and she placed against one text a "T" and a "P." The minister asked her what that meant, and she said "It meant Tried and Proved, for I tried that promise on such-and-such an occasion, and found it true." "But, my dear sister," said he, "I see up and down these pages, whenever there is a choice verse a great 'P' put against it; what does it mean?" "That means *precious*, sir, for I have found it precious, and have therefore set my seal to it." We too have our

Bible spiritually if not literally marked after the same fashion, and often does the letter "P" appear against "exceeding great and precious promises" of God which have been sweet in our experience. We hope to die with a promise on our lips, and enter into heaven to enjoy their full fruition.

I have now shown you that the jewel is of the first water, without a flaw, with none to match it, and that the casket is of superior workmanship, worthy of the gem it holds, we must now turn to the third precious thing.

III. Faith is THE PRECIOUS HAND which grasps the casket and holds the gem.

As time has gone, I shall not enlarge upon this third head, but shall briefly observe that faith is a most precious grace, because *it opens and reveals the treasure hid in the promises*. Until a man has faith he does not see the value of the promises. "Tush," says he, "the Bible is a dry book." Till a man has the faith of God's elect, he thinks very little of Christ; he may confess that he is a good example and a wise teacher, but he does not say with Thomas, "My Lord and my God." Faith is to our souls what our eyes are to our bodies. Without eyes light would not be valued: without faith Christ is not dear. Without a mouth food would not nourish: faith is our mouth, and without faith Christ does not nourish us. A man might have a plank close to him when sinking, but it would be of no service to him until he could lay hold of it: *faith is the hand that lays hold*, and thus it becomes precious. Faith first reveals to us what there is in Christ and in the Word, and then it appropriates the whole. A soldier might be in the midst of a city where there was much spoil, but if his hand was cut off, how could he take to himself the booty? Faith puts out its hand, and says, "This is mine, and that is mine;" and what is more, faith carries right with it as well as might. Faith not only says, "I will take it," but faith says, "I have a right to take it," for God has made over to faith by a covenant deed, Christ and all the inspired promises too. If you have faith, your *faith is the guarantee that the gem and the casket are both rightfully yours*. A mere piece of parchment, whatever is written on it, cannot be of any very great value in itself; and yet there are persons who would give large sums of money to recover lost documents, because upon the possession of those documents rests their claim to great estates. Now, faith in itself is like a title-deed, signed, and sealed, and ratified, and on the possession of faith hangs your evidence of right to Christ and to the covenant of grace. Hence faith becomes a very precious grace, it sees Christ, it grasps Christ, it claims Christ by right, and by faith it holds to what it claims. Faith saith of the Wellbeloved, "I hold him, and I will not let him go;" it gets such a grip of Christ, that neither life nor death can unhand it.

Faith is precious, let me say, because *it is rare*. Notional faith is common, but the faith of God's elect is the work of the Holy Spirit, and is not vouchsafed to all. They are favoured men indeed who exercise real faith, but, alas! "Strait is the gate, and narrow is the way, and few there be that find it." Wherever it is possessed, *it is most enriching*. True faith is like Midas, of whom it was fabled that his touch turned everything to gold; but faith has a safer joy than he, for his privilege became a punishment, for when he touched his meat it turned to gold, and he could not eat; and when he put the cup to his lips, the fable says the wine itself turned into gold, and so he must needs die; but faith has the power to enrich us, and add no sorrow therewith; faith touches trials and they become mercies; faith touches affliction and she glories in them; faith touches losses and they turn to gains; there is nought that faith deals with but what is transmuted into good. Who would not wish to have this precious faith? Best of all, wherever faith is, *it saves the soul*. There never was a soul that believed in Christ Jesus, that rested on the merit of his precious blood, that was, or could be, cast into hell. Sooner might the eternal pillars of divine truth begin to quiver, and the throne of the infinite Sovereignty be shaken from its place, than that believers in Jesus be cast away. Hath he not said it—"I give unto my sheep eternal life, and they shall never perish, neither shall any pluck them out of my hand"? Believest thou in Christ? then thou art saved.

I have spoken so far of these three precious things. Just these few words by way of closing. Precious as these things are, they are yours, Christian. You have the precious faith, then the precious promises are all yours, and our precious Christ is yours. How do you mean to live? With these precious things about you, do you intend to live like a beggar; I mean will you be sinful, low, grovelling, worldly? Oh, rise to your rank, and as you are so ennobled walk as becometh saints! Is Jesus Christ precious to you? Then serve him with your best, give him your precious things, give him your lives, give him your substance, give him all that you have; do not give the Redeemer your odds and ends, such as you can afford to give without knowing it: say, "He died to give me himself; I will give him myself in return—

‘ And if I might make some reserve,
And duty did not call,
I love my God with zeal so great,
That I must give him all.’ ”

Go and live like those who are rich to all the intents of bliss, and let your cheerful, your godly, your self-denying example be a protest to the unbelieving sons of men that you know the preciousness of Christ.

Alas! for you who are unconverted; what shall I say to you? I am

afraid I may preach up Christ a long time before you will believe me. It needs that the arm of God be revealed before you will see these mysteries. The most of men remind us of the old story in Strabo, of the musician who thought himself very wonderfully gifted with power to create melody. Before his audience he was pouring forth his notes, and as he thought holding them all spell bound, but just then the market bell, with its vile tinkle was heard, and all his admirers except one person left him, for they could not afford to lose the chance of the market. The musician turned to his solitary listener, and complimented him upon having a soul above mere merchandise, and an ear which could appreciate music, so that he was not drawn away by the tinkling of a market bell. "Master," said the man, "I am hard of hearing, did you say the market bell had rung?" "Yes." "Then I must be off, or I shall be too late." And away went the last man, unrestrained by the bonds of harmony. So when we preach up Jesus Christ, there will be some who will listen to us, and we perhaps think, "Now we shall surely win them," but ah! to-morrow's market bell—I will not say market bell—to-morrow's bell of sin, and bell of iniquity, the bell that rings to frivolities, and rings to transgressions, they will go after that. Anything that pleases the flesh will secure them. It may be, there is one who has heard with unusual attention, and we begin to say, "This man has a nobler spirit;" but then, perhaps, he has not yet felt the force of temptation, and when he feels it he will go too. What urgent need there is for the Spirit of God to illuminate the dark judgments of the sons of men. May he do so; may he begin with you, dear hearer, if hitherto you have been blind. May he give you faith, and the promises, and Christ Jesus. It is my heart's deepest wish. The Lord grant it to you all, for Jesus' sake. Amen.

PORTION OF SCRIPTURE READ BEFORE SERMON—2 Peter i.

Metropolitan Tabernacle Pulpit.

HOW GOD CONDEMNED SIN.

A Sermon

DELIVERED ON LORD'S-DAY EVENING, MAY 8TH, 1870, BY

C. H. SPURGEON,

AT THE METROPOLITAN TABERNACLE, NEWINGTON.

"For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."—
Romans viii. 3.

EVER since man has fallen away from God, two things have been highly desirable. The one, that he should be forgiven all his offences; the other, equally if not more important, that he should be led to hate the sin into which he has fallen, and love the purity and holiness from which he has become alienated. These two disabilities must be removed; or, looking at the matter from a loftier point of view, these two purposes of divine mercy must be accomplished together. It were impossible to make a man happy unless both be equally and simultaneously realised. If his sins were forgiven, and yet he loved sin, his prospects were dark; over his future the direst portents would loom. If he ceased to love sin, and yet were lying under the guilt of it, his present condition would rather be deeply miserable than happy—his conscience pure and sensitive being tortured with pangs of remorse. By what process can the two requirements be met, or the double purpose be achieved? To use our common words, how can man be both justified and sanctified, obtain clearance from his guilt in the sight of God, and then be made holy and meet to appear in his presence?

Human reason suggests that a law should be given to man which he should keep. This has been tried, and the law which was given was the best law that could be framed. The law of God written on the conscience, of which the law given by Moses recorded in the book of Exodus is but a copy, is a perfect law. There is not a command in it that could be omitted; there is not one single arbitrary precept. The right must be true, the true must be right, and God's law is never otherwise than right and true. "Of law," said the judicious Hooker, "there can be no less acknowledged, than that her seat is the bosom of God, her voice the harmony of the world; all things do her homage, the very least as feeling her care, and the greatest as not exempt from her power." If, therefore, that law which is promulgated from heaven should fail to make men what they should be, the fault will not be in the law, but in the man. As the text says, it was "weak through the flesh." Because of our flesh and our tendency to sin, our weakness and our defilement

of nature, it could not do what, indeed, God never intended it should do, but what some have thought law might do, to repair the breach and to renovate the depraved. The principle of law, which is, "Do this and you shall be rewarded;" or, "Do that and you shall be punished," never can by any means achieve either of these two purposes. The law cannot forgive past sin. It evidently has nothing to do with that question. The law says, "The soul that sinneth, it shall die." It can execute the sentence, but it can do no more. It ceases to be law if it lays aside the sword, and does not exact its own penalty. Yet it has been thought that surely law might make men love holiness, albeit experience and observation prove that it never has that effect. Very often men have needed nothing more than the knowledge of sin to enamour them of it, and they have loved sin all the better for knowing it to be sin. The apostle Paul tells us that he had not known lust if the law had not said, "Thou shalt not covet." There was a citizen of Gaunt who had never been outside the city walls. For some reason or other the magistrate passed an order that he should not go outside. Strange to tell, up to the moment that the command had passed, the man had been perfectly easy, and never thought of passing the line, but as soon as ever he was forbidden to do it, he pined, and sickened, and even died moaning over the restriction. If a man sees a thing to be law, he wants to break that law. Our nature is so evil, that forbid us to do a thing, and at once we want to do the thing that is forbidden, and in many minds the principle of law instead of leading to purity has even offered opportunities for greater impurity. Beside, although you may point out the way of uprightness to a man, and tell him what is right and what is wrong with all the wisdom and force of counsel and caution, unless you can give him a heart to choose the right, and a heart to love the true, you have not done much for him. This is just the province of law. It can write out its precepts on the brazen tablets, and it can brandish its fiery sword, and say, "Do this or else be punished," but man, carnal man, only wraps himself the more closely in his self-conceit, and perseveres the more doggedly in his obstinate rebellion. He defies God, defers to his own reprobate mind, goes on in sin, and waxes worse and worse, knowing the judgment threatened, yet committing the transgressions prohibited, and taking pleasure in those that do such things, as his boon companions. Because of the malignity, as well as the infirmity of our flesh, the mere principle of law will never do anything to purify or ennoble our moral nature. It has been tried by eminent teachers and social reformers. Dr. Chalmers tells us that in his early ministry, he used to preach morality, and nothing but morality, till, he said, he had hardly a sober or an honest man left in the parish. The preaching of morality seemed to lead to immorality. Something more is wanted than merely to din into men's ears what they ought to be, and what they ought to do. Something is wanted more effectually to renovate the heart and move the springs of action. The water is nought, and if you make it flow it is bitter. You want an ingredient to be cast into it that will heal its poison springs, and make them sweet and clear.

Now, in the text, we are told how God interposed to do by his grace what his law could not do. I will read it to you again: "For what the

law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." There are here, then, two things; first, *what God did*; he sent his own Son in the likeness of sinful flesh for sin; and then, *what was the immediate result of this*, he condemned sin in the flesh. After expounding these matters, I will try, in the third place, to show you *how this bears upon the two desirable things I speak of*, namely, the forgiving the offender, and the making the offender from thenceforth yearn after holiness and purity.

I. First, and very briefly, let me tell you WHAT, ACCORDING TO THE TEXT, GOD DID—he sent his Son.

We believe in one God, but though we understand not the mystery of the Divine Existence, we accept the propositions declared in Scripture, clearly apprehending the obvious sense of the terms employed, and heartily assenting to the truth of the facts revealed. Thus we believe that the Father is God, and the Son is God, and the Holy Ghost is God, and we worship these three as the one God, the triune God of Israel. The second person of that blessed unity in Trinity was sent by the Father to this earth. He is God the Father's Son, "the only-begotten of the Father." What that means we do not attempt to define: of the matter of fact we feel no doubt, of the manner thereof we can offer no explanation. We suppose that the relationship implied in the words "Father" and "Son" is the nearest description that the Divine Mind can present to our feeble intelligence of that ineffable fellowship, but we do not assume therefore that it explains to us anything, or was intended to explain anything as the basis of an argument, or of a theory concerning the profound doctrine itself. It is a great mystery. Indeed, were there no mystery in God, he were no God to us; for how then should we fear him with the reverence due unto his name? The fact of there being mysteries should never stagger us, poor worms of a day, when we have to think or speak of the infinitely glorious Jehovah. So, however, it came to pass, that in the fulness of time God sent his Son. He is called in the text, "his own Son," to distinguish him from us who are only his sons by creation, or his sons by regeneration and adoption. He sent his own Son, and he sent him in the flesh. Jesus Christ, the Son of God, was born into this world; he took upon himself our manhood. The Word was made flesh, and dwelt among us, and the apostles declare that they beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth. The text uses very important words. It says that God sent his Son "in the likeness of sinful flesh," not in the likeness of flesh, for that would not be true, but in the same likeness as our *sinful flesh*. He was to all intents and purposes like ourselves, tempted in all points like as we are, though without sin, with all our sinless infirmities, with all our tendencies to suffer, with everything human in him except that which comes to be human through human nature having fallen. He was perfectly man; he was like ourselves; and God sent him in the likeness of sinful flesh. Though it is eighteen hundred years ago and more, the Christmas bells seem to ring on. The joy of his coming is still in our hearts. He lived here his two or three and thirty years, but he was sent, the text tells us, for a reason which caused him to die. He was

sent for sin. This may mean that he was sent to do battle with sin, or that he was sent because sin was in the world ; or, best of all, he was sent to be a sin-offering. He was sent that he might be the substitute for sinners. God's great plan was this, that inasmuch as his justice could not overlook sin, and sin must be punished, Jesus Christ should come and take the sin of his people upon himself, and upon the accursed tree, the cross of ignominious note, should suffer what was due on our behalf, and that then through his sufferings the infinite love of God should stream forth without any contravention of his infinite justice. This is what God did. He sent his Son to Bethlehem ; he sent his Son to Calvary : he sent his Son down to the grave, and he has now recalled him unto the excellent glory where he sitteth at the right hand of God.

II. Ask you now, secondly, WHAT WAS THE IMMEDIATE RESULT OF THIS ?

Why, brethren, the immediate result was that God condemned sin. Let me show you how he did it. The very fact that God—I must use language which is for us, not for him—was under necessity, if he would save men and yet not violate his justice, *to send his Son, condemned sin*, for it said, “This sin is such an evil, such a plague, such a curse, that it cannot be stamped out of the world unless God himself comes down among the sons of men.” His usual presence among men in the power that sustains nature, it seemed, was not enough to put out sin. So venomous the serpent, that there must be born a seed of the woman that should bruise that serpent's head. This world of ours was such an Augean stable, that omnipotence itself must come down and turn the sluices of divine perfection right through the hideous heap, or else washed it never could be ; therefore down from the highest glory came the Saviour, that he might achieve a task which the law could not do in that it was weak through the flesh, but which he in the likeness of sinful flesh undertook to accomplish.

Moreover, *the life of our Lord Jesus Christ on earth condemned sin*. You can often condemn an evil best by putting side by side with it the palpable contrast, the purity to which it is so thoroughly alien, so totally opposite. So blameless was the conduct of this most blessed Man of Nazareth throughout his entire career, that even those who accept not his deity, do homage to his integrity. We have had in our own day, and in our midst, we grieve to say, some who have blasphemed our faith with bitterest words, but even they have paused as if they stood abashed when they came to survey the character of him whose divinity and mission they refused to acknowledge. They have seen about his life a something that they saw nowhere else, and if they have not adored they have admired. There was a condemnation of sin in his very look. The Pharisees felt it. They could not meet or encounter him without discovering and exposing what hypocrites they were. All sorts of men felt it. They could not fail to see through the purity of his life what crooked, ugly, deformed lives their own were in comparison with his, and thus the very existence of Christ, and the example of Christ, condemned sin. But what shall we who are his disciples say to that assemblage of graces found only in him, each sparkling with peerless lustre, and all blending with such exquisite

gracefulness that we are at once moved with awe and touched with love as we contemplate him? Such majesty yet such meekness in his mien; such solemnity yet such tenderness in his speech; so impartial in judgment yet so forgiving in temper; so full of zeal yet so equally full of patience; so keen to detect malice yet so slow to resent it; such a wise Mentor in the inner circle of his followers yet such a gentle sympathising friend. Say, my brethren—why I think some of us never commit a trespass or betray an infirmity, but we say, and say it to ourselves, Would Christ have done this? And the remembrance of his holy harmless life condemns sin in our conscience.

God condemned sin still further, *by allowing it to condemn itself*. The scoff has always been on this wise, "Oh, sin, sin! well, it is a mere trifle," and the most of men disdain to allow that their particular transgressions are at all heinous. "No, we never killed anybody; we never committed adultery; we are not thieves; ours are only sins of a common sort; there can be no harm in us." But see now, God seemed to say, "I will let sin do what it can; I will let sin ripen in this world; I will let it grow to its perfection; and men shall see henceforth what sin is from that sample." "What am I aiming at, do you ask?" Why, there came into this world a Man perfectly innocent, harmless, gentle, meek, loving, tender. All his words were love; all his actions were kindness. He raised the dead; he healed the sick; he spake nothing but peace and goodwill towards men. And what did sin do? Sin said, "Away with such a fellow from the earth; it is not fit that he should live." Sin murdered the perfect man, as it would lay violent hands on all who interfere with its evil maxims and base habits, and utterly destroy all goodness if it could. It convicted itself. Ferocious as a wild beast, it is always to be feared and hated, for it never can be tamed or trusted. That Man came into this world on an errand, and that errand was one of disinterested mercy and pure affection. He need not have come; he had nothing to gain by it; he never did gain anything while here. They would have made him a king, but he would not be a king. His was all disinterested kindness, benevolence to his bitterest foes. When they nailed his hands to the wood, they could get nothing vindictive from his lips, but he said, "Father, forgive them, for they know not what they do." He came to save his enemies. Now, surely sin will not touch such a blessed Being as this! Surely sin will say, "I hate his holiness, but I reverence his philanthropy"! Not so, sin shouted, "Crucify him! crucify him!" Sin made a jest of his prayers, and mocked at his tears. As we hold and believe, *this Man was no other than God, God's Son*. You know how the wilfulness and atrocity of this sin against Christ is represented to us in the parable of a certain man that had let out his vineyard unto husbandmen. He sent unto them his servant that at the time of the crops they should pay a portion of the produce, but they treated him despitefully, and when he sent another they beat him, and stoned another. At last he said, "I will send my son; they will surely reverence my son." But they said, "This is the heir; let us kill him, and the inheritance shall be ours." And so with this very God, they seemed to say, "Let us kill him;" and though they could not give a death blow to his deity, they showed that they would if they could, and red-handed sin stands

out before the world this day as a deicide. It would wreak its vengeance on him that inhabiteth eternity if it could, and hurl destruction at the lawgiver, to secure a triumph for its own lawlessness. The fool hath said in his heart, "There is no God," and the great aim of human nature is to get rid of God in fact as well as in faith; this it attempts to do, either by discoursing of him in an abstraction, or by setting up blocks of wood and stone in simple credulity, as a correct representation of his fashion or his attributes. To the one true and glorious God men will not pay any allegiance. If sin had power equivalent to its purpose, had it means to accomplish its menace, it would cast down the throne of the Most High, and assail Jehovah himself in the heaven of his dwelling. Oh, thou abominable thing, sin! Thou standest convicted. God shall smite thee, thou accursed thing. Thou hast condemned thyself by thine own act and deed, even where thy craftiness has been foiled and thy desperate prowess has issued in defeat.

Thus, brethren, I have shown you that Christ's coming condemned sin, Christ's life condemned it, and by putting Christ to death, sin condemned itself. But here comes the peculiar doctrine of our faith. God condemned sin *by bruising Christ*, by suffering him to be put to death, by deserting him in the hour of nature's extremity, by permitting his soul to undergo an agony beyond all conception. Sirs, our sin, your sin, my sin, the sin of as many as do believe or ever shall believe in Jesus, was laid on him, "who his own self bare our sins in his own body on the tree." He was the Father's Best-beloved. He had never offended, and the Father loved him. Will he not spare him? Will he not spare him? Infinite love loved us, and infinite love loved Christ, but infinite love said, "I cannot pass by sin without punishment; what justice demands must be done;" and it was love that made the Father pour forth the vials of his wrath upon the head of the Only-begotten Son, till in the garden he sweat, as it were, great drops of blood falling down to the ground. Oh, there was an inner sweat, of which those outward drops were but the faint types! His soul was exceeding sorrowful even unto death, and then on the cross he died. I have often painted you that scene, but for the present I forbear. His inward sufferings, his soul-sufferings, were the soul of his sufferings.

" 'Twas thus the Lord of life appeared,
And sigh'd, and groan'd, and pray'd, and fear'd;
Bore all incarnate God could bear,
With strength enough, and none to spare."

There and then he made expiation for man's guilt. What a condemnation that was of sin! Methinks it were as though the righteous Judge of all the earth had said, "I cannot suffer sin, I cannot pass by sin,

even if it lie on the innocent one; I must smite even my own Son if sin be imputed to him; I cannot and will not clear the guilty; the Judge of all the earth am I. If my Son should be spared, or my law should be put on one side, the thousands of worlds I govern might well be in high revolt against me." Poised was the cause in the impartial scales of justice, and on his Son he visited our transgressions, into his hands the cup of wrath was given; against him the sword of vengeance was unsheathed; of him the uttermost penalty was exacted; that we for whom he surety stood might be clear by his dying, justified by his rising from the dead, and henceforth accepted in the Beloved.

Now, I know it will be said, "But why did not God exercise the sovereign prerogative of mercy, and at once forgive sin? Why did he not by his own absolute fiat condone the offence and pardon the offenders?" I reply, how then could God have condemned sin? If sin be only such a simple misdemeanour as an arbitrary act of God can forgive, then its evil were not infinite in turpitude, the prolific parent of crimes and curses numberless. But if there must be an atonement for it, an atonement as wonderful as that which I have essayed to preach to you, then sin desecrated in the light of that altar-fire where it was propitiated, appears worse than felonious, worse than any word I can use, more hideous than any ghastly form I can depict. Its summary condemnation alone could vindicate the unimpeachable holiness of the Judge. Some one else may say, "But if the righteous law be really so spiritual, and carnal man so weak, why not alter the law and adapt it to the exigency?" I reply again, because such a procedure would not condemn the sin. On the contrary, it would condemn the law. It would be an admission that the law originally was too severe. It would be making an apology for sinners, and henceforth encourage them to sin with both hands greedily. To relax the prescript, and forego the punishment, were to trifle with sin and make the law to be a thing contemptible. The criminal will ask to have it altered still, and lowered to suit his basest passions. But would not a part-punishment have sufficed, and then let the rest be excused? I answer, No; that, too, would have condemned the law for having asked a greater punishment than was absolutely necessary. Whatever was laid down as being the necessary punishment of sin must be enforced, *or else God changes*, the statute is set aside, and the law breaks down altogether. The only way to condemn sin to the full is this—let the sin be punished, and if there be one found who, without a breach of justice, may be permitted to suffer in the stead of another, let him so suffer; but let care be taken that it is no sham, but a reality; that sin, from the dignity of the sufferer, from the amount of the suffering, from the completeness of the atonement, is effectually and thoroughly condemned.

Thus far have I led you. God has sent his Son into the world, and has thus condemned sin by his Son's life and death.

III. Now, thirdly, I come to the main business of this evening which is TO SHOW YOU HOW THIS DOES WHAT THE LAW COULD NOT DO.

There were two desirable things, you will remember, that I start with. The first was, that the offender should be pardoned. You can clearly see how that is done. If Jesus did suffer in my stead henceforth it becomes not only mercy that absolves me, but justice that seals my acquittal.

“ Since Christ hath my discharge procured,
And freely, in my room, endured
The whole of wrath divine ;
Payment God cannot twice demand,
First at my bleeding Surety's hand,
And then again at mine.”

If Jesus paid the debt, it is paid, and I am clear. There is, therefore now no condemnation to them that are in Christ Jesus. Your question, dear hearers, is—have you a part in the sufferings of Christ? Was he a substitute for you? According to this grand old Book, which we fix our trust as an infallible guide in this matter, Jesus died for every soul that trusts him. So is it written—“ He that believeth, and is baptised, shall be saved.” Have you these personal evidences? Do you unfeignedly trust him? Then you are forgiven. You are this night absolved ; you may rejoice in God through our Lord Jesus Christ by whom you have now received the atonement. Your sins, past, present, and to come, are all blotted out.

“ Here's pardon for transgressions past,
It matters not how black their caste ;
And, O my soul, with wonder view,
For sins to come, here's pardon too.”

The red mark is drawn across the bill, it is discharged. The load of obligation is gone, from its thralldom thou art released. The sin of the believer has ceased to be. Christ has been punished in his stead. It is not that simple enough for all of you to understand, and scripture is not that simple enough for all of you to receive ?

But how comes the second necessity to be supplied ? How does it tend henceforth to make such a man pure in heart, and produce in every soul an aversion and a total abhorrence of sin ? This is not difficult to apprehend, if you will give it a little quiet consideration. When the Holy Spirit comes with power into a man's heart, and renews his nature (oh, matchless miracle!)—a miracle that has been wrought many times in this house; forthwith the unhallowed and the impure are made chaste, the dishonest are made honest, and the ungodly

are made to love God—"for if any man be in Christ he is a new creature." Such motives as the following now begin to influence his mind:—The man says, "Did God, instead of forgiving my sin without a penalty, make the anointed Substitute smart for it? Then, I reverence the lawgiver, the mighty lawgiver who would not, even though he is love itself, suffer his law to be broken. I reverence that dreadful Judge of all the earth, who, though I be his child, yet since I had offended, would not spare me for my sin, but executed the penalty that was due to me upon himself. Himself! for Christ his Son was one with him, and dear to his Father's soul. Why, more than that, it makes me feel an intense love to him. What, was he so just, and yet was he so determined to save me, that he would not spare his only Son, but freely gave him up to die? O blessed God, I tremble at thy justice, which yet I come to admire; but oh! thy love—what shall I say of it? It wins my love. I must love thee, my God; the just and yet the gracious One. I must love thee."

Then there comes into the heart *an enmity against the sin which caused the suffering of Christ*. "What," says the heart, "did sin make my Redeemer, who gave himself for me, suffer? Then, away with it; it must be a foul, vile thing, to put such a blessed One as he to death; I will not tolerate it." It makes the soul cry, "Revenge" against itself; a blessed vengeance it decrees against all sin. "Bring out the gallows, and let sin be hanged thereon. The dearest idol I have known, bring out the hammer and the axe, and let it be broken in pieces. The choicest transgression I have ever nurtured in my bosom, I see what a viper it is, and I shake it into the fire; away with it. If it grieves my Christ, and makes him bleed, my own beloved Saviour, away with it, away with it!"

And let me tell you, there is another matter that comes in and supplies the basis for holiness, such a basis as cannot be found anywhere else. The man says, "Now I am pardoned through the love of Jesus Christ and the shedding of his precious blood; I have God for my Father, and he is my friend; there is no one to part me from him; my sin was laid on another, it has been expiated, and it is gone: I am saved, I am forgiven." The man is happy; the man is cheerful; the man is joyful, and what springs up? "Now," says he, "there is that glorious Christ of God who has wrought this for me, and I see him with the eye of faith; I see him in heaven, and I am his man—body, soul, and spirit; I am not my own; he has bought me with his blood; I lay myself at his feet; what he bids me do I will do; what he asks of me I will give; what he forbids me, it shall be my joy never to touch." Here breaks forth in the soul an enthusiastic love to the person of Jesus Christ, which, as it burns and glows like a refining fire, becomes a great motive-power to the spirit to pursue holiness in the power of

God. When do the soldiers fight best, sirs? When you have read their rules to them as to how they must keep place, and how they must load their guns, and fire in due order? No; law does not inflame the soldier with martial ardour, though it is good in its place. But just when the battle lingers—take an instance from our own history—just when the battle was about to turn with the Ironsides, and the Cavaliers were coming on with one of Rupert's hot charges, ready to break the line, and the brave old Ironsides were half inclined to turn, up came the general old Noll, riding on his horse, and they passed the word along, "'Tis he, boys; here he comes!" and every man grew into a giant at once; they stood like iron columns, like walls of granite, and the Cavaliers as they came on broke like waves against rocks, and dashed away, and were heard of no more. It was the presence of the man that fired each soldier. And so it is now with us. We believe in Jesus Christ. We know that he is with his church. He was dead, but he rose again. He has gone to heaven, but his spirit is with us—King of kings, and Lord of lords is he. If he seems to sleep in the midst of our ship, yet he sleeps with his hand on the helm, and he will steer the vessel rightly; and now the love that we bear his name steers our souls to holiness, to self-denial, to seek after God, to make full proof of the faith and the fellowship of the gospel, to seek to become like God, and to be absorbed into God that he may be all in all. This is what was wanted—a stimulus potent enough, under God's grace, to break through the barriers of sin. What the law could not do in that it was weak through the flesh, God has accomplished by sending his own dear Son in the likeness of sinful flesh for sin, and having condemned sin in the flesh, he has now removed its guilt, and destroyed its power.

To the best of my ability, I have thus set before you a doctrine in which my own heart finds perfect rest. I would that you all had the like rest, the same sweet heart's ease in your breasts. Two words of counsel I must address to you before I close. One is, *I do beseech you to receive this doctrine*. It is of God; it is true. They who first bore witness to it were humble fishermen. Unsophisticated as they were, they had no motive for inventing it; indeed, it is a theory which they had not the brains to invent if they had tried. They nearly all of them died for it. They never gained honour or emolument by professing or publishing it, but they endured contumely and persecution, even to the loss of their lives, for testifying to what they saw and heard. Ah! since then the church has had long lines of martyrs. Who could help bearing the same witness, fortified with the same assurances, whatever it might cost them, however they might be ridiculed as ignorant, old-fashioned, and not up to the progress of the age? I pray you accept this—specially would I address myself to those of you whom I have

preached to so long, who yet are unsaved. I do not know what forms of speech to use with some of you, or in what shape to fashion my appeal. If I thought that coming round to your pews, and kneeling down before you, and entreating you to receive Christ would have any effect upon you, I would fain do it. I have prayed very anxiously that if perhaps my voice should not be the one, that God would bless to your conversion, my brother's voice next Sabbath-day, or that of some one else on the following Sabbath on which I shall be absent, may have the effect of leading you to Christ. O that you may but be saved! I will make no terms with God if you will but accept Christ. I am somewhat of the mind of a dear little girl, who is now dying, if she has not already departed. She sent a little note in pencil to her minister, and it was delivered at the prayer-meeting. "A little believer in Christ, nine years of age, asks the prayers of the people for her father, for he is an unbeliever." She was visited by her minister, and she said to him, "O sir, I have asked father to come and hear you preach; I thought he might get saved, but he mocks at it, and will not come; but, sir, he must hear you preach one day, and that is when I shall be buried, for I shall soon be with Jesus. O sir! when he stands at the grave do be sure to tell him about the love of Christ, and say that I asked you to do so, for perhaps when I am dead that might help to break his heart." Oh, yes! if anything would break your hearts, that were a mercy if it happened. If the preacher himself were dead, if his interment in the grave could bring you to the Saviour, it were a cheap price to pay. Only may God save you; may the Holy Ghost renew you; may the Saviour wash you in his precious blood; and I shall be well content.

The other word is this. You that profess to be Christians, to believe what I have told you, *take care that you do not give the lie to it*. Not everyone that says, "I am a Christian" is so. Nay, nay. It is a heathenish nation this, that has had the impudence to call itself Christian. "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it," is as true to-day as when Christ uttered it. To be a Christian in name is nothing worth; to be a Christian in the power of these truths, having received Christ Jesus the Lord, and being rooted and built up in him, and stablished in the faith as ye have been taught, that is to be a Christian in all good conscience. If your lives should be unholy, if you tradespeople should be dishonest, if you rich people should be proud and selfish, if you poor people should be envious, if any of you should be drunken, if you should be loose in speech, if you should be unclean in deed or in conversation, men may say: "The preacher has only laid down a theory, let him show us facts." Well; but I can show facts. I bless God that I have it in my own soul to say that I believe the most of you do so live as to prove these things;

even though there should be others of you of whom I tell you even weeping that you are the enemies of the cross of Christ. Enemies ! of all enemies the worst of enemies, too, because whilst professing to be actuated by them you live in opposition to the teachings of Jesus. O blessed Saviour ! wounded worse by thy treacherous friends than by thine open foes. O holy faith ! more damaged by thy professors than by thy antagonists. The Lord grant us to walk and live in holiness, and in his fear, till the Master shall come, as come he will a second time without a sin-offering unto salvation.

Finally, brethren and sisters, farewell. Let me dismiss you with a blessing.

PORTION OF SCRIPTURE READ BEFORE SERMON—Isaiah liii.

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ANGELIC STUDIES.

A Sermon

DELIVERED ON LORD'S-DAY EVENING, MAY 1ST, 1870, BY

C. H. SPURGEON,

AT THE METROPOLITAN TABERNAACLE, NEWINGTON.

"To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God."—Ephesians iii. 10.

THE "principalities and powers in heavenly places" to whom the apostle here refers, are, no doubt, the angels. These bright and glorious spirits, never having fallen into sin, did not need to be redeemed, and therefore, in the sense of being cleansed from guilt, they have no share in the atoning sacrifice of Christ. Yet it is interesting to notice how our Lord did as it were pass and repass their shining ranks, when he sped his way down to the regions of death, and when he came back triumphant to the realms of glory. Thus in one place "we see Jesus *made a little lower than the angels* for the suffering of death," and in another place we learn, "that the Father raised him from the dead, and set him at his own right hand in the heavenly places, *far above all principality and power, and might and dominion.*" It is possible that the mediation of Christ has a bearing upon them, and has henceforth confirmed them in their holiness, so that by no means shall they ever be tempted or led into sin in the future. It may be so, but this much seems to be evident, that though they had no direct share in redemption, they feel nevertheless an interest in it, and are to be instructed by its results. The sublime plan of the gospel of the grace of God, which is so entirely beyond the compass of our natural faculties that we could never by searching have found it out, appears to have been equally beyond the grasp of angelic intelligence—a mystery that excited their wistful enquiry—until by the church (that is to say, by the divine counsel and conduct in forming and perfecting the church) there is made known unto them the manifold wisdom of God as they have never learned it before. They have kept their first estate, and have been obedient to God's behests. They delight to be known as the servants of God, doing his commandments, and hearkening unto the voice of his word. They

No. 933.

are appointed to exercise some sort of power over various parts of God's creation, hence they are called "*principalities and powers.*" Certainly they are engaged in hymning Jehovah's praise. Much of the music that rises up before his throne comes from the harps of spirits, pure and immaculate, who have never known sin. Yet, though they are thus pure, thus engaged in worship, of such eminent rank in the universe of God, they are never represented as indifferent spectators of anything which our mortal race can do or suffer, but their sympathy with men is constant. Do they not watch over the saints? Is it not written, that they "encamp round about them that fear the Lord"? Are they not charged to take care of the saints, to bear them up in their hands, lest they dash their feet against the stones? Angels, we know, have often been messengers of God's will to the sons of men. They have never shown any reluctance, on the contrary, great has been their joy to bear God's tidings down from heaven to earth, and their sympathy even with fallen men, with men who have grievously sinned and gone astray, is shown by the fact that they "rejoice over one sinner that repenteth, more than over ninety and nine just persons that need no repentance." They are, as it were, in yonder gilded vessel, untossed of tempest; but they have sympathy with us in this poor heavy-laden bark, tossed with tempest and not comforted. I see them there on yonder sea of glass mingled with fire. I hear their harpings, as incessantly their joy goes up in music to the throne of the Most High. But they do not look down with scorn on us poor denizens of this dusky planet. On the contrary, they delight to think of us as their brethren, as their fellow servants, as it will be the consummation of their happiness when we shall all be gathered to the church of the firstborn, that they shall make up the innumerable company of angels that surround the blood-washed throng.

I. The subject of our meditation, which will be brief, resolves itself into a question, HOW EXCLUSIVELY THROUGH THE CHURCH DO ANGELS COME TO SEE THE MANIFOLD WISDOM OF GOD? Some other matters in connection with this we shall have to speak of afterwards.

Who can doubt that *the angels had seen much of the wisdom of God in creation?* With faculties keener and more elevated than ours, faculties that have never been blunted by sin, they can perceive the various contrivances of God's skill both in the animate and the inanimate world. Doubtless as each new star has been minted by God, as each planet has been struck off like a spark from the everlasting anvil, angels, those sons of the morning, have lifted up their songs, and have poured forth their pæans of joy and gladness. They have seen the wisdom of God in the greatness of creation; in every sphere they have been able to perceive it, for their vision is far more comprehensive than ours. And they have also, no doubt, seen that wisdom in all its

minuteness, as manifest in the delicate structure of organised beings, and the skilful economy of the operations of creative power, for there again they are able with the singleness and certainty of superior optics to perceive what only after long years we have been able to discover, and that by reasoning from the ingenuity of the works to the excellence of the design. What a scale of survey must a seraph have ! How readily can we imagine an eye that takes in at once the landscape of the world ! He need not confine himself to one single spot in God's universe, but with rapid wings he can steer far and wide over the infinity of space. May he not pause here a moment and there a moment, and with a glance peer into the multiform wisdom of God in all the ten thousand thousand worlds that stud the realms of space ? Yet with all that facility of observation, it seems that the angels have some parts of the wisdom of God to learn, and some lessons of heavenly science to study which creation cannot unfold to their view, to be ascertained and certified by them only through the transcendent work of redemption which the Lord has carried on in his church.

Fix your attention for a moment on the word "*now*" as it is used in the text. On that word it seems to me much of the meaning hangs. Long before our Lord came into the world, God had been pleased to reveal somewhat of the wisdom of his grace in the types of the old law. These were full of significance, but at the same time not free from perplexity to the minds of most men. They appear not to have been very intelligible, even to the angels, for they are pictured as standing over the mercy-seat, with wings outspread, looking down upon its golden lid, anxiously enquiring, but not clearly discovering the secret of the old covenant dispensation. Peter says, I suppose in allusion to this, "which things the angels desire to look into." But Paul here vehemently sets forth the yearnings of his heart in the exercise of his ministry, "to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ : to the intent that *now* unto the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God." May we not infer from this that though angels saw Moses and Aaron, and the long succession of priests that followed them, though they doubtless mingled invisibly in the solemn gatherings that went up to Mount Zion, and heard the chantings of the glorious psalms, that though they saw the streams of blood that flowed at the altar of burnt offering, and marked the rising clouds of smoke that went up from the altar of incense that was in the holy place before the Lord, they had not as yet discovered the wisdom of God in its fulness and clearness, the spotless mirror of his power, the reflex image of his glorious perfection ; but it must have remained for them to learn it from the church ? Since Christ has come, angels are to be students of

the manifold wisdom of God as revealed in his work towards his people, preparing them for that grand climax, the espousal of the church and the marriage of the Lamb.

To come closer to the matter we must trace it progressively, as though it were step by step that the angels pursued their study, and acquired an insight into this manifold wisdom. It may be they do so. Certainly among the children of men there is much pleasure in the getting of knowledge; the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. As we gradually break up fresh ground, decipher that which is obscure, sift out analogies, solve difficulties, and follow out the tracks of history in one continuous line, our enjoyment of study rises to enthusiasm. Do you not think that the angels perceived the manifold wisdom of God *now that they began to understand what man was and what man is?* They must have already seen that God had created an order of pure spirits who served him faithfully and never sinned. There was one form of wisdom displayed in that. Other spirits, equally pure, went astray, and in the wisdom of God, for there is wisdom in it, these were suffered to continue astray, reserved in chains until the judgment. Anon the angels perceived that God was about to make another intelligent creature, not altogether spiritual, but a spiritual creature that should be linked with materialism, a creature that should abide in a body of clay; and that God intended to make this creature a mixture of earth and heaven—such a one, that he should occupy the place which fallen angels had left vacant. They discerned in this at once the wisdom of God. He had formed a pure spirit; he had fashioned material substances; now he was about to make a creature in which the two should be combined, a creature that should be spiritual, and yet should be material. But, before this creature should be permitted to take his place for ever at the right hand of God, he was to be permitted to pass the test of temptation; being tempted, he was to fall into sin; out of the condemnation into which he should sink he was to be elevated by an act of grace; from the guilt of that sin he was to be cleansed by a matchless system of substitutionary sacrifice; and then, after having been alienated in heart, he should nevertheless become as pure as if he had never been conscious of evil; and contaminated with it he should be redeemed from it, and stand in allegiance to the Most High, to serve him with as absolute a perfection as if he had never transgressed or lost his first estate. Herein is manifold wisdom, that the Lord God should make so strange a creature, that he should be formed of the dust of the ground, and yet created in the image of God; a creature that should know sin, and whatever of pleasure there might be in it, and yet be restored to purity and holiness; a creature who though awhile estranged in heart, and guilty of rebelling with a high hand against his Creator,

should return to its allegiance through the infinitely wise workings of God's Spirit, and henceforth should remain for ever the liege servant of God, and, something more, the child of God, lifted up and exalted into a nearness of connection and intimacy of communion with the Great Father of Spirits, into which no creature had ever been brought before. In that grand design, the angels must have seen much of the sublime wisdom of God, and that conspicuously through the church.

But, brethren, may not the admiration of angels at the unfolding of this wisdom have been increased by the mystery in which it had long been shrouded from their apprehension? Observe, that Paul was exulting in a revelation "which in other ages was not made known unto the sons of men as it is now revealed unto his holy apostles and prophets by the Spirit." What use will he make of it? First he looks round among the saints, and sounds the note of welcome; then he looks out among his fellow men, and proclaims it to the Gentile world; and at length he looks up and descries among the angelic throng, creatures of noble mind and exalted rank, who could sympathise the joy and hail the solution of so grand a problem. Be it remembered that the decree had previously been proclaimed from the throne of the Most High; for, "when he bringeth the first-begotten into the world, he saith, Let all the angels of God worship him;" yet the means by which the counsels of God concerning Christ and the church should be brought to pass had not thus far been shown. With what pleasing wonderment, therefore, would the principalities and powers in heavenly places regard the plan as it was unsealed! How well might the apostle look forward to those ages to come which have yet to prove the reality of all that has been foreshadowed; the truth of all that has been prophesied; and (the work now in progress being completed) the actual form and fashion of all that from the beginning was predestinated. Even while the mystery was unexplained, it was not for pure angelic minds to doubt; still their thoughts must have been full of marvel, and startling questions must have occurred to them. Shall the only-begotten Son of the Father take the nature of man into union with the Godhead? Can it be safe to put such a creature as man into so sublime a relationship with the Creator? Will pride never inflame his breast and provoke his soul to transgress? By what strange process shall he be made meet to partake of the inheritance of the saints in light? While the details are concealed, the destiny seems incomprehensible. It is therefore that the church becomes as a museum which angels may visit with ever expanding interest and ever-increasing delight; over the minutest particulars of the divine workmanship in the saints they may pore with pleasure; for there they have open to their observation by the church the manifold wisdom of God. And all this redounds to the glory of the Saviour.

him. If they marvelled during the three days of his slumber in the tomb his resurrection must have opened up another door to them. And, when after his forty days' sojourn, they came to meet him with glad acclaim, when they joined him, and with him rode up to the gates of heaven, singing, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; that the King of glory may come in;" when they came in triumph with "the Lord mighty in battle, the King of glory," in that procession to his throne, they must still have been more and more amazed, and said one to another, "What thing is this; what mighty marvel! He that became Man to suffer, is the very one that now rises to reign; he who was born to die now liveth for evermore. Behold, he is now the head over all things, and made to have dominion over all the works of God's hands, for it hath pleased the Father that in him should all fulness dwell!" Thus, brethren, though time and voice fail me, permit me to say, the whole history of our blessed Lord, who is the Head of the church, is making known to the principalities and powers in heavenly places the manifold wisdom of God in such a way as they never could have otherwise seen it.

The wisdom of God is seen through the church *in the Holy Spirit's work* as well as in the work of Christ. It is "*manifold wisdom*." You know the children's toy, the kaleidoscope. Every time you turn it there is some fresh form of beauty. You seldom see the same form twice. So it is with nature, each time and season has its special beauty. There is always variety in its scenery; diversities of form and colour are strewn throughout the world. You never saw two hills moulded to the same pattern, or two rivers that wound after the same fashion from their source down to the sea; nature is full of variety. So is the work of the Holy Spirit. *In calling sinners to Christ*, there is singleness of purpose but no uniformity of means. Your conversion, my dear friend, in the main outline, is very like mine, yet your conversion has its distinctive incidents. God's wisdom is displayed equally in bringing you in that way, and in bringing me in another way. I believe there will be found evidence at the last of the wisdom of God in the very date, the very place, the very means in and by which every soul is brought to believe in Jesus, and angels will, no doubt, be able to perceive in every conversion some singular marks of beautiful originality proceeding from the inexhaustible Artist of Grace, the Holy Spirit. That same wisdom will be seen in *the biography of every convert*—how the Lord afflicts, or how he comforts; how he upholds us, how he keeps back that which cannot yet be endured, how he gently leads us, how he makes us to lie down. We find fault sometimes with the way of Providence, because we do not understand it; when we shall get a clearer sight of it we shall see that every mark and line was dictated by his love, and ordered by his infinite counsel. *As each Christian shall*

be conformed to the likeness of Christ, angels will see in the products of grace fresh displays of the manifold wisdom of God. I could suppose that the death of a martyr must be such a spectacle as those holy watchers regard with extraordinary interest. Would they not have gathered around such a woman as Blandina, for instance, who was made to sit in a red-hot chair, after having been tossed upon the horns of a wild bull, yet constant to the last she maintained her faith in Christ while passing through the torture? Pure spirits as they were, they must have commiserated the physical anguish and admired the spiritual triumph of this feeble woman thus devoted in her love to their Lord and Master. Yes, ye ministering spirits, ye who *live* to serve our Eternal King, surely ye must rejoice at the loyalty of those servants of his who *die* for his truth. In late years, since this house of prayer was built, when the martyrs of Madagascar were burned at their stakes for Christ, as they stood erect in the fire, and began to sing, the angels, celestial vocalists as they are, must have been ravished with a music that they could not emulate; and when they breathed the prayer, "Into thy hands we commend our spirits," the angels must almost have envied them the ability of serving God in that sphere of suffering, and the possibility of bearing in their bodies the marks of the Lord Jesus. Ay, and when they have seen your boldness and your constancy, your self-denial, and your patience, and heard your importunate prayers and groans, as you have pleaded for the souls of others, seeking with tears to bring others to Jesus, I do not doubt that they have ascribed to the manifold wisdom of God the production of such luscious fruits from such inferior creatures—fruits that bring to his name so much of glory, and so much of renown to his grace. In all the saints, through the history of their vocation and the development of their sanctification, angels can discern the manifold wisdom of God.

The subject is far too large for me. I shall leave you to think it out, after thus introducing you to but a few aspects of it. There is much room for meditation as to how these bright and happy spirits do and shall see the wisdom of God in the salvation of the church.

II. But ask you now, DO ANGELS GAIN ANYTHING BY THE CHURCH OF GOD?

I think they do. Certainly they *acquire increased knowledge*. With us knowledge is sometimes sorrow. To know is often to mourn. What the eye does not see the heart does not rue. "Where ignorance is bliss"—and it sometimes is—there are those who think "'tis folly to be wise." But ignorance is not bliss in heaven. Knowledge increases the joy of the angels, and I will tell you why, because it makes them take a greater delight in God when they see how wise and gracious he is. If it is possible for the angels to be happier than natural innocence

and honourable service can render them, they must be happier through knowing and seeing more of God, as his attributes are reflected, and his perfections mirrored forth, in the church.

Angels, methinks, *will be enriched by the society of the saints in heaven.* Commerce always enriches, and commerce between angelic and human natures will be enriching to them both. They love in heaven : they show their love by rejoicing over repenting men. They will be glad to see us there. I do believe they will make much of us, as we do if we have seen some poor child reclaimed, and afterwards grow up to honour ; we like to think of such a one ; it brings the tears into our eyes that our father did so good a deed for the orphan, the pauper, or the outcast. And will not the angels rejoice over those in whom the Father's mercy has wrought such wonderful happiness ?

Again, to my imagining (can it be illusive?) angels are gainers by the church *because they get nearer to the throne of God than they were before.* Another order of beings, our own to wit, is advanced. Surely when one creature gets near to God, all unfallen creatures are promoted. God, in vital union with the creature, was not to be conceived of until Christ came down to earth, and clothed himself in manhood, thus raising creatureship nearer to God by just that length ; so angels by inference seem to me interested in the honour that Jehovah has put on his works—the endowed works of his own formation.

Do you not think, too, that perhaps *they can see God better in Christ than even they did before?* Is it not possible that even they who erst did veil their faces with their wings in the presence of the Almighty, because the brightness of glory was excessive, may now stand with unveiled faces and worship God in Christ ? I think it is so. They never saw much of God before until they saw God veiled in human flesh. There was too dazzling a splendour for them till the interposing medium of the manhood of Christ came in between them and the absolute Deity. It may be so.

And may not there be a reflex sense of gratitude in the very heart of angels when they see us in heaven, or while they see us wending our way thither, as they perceive what it would have cost to have restored them had they been beguiled by sin, and therefore what debtors they are to God that they were never suffered to fall ? Does it not make their state and standing more and more joyful to them when they see in us how the righteous scarcely are saved, and at what an expense men were lifted up from the ruins of death and the dread doom of the damned ? Why, methinks they say not one to another, with Pharisaism : “ We thank thee, great God, that we are not as men are.” Nay, they say, with lowliness of mind : “ We bless thee, O God, that we were permitted to stand in our fidelity, and were not left to the natural weakness which might have succumbed to temptation, for thou chargedst even

thine angels with folly, but thou hast held us, and here we are to bless thy name." It may be so ; it may be so.

III. Let me detain you one minute more, while we meet the question, **WHAT IS ALL THIS TO US?**

Ought it not to make us prize the gospel? If the angels think so much of it, oh ! what should we think ? If they who have only seen it, esteem it so, how ought we to value it who have tasted it ? If they admire the veins that filled the fountain, what shall we say who have washed in that fountain ? If they wonder at Christ, who took not on him the nature of angels, how shall we admire him who espoused the house of Abraham and the seed of Adam ? Let us appreciate the gospel beyond all price, emolument, or honour.

How, too, *should we study it*, if it be the research of angelic intellects ! Is the church their school-book whence they learn lessons of the divine wisdom, because no science is equal to that of the wisdom of God in Christ revealed in his church ? O be not, ye converts, ignorant of the word of God ; be not oblivious of the operations of God in your own souls ! The angels desire to look into these things. Do you look into them ? Blessed shall ye be if ye abide in the study of the word of God ! Ye shall be like trees planted by the rivers of water, that bring forth their fruit in their season. O do apply every faculty you have to acquire increasing knowledge of that which angels love to study.

And now take courage, ye feeble-minded ones, and *never fear again the sneer of the man who calls the gospel folly*. Account him to be the victim of folly who despises this manifold wisdom. Shall I set the judgment of a poor puny mortal against the judgment of an angel ? I suppose that even Newton, and Kepler, and Locke, and those mighty master-spirits, would be mere infants compared with seraphs. Those great men loved to study the Scriptures, and when your modern pretenders to a little smack of philosophy come in and sneer at our holy gospel, we can well afford to sneer at them. What are their sneers to us ? In proportion to a man's ignorance is generally his impudence when he meddles with the gospel. I think it was Hume who confessed that he had never read the New Testament, and said he never would ; yet he was one of the most glib in cavilling at that of which he nothing knew. Ah ! ye sceptics, sciolists, and scoffers, we can well afford to let you rail ; but you can ill afford to rail when angels are awed into wonder, and so would you be if there were anything angelic about your temper, or anything of right wisdom in your attainments.

Last of all ; if this be so, *how we ought to love Christ who have a saving interest in it, and how they ought to tremble who have it not!* Unsaved men, unsaved women, if it wants manifold wisdom to save men, then men's ruin must be very great, and your peril must be very

imminent. If it amazes angels to see how God saves, it must be a terrible destruction from which he saves them. That destruction is coming upon you; its dark shadows have already begun to gather round you. How great your folly to refuse a salvation so wise, to reject a Saviour so attractive as Jesus! Bethink you of his loving gentleness, and consider the simple way in which he saves—believe and live. The supplies necessary for your salvation are all waiting. There is nothing to be done; it is all complete. There is nothing to be found; it is all ready. Salvation is finished. What a fool must he be that will not have it! O stretch out thy withered hand and take it! God give thee power. If thou sayest “How?” I answer thus: Trust, trust, trust. Come and confide in Christ. Rely upon Christ, and he will save thee. God grant thee grace to do it at once, and he shall have the praise. Amen.

PORTION OF SCRIPTURE READ BEFORE SERMON.—Ephesians iii.

“THE SWORD AND THE TROWEL.” Edited by C. H. SPURGEON.

CONTENTS FOR JUNE, 1870.

Water. By J. A. Spurgeon.	Rest.
Exposition of the Psalms. By C. H. Spurgeon.	England's Break with Antichrist.
Psalm XLVII.	New Fables.
The Ascension.	How shall we Sing? By C. H. Spurgeon.
The New Covenant. By the Rev. Robert Murray M'Cheyne.	Reviews.
The Eye. By Edward Leach.	Memoranda.
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BANDS OF LOVE.

A Sermon

DELIVERED ON LORD'S-DAY MORNING, JUNE 5TH, 1870, BY

C. H. SPURGEON,

AT THE METROPOLITAN TABERNACLE, NEWINGTON.

"I drew them with cords of a man, with bands of love: and I was to them as they that take off the yoke on their jaws, and I laid meat unto them."—Hosea xi. 4.

GOD, by the mouth of his prophet, is here expostulating with his people for their ungrateful rebellion against him. He had not treated them in a harsh, tyrannical overbearing manner, else there might have been some excuse for their revolt; but his rule had always been gentle, tender, and full of pity; and, therefore, for them to disobey him was the very height of wanton wickedness. The Lord had never made his people to suffer hard bondage in mortar and in brick as Pharaoh did, yet we do not find that they raised an insurrection against the Egyptian tyrant; they gave their backs to the burdens, and they bore the lash of the taskmaster without turning upon the hand which oppressed them; but when the Lord was gracious to them, and delivered them out of the house of bondage, they murmured in the wilderness, and were justly called by Moses "rebels." They had no such burdens to bear under the government of God as those which loaded the nations under their kings, and yet they wilfully determined to have a king for themselves. No taxes were squeezed from them, no servile service was demanded at their hands, their thank offerings and sacrifices were not ordained upon a scale of oppression; their liberty was all but boundless; their lives were spent in peace and happiness, every man under his own vine and fig tree, none making them afraid; yet, since other nations bowed before the rule of despotic kings, these foolish people were not content till they had raised up between them and the divine government a ruler who would take their daughters to be confectioners in his kitchen, and their sons to be servants in his court. God bore with their ill manners, and gave them a king in his anger; and then, even under the reign of kings, how graciously the Lord their God treated them! If it was necessary for their punishment to give them up for awhile to foreign dominion, how he soon took away the affliction when they cried unto him! Though they were chastised, yet—

"His strokes were fewer than their crimes,
And lighter than their guilt."

The whole dealings of Jehovah with his people Israel were full of matchless tenderness. As a nursing mother with her child, so did God

No. 934.

deal gently with his people. Yet, hear, O heavens, and give ear, O earth; the Lord hath nourished and brought up children, and they have rebelled against him. Did a nation ever cast away her gods, even though they were no gods? were not the heathen faithful to their idols? but Israel was bent on backsliding; her heart was set upon idolatry, and the God of her fathers was disregarded; Jehovah was despised, and his gentle reign and government she set herself to destroy. This was the complaint against Israel of old.

As in water face answereth to face, so the heart of man to man. As men were in days of yore, so are they now. God has dealt with us who are his people in an unexampled way of lovingkindness and tender mercy, and I fear me that to a great extent the recompense we have rendered to him has been very much like the ungrateful return which he received from the seed of Jacob of old. This morning, I shall ask you to think of the tender dealings of God with you, my brethren and sisters, that you may not be as Israel was, but that feeling the power of the divine gentleness, you may serve your God with a perfect heart, and walk before him as those should who have partaken of such benefits.

The first thing we shall have to consider is, *the Lord's way of leading his people to their duty*—"I drew them with cords of a man, with bands of love;" secondly, *the Lord's grace in giving his people rest*—"I was to them as they that take off the yoke on their jaws;" and, thirdly, *the suitable nourishment which he gives to his chosen*, "I laid meat unto them."

I. First, then, THE LORD'S WAY OF EXCITING HIS PEOPLE TO ACTION.

We who have believed in Jesus Christ have passed into a new condition with regard to God. We were once, at the very best, only his subjects, and having sinned we were scarcely fit to be called subjects, but rebels, traitors, attainted of high treason. But now since grace has renewed us we are not only his pardoned subjects, but what is far better, wondrous grace has made us his beloved sons and daughters, and we are now not so much subjects of his crown as we are children of his care. We are by grace brought into an entirely different relationship from that of fallen nature, and we are ruled and swayed by motives and regulations altogether unknown to the unregenerate sons of men. The way in which God brings his people to serve him is that to which I now ask your consideration; it is a way pre-eminently peculiar in its tenderness and kindness. The only cords are cords of a man, and the bands are bands of love. In the heroic days when Xerxes led his army into Greece, there was a remarkable contrast between the way in which the Persian soldiers and the Grecian warriors were urged to combat. The unwilling hosts of Persia were driven to the conflict by blows and stripes from their officers; they were either mercenaries or cowards, and they feared close contact with their opponents. They were driven to their duty as beasts are, with rods and goads. On the other side, the armies of Greece were small, but each man was a patriot and a hero, and hence when they marched to the conflict it was with quick and joyous step, with a martial song upon their lips, and when they neared the foe, they rushed upon his ranks with an enthusiasm and a fury which nothing could withstand. No whips were needed for the Spartan men-at-arms, like high-mettled chargers they would have resented the touch thereof;

they were drawn to battle by the cords of a man, and by the bands of patriotic love, they were bound to hold their posts at all hazards. "Spartans," would their leaders say, "your fathers disdained to number the Persians with the dogs of their flock, and will you be their slaves? Say ye is it not better to die as freemen than to live as slaves? What if your foes be many, yet one lion can tear in pieces a far-reaching flock of sheep. Use well your weapons this day! Avenge your slaughtered sires, and fill the courts of Shushan with confusion and lamentation!" Such were the manly arguments which drew the Lacedæmonians and Athenians to the fight—not the whips so fit for beasts, nor the cords so suitable for cattle. This illustration may set forth the difference between the world's service of bondage, and the Christian's religion of love: the worldling is flogged to his duty under fear, and terror, and dread, but the Christian man is touched by motives which appeal to his highest nature; he is affected by motives so dignified as to be worthy of the sons of God; he is not driven as a beast, he is moved as a man. Let me show you this.

In the first place, the Christian man never works to obtain eternal life. He knows it to be a gift and receives it as such. The unconverted man thinks that there are certain things which he ought to do, by the doing of which he will be saved, and he selfishly, if he be awakened, sets to work to perform these actions with more or less of perseverance in the hope of obtaining pardon for sin and salvation for his soul. Being a son of the bondwoman, he finds his way to Sinai. But the Christian man knows that salvation is not the wage of service, but that life is the gift of God, the dowry bestowed on us by sovereign grace, and therefore he never looks for salvation to the law. As a child of the promise, he wins the New Jerusalem by birthright and by the covenant of grace. Legal motives cease to affect the instructed believer—while he was out of Christ he did in his ignorance seek to work out a righteousness of his own, but now he has come to Christ and seen everlasting righteousness finished and brought in. He is saved—he knows that he is saved, and he knows also that he is saved by the merits of another. Now, being saved, he works out his own salvation with fear and trembling, not that he may save himself, but because he knows he is saved, since God himself is working in him to will and to do of his own good pleasure. If that man be engaged as a minister of Christ he will never preach as though his salvation depended on his preaching. Let him be occupied in his trade or calling, he will not be honest and sober, conscientious and devout, because he thinks to save himself thereby. Nay, verily, he has turned his hope away from his own works to the work of Jesus Christ the Redeemer, and therefore that motive of trying to win salvation by merit is disgusting to him; he is so far from yielding to its power, that he utterly loathes it. Let such arguments affect the ungenerous spirits that can live for themselves, but over us it has no power, we are saved, and now being saved, out of love to the Father and the Wellbeloved we are impelled to service.

Neither does a Christian seek to serve God with the idea that he is to keep himself in spiritual life by such service. I have heard it more or less insinuated, that although we are saved at present, and have eternal life in present possession, yet all depends on our own faithfulness,

and if we are not what we should be, eternal life will die out and the grace given will be withdrawn. I must confess I find in that book nothing of the kind, neither do I pray, nor read the Scriptures, nor attend divine worship, with the remotest idea of sustaining my own spiritual life. The spiritual life which the Holy Spirit gives us cannot die, it is eternal as the life of God. It is a living and incorruptible seed which abideth for ever. A true believer truly in Christ is most safe, for he can never perish, neither can any pluck him out of Christ's hands. The dread of being driven out of the divine family is not a motive capable of stirring his heavenly nature. He knows that because Jesus lives he shall live also; he is not forced to holiness by dread of being forsaken of his God; he does not believe such a thing to be possible; he leaves a motive so slavish to the poor sons of Hagar who, like their bondslave mother, cannot dwell with the child of promise. As for him, other and higher considerations rule him. He is drawn by the cords of a man and by the bands of love. Further, you will see the gentleness of the way in which God calls his people to duty, in the fact that he is pleased to accept their service even when it is in itself far from being at all worthy of his smile. O my brethren, if you and I had to be saved or to be preserved in spiritual life by our doings, then nothing but perfection in service could answer our turn, and every time we felt that what we had done was marred and imperfect we should be full of despair. But now we know that we are already saved, and are for ever safe, since nothing remains unfinished in the work which justifies us; we bring to the Lord the loving offerings of our hearts, and if they be imperfect we water with our tears those imperfections, but we know that he reads our hearts and takes our works not for what they are in themselves but for what they are in Christ. He knows what we would make them if we could, he accepts them as if they were what we mean them to be. He takes the will for the deed often, and he takes the half deed often for the whole; and when justice would condemn the action as sinful, for it is so imperfect, the mercy of our Father accepts the action in the Beloved, because he knows what we meant it to be, and though our fault has marred it, yet he knows how our hearts sought to honour him thereby. Oh, it is such a blessed thing to remember that though the law cannot accept anything but what is perfect, yet God, in the gospel, as we come to him as saved souls, accepts our imperfect things. Why, there is our love, how cold it often is, and yet Jesus Christ takes pleasure in our love! Then, again, our faith, I must almost call it it unbelief, it is often so weak, and yet though it be as a grain of mustard seed, Jesus accepts it, and works wonders by it. As for our poor prayers, often so broken with so many distracted thoughts in them, and so poverty-stricken in importunity and earnestness, yet our dear Lord takes them, washes them in his blood, adds his own merit to them, and they come up as a sweet savour before the Most High. It is delightfully encouraging to know that in our sincere but feeble service the Scripture is fulfilled, "a bruised reed shall he not break, and a smoking flax will he not quench." Even our green ears of corn may be laid on the altar. If we cannot bring a lamb, our turtle doves and two young pigeons shall be received.

Then, further, our gracious Lord gives us promises of help in all holy

exercises. Under the law it is, "Make the bricks," but there is no promise of straw; under the gospel we have help for every time of need. You know how it is written, "The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought." Our good works are rather God's works than ours, in so far as they are good. He first of all gives us good works, and then rewards us for them, as if they were all our own. "Thou hast wrought all our works in us." "I am like a green fir tree, from me is thy fruit found." Yes, blessed be God, all true fruit of grace comes from him. Is not this a charmingly powerful motive to service? Though it is so different from the reasons which drag on the sons of men, do we not feel it to be mightily operative? The Lord will help us in the service, and render unto man according to his work. He has said, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

Furthermore, as if more fully to show how we are drawn with the cords of love and bands of a man, all the motives which are used to impel us to service appeal to that which is most honourable in our regenerated manhood. We have frequently heard the objection of those who oppose the doctrines of grace, "If I believed, as you do, that all true believers are saved, and shall never perish, I should live as I like," our answer is, "It is highly probable that you as an unconverted man would do so, but if you had received a new nature, and all your tastes were changed, matters would stand otherwise." For such a man as a Christian is to live as he likes, would be to but live an absolutely pure and perfectly holy life. The Holy Spirit implants within his people at their new birth a dignity and nobility of character to which they were utterly strangers before, and they would not and could not sin as once they did. They cannot sin as aforetime because they are born of God. The things which they took pleasure in before, now seem to them grovelling and despicable, and they seek after higher and nobler objects. I believe that gospel motives, if they were addressed to all mankind promiscuously, would prove a failure as much as if we tried to excite enthusiasm in all men by poetic imagery or profoundly philosophical argument; but gospel motives used to God's people are as nails fastened in a sure place, they are suitable, and therefore effectual. You could not hope to govern the nation by the same rules and methods with which as a father you order your family. In your family it may be there is not even a rod, certainly there is no policeman, no prison, no black cap, no transportation. Children are ruled by a father on a scheme essentially different from the rule of magistrates and kings. There are maxims of courts of legislature which would never be tolerated in the home of love. Just so within the family of God there are no penal inflictions, no words of threatening, such as must be employed by the great King when he deals with the mass of his rebellious subjects. Ye are not under the law, else were there judgment and curses for you, ye are under grace, and now the motives by which you are to be moved are such as might not affect others, but which, since you are renewed in the spirit of your mind, must powerfully affect you. It is a great thing for a man to feel that God does not now

appeal to him as he would to an ordinary person, but that having given him a new nature he addresses him on higher grounds. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." We have known of a boy in school whose conduct has been greatly improved when the master has had wisdom enough to appeal to his better qualities. When the lad has felt that his age, or superiority of position have demanded better things of him, he has yielded to the motive. In dealing with his people, the Lord appeals to their higher characteristics; he does not say to the regenerate man as he did to Adam, "Do this and thou shalt die," but he says to him, "He that believeth in Christ shall never die. I will never leave thee nor forsake thee. I have loved thee with an everlasting love—what then is thy return for all this love?" The really saved soul, overwhelmed with gratitude, exclaims, "My God, my Father, I cannot sin, I must live as thou wouldst have me, I must serve thee. Such love as this touches my heart, it stirs everything that is noble that thou hast implanted in me. Tell me what thy will is, and whether I have to bear it or to do it, I will delight in it if thou wilt give me all-sufficient grace." Yes, the Lord always appeals to the higher point in the Christian's constitution, and thus he draws us with the cords of a man, with bands of love.

Let us add that love is always the great master force in moving Christians. Terror is but little used; threatening and wrath are laid aside. Gospel arguments are moulded in this fashion, "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves." Jesus seems to plead, "I have made thee, even thee, poor defiled one, to be precious in my sight; lovest thou me? If thou lovest me keep my commandments, and feed my sheep? I have bought thee, even with my heart's blood have I redeemed thee out from amongst the people, and from the chief men thereof. Doth not my love constrain thee? wilt thou not give thyself to my service, to promote my glory?" All-conquering love is master of all our forces; he is the commander-in-chief of all our powers. When the love of God is manifestly shed abroad in our hearts by the Holy Ghost, our duty becomes our highest delight, and the work of God our highest joy. Rutherford, speaking of how his Lord encouraged him with sweet fellowship while he was serving him, says in his quaint way, "When my Master sends me on his errands, he often gives me a baubee for myself;" by which he means, as sure as ever God sent him on his errands he gave him a penny for reward, as we do to boys. How often have our prayers for others returned into our own bosom! How often do we find it a blessing to bless others! Have you not found it so? you have been trying to comfort God's people, and the comfort has been reflected upon your own soul. You watered others and thereby were watered yourself. You were trying to praise God, you were not thinking of yourself, but as you sang you obtained a blessing, your heart mounted higher and higher, and you blessed that Lord with an

exhilaration of spirit you had not known before. The praises of God's people are poured forth, even as larks give forth their songs; they sing, not because they ought, but because they delight to sing; they fulfil their nature, and find in it their happiness. Virtue and holiness become to God's people a delight, they take pleasure in it: sin is hateful, but holiness is lovely to them. As it will be their highest heaven to be perfect, so now their nearest approach to heaven is when they are by God's Spirit sanctified and led into nearness to Christ.

Thus I have, without dwelling on the mere words, given you the sense of the first clause of the text, "I drew them with cords of a man, with bands of love." The impelling, urging powers that lead Christians on to consecration and holiness, are never those which befit slaves or carnal minds, but such as are worthy of the dignity of the sons of God, and they are full of tenderness, and kindness, and love; for the gentleness of God is great towards his people.

II. I shall now ask you to turn to the next sentence, and observe, **HOW THE LORD GIVES REST TO HIS PEOPLE**—"I was to them as they that take off the yoke on their jaws, and I laid meat unto them."

Sometimes a common illustration may be more forcible than a more refined comparison, and I shall give you in a moment a very homely one. The passage here means that God treated his people as ploughmen, when they are merciful, treat the bullocks with which they have been ploughing, they lift off the yoke from them, withdraw the muzzle, and then give them their food. But our explanation of it shall be a sight more common. Out there in yonder street stand still and observe. Yonder inn is a common halting place. Watch it a moment. Here comes a huge, heavily loaded van. Three or four steaming, panting horses have been laboriously dragging along this mountain on wheels. They are greatly in need of rest. The word is given, and the poor animals gladly stand still; down comes the driver from his box; the reins are dropped, and he proceeds to take the bits out of the poor creatures' mouths. How pleased they seem to be to get rid of the bits which have been so long between their jaws. Nor is the rest all the horses get, they shall have a draught of water, or the well-filled nose-bags shall be fitted upon them, and they shall rest and feed. I thought of this text when I looked at that sight the other day; it is the exact explanation of the text, "I was to them as they that take off the yoke from their jaws, and I laid meat to them." As you see wearied horses contentedly and happily take their rest and feed, you have before you precisely what the prophet meant. God takes out the bits out of his servants' mouths, the yoke from their backs, brings them their food, and bids them feed and rest, and be happy.

Let us take, then, the first point, "I was to them as they that take off the yoke." Now, the Lord has taken off from his people a great many yokes, or the same yoke under different aspects. He has taken many bits out of their mouths. First, there was the old yoke of ceremonialism—what a burden that must have been to believers under the law! There was this they must not eat, and that they must not drink, and the other they must not wear; there was this to be done on one day and that to be done on another. It was always touch not, taste not, handle not, and so on. They were environed and surrounded

with all sorts of legislation, and hedged in by laws about their houses, their clothes, their beds, their drinking vessels; legislation about birds and beasts and fishes—about everything, in fact. But now Christ has taken off that yoke from us, and “touch not, taste not, handle not,” stands as an abrogated law. We have given to us a liberty, a freedom from every yoke of bondage, and though there be some who are for bringing in a new ceremonial, with its holy places, and holy days, and holy things, and priests, and rites, and ceremonies, and I know not what, these are the children of the bondwoman, we regard them not. Under the law of liberty which Christ has proclaimed, we are free indeed.

“Where'er we seek him he is found,
And every place is hallowed ground.”

Every creature of God is good, and nothing to be refused. Now, it is the heart that is holy or unholy, and not the thing; what our Lord has cleansed, we count no longer common or unclean. Carnal ordinances of outward things are put away as childish things. We worship God in the Spirit, and have no confidence in the flesh. “Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.”

Better still, he has taken from us the yoke of the law. Oh, do you not remember, beloved, when you carried that yoke, because you were trying to save yourselves by your own works! You supposed that if this sin were relinquished, and that virtue were pursued, you might at length grow acceptable with God, but after months and perhaps years of such attempt, you found yourself as far off from acceptance as ever, as indeed you would have been if you had lived ten thousand years, for by the works of the law there shall no flesh living be justified; all that the law can do is to bring a knowledge of sin, but acceptance with God it is not capable of bringing. At that time how the yoke of divine justice pressed upon you heavily! You felt you had sinned, and that God must punish sin, and you did not understand that he had laid help upon one that is mighty to save. This yoke galled you very terribly, but do you remember when *he* took away the yoke from you, and removed this bit from your mouth? Well does my soul remember it, when I saw Jesus put under the law for me, that I might no more be under the law; when I saw him fulfil it, and satisfy all its demands, that I might be absolved. Oh, what joy to perceive that I am not condemned, for the law has no more dominion over me, and I am not under the law but under grace! Every one here who has believed in Jesus, has received just such liberty as this, and now the law does not alarm you, neither does your past sin make you to tremble: the law is satisfied, your sin is pardoned, and God has given you this blessed rest, this quiet resting-place.

Further than this, you have also been delivered from the yoke of sin. Time was when we strove to be rid of sin. We had been made to see its evil nature, and we were sufficiently alarmed and awakened to see that hell would follow upon it, and therefore we desired to escape from evil habits; but, alas! we found that the Ethiopian might sooner change his skin, and the leopard his spots, than we cease to do evil. Our works,

though we strove to make them good, remained imperfect; the old leprosy tainted all. Sin, like an iron net, encompassed us and held us fast; nor could we be free, struggle as we might, until that pierced hand which took away the guilt of sin also released us from its power. By Jesus' help habits which seemed invincible were soon overcome; customs which bound us fast were broken as Samson snapped the green withs; we were free by the power of God's Holy Spirit from the service of Satan and were enlisted under the banner of Christ. Oh, what freedom is this! The Lord continue to give us more and more of it till the last link of sin's cruel chain shall be removed and our freedom of holiness shall be complete.

My dear brethren and sisters, I hope that to many of you God has also been pleased to give great rest from the yoke of care. We ought not to be burdened with cares, and yet some are so. Our Saviour hath bidden us by the example of the fowls of heaven, and of the lilies of the field, to leave care to our God. We are told by his servant, the apostle, to be "careful for nothing, but in everything by prayer and supplication to make known our requests unto God." A minister was in a house where there were some five or six little children who were playing about and making merry noises, and their father said to the minister, "Ay, sir, they may well be happy; these are their best days, for they have a father to care for them, they have no need to care for themselves." When that good man went to church next Sabbath he was very much surprised to hear his minister quote his words, and say these were the good times for God's children, for they had a Father to care for them, and they might be as free from care as little children are. Yes, when we live by faith we are just as free from care as the lambs in the field, or the birds in the woods, casting all our care on him who careth for us. He that bore the burden of our lifelong sin may well bear the burden of our daily troubles; and he is in this respect to us as one that taketh off the yoke from the jaws.

So also, I would add, has the Lord often delivered us from the yoke of fear. There is fear of death which haunts too many, fear of coming trial alarms others, fear of I know not what, a sort of undefinable dread comes over not a few; but when we fly to our God, all terrors, whether palpable or impalpable, are scattered like the mists before the wind. When we can but once come to God in Christ, and say, "My God, my Father, my whole trust is in thee, and my heart resigns itself to thee," then straightway we can sing—

"Should earth against my soul engage,
And hellish darts be hurl'd,
Now I can smile at Satan's rage,
And face a frowning world."

Get near to God, believer, and you will be calm. Commune with heaven and be at rest. The peace of God passeth all understanding, and it is this which Jesus waits to give you. There is no reason why you should be heavily burdened; return unto your rest, for the Lord hath dealt bountifully with you.

III. And now we will take the last clause, "And I laid meat unto them." Here we have **THE NOURISHMENT WHICH THE LORD GIVES HIS PEOPLE.**

Humble as my illustration is, I must take you back to it, and point to the nose-bags of the horses, for the illustration is just for our country what is meant by the text. The husbandman would put up his fodder to the ox when he took off the yoke. Now observe what it is that God gives his people. First it is meat. "I laid meat to them." Look back on your experience, Christian, see what meat God has made you to live on. No soul ever ate a morsel more dainty than this one—*substitution*. I do think that this is the grandest truth in heaven and earth—Jesus Christ the just One died for the unjust, that he might bring us to God. It is meat to my soul. I can feed on it every day, and all the day. When some of the other truths of God's word seem to be too rich for me, I can always find appetite for this, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Yes, the Lord has given us that truth for meat.

Then take the word "*covenant*," what meat there is for his people there! He has made a covenant with us, ordered in all things and sure. In Christ Jesus God has entered into solemn league and compact with his people, and they are his and shall be his. There is meat for you. Every promise of God's word in its turn becomes meat for faith. The doctrine of election, what food is that—what butter in a lordly dish! The doctrine of the immutability of God's purpose, and the consequent security of his saints; the doctrine of the union of God's people with Christ, their perfection with him, their acceptance in the Beloved. Why, here is meat that the world knoweth not of, meat whereof if a man eat he shall live for ever. Yea, Jesus Christ himself in his blessed person, what food is he? His flesh and his blood, are they not meat indeed, and drink indeed?

But what is meant by this word in the text? "*I laid meat unto them.*" You see the meat God has given us, but how does he lay it to us? Why, just as with the ox, the food was not put so low down that he could not reach it, nor so high up that he could not get at it, nor so far away that he could see it but could not feed upon it. "*I laid meat unto them.*" So God has a way of bringing home precious truth to his people. He does not put it so low down that they may say, "I never experienced such trouble as that, I was never brought into such depths of soul agony as that, and therefore, I cannot enjoy that truth." No, he lays the meat to their experience, so that if they have never had a very deep experience, yet there shall be food convenient for them. Sometimes when I have heard a sermon, I have thought that the preacher put the food too high. I was anxious enough to get at it, but his experience was a happier one than mine, his knowledge of God's ways more extensive than mine, and his way of putting truth more elevated than mine, I could not reach his teaching. But you see God does not place the fodder too high or too low, but he lays meat unto us. Have you never found it so? You have said, "That sermon was meant for me. That text, why the Lord seemed to have written it after my troubles happened, just to fit and suit my case." Mark you, brethren, the preacher may try to lay meat to you and yet fail, for though he may think he understands your experience, he may fail to touch it; but when

he that knoweth all things and trieth the reins of the children of men, when he means to give his people a feast of fat things full of marrow, he knows how to lay the meat where they will get at it, and to give them an appetite at the same time as he gives them the meat, so that their souls shall be satisfied, and their mouth shall praise him with joyous lips. See ye then the goodness of God to you; you have been set free from bondage, the yoke is taken off your neck, and you are fed on angels' food, satisfied with the bread of heaven.

Now what is to come out of all this? You see I am coming back to the point I began with—all this is the way in which God is leading you to serve him. He has set you free from the old yoke, that you may take upon you his yoke, which is easy, and his burden, which is light. He has given you food, but it is that in the strength of that meal you may run in the ways of his commandments, and serve him with all your hearts. Do you not, as you turn over the pages of your experience, feel your love kindle, my brethren? I hope you do; and if you do, I know you will serve God, for you cannot love him without intending by-and-by, and speedily, to put that love into the form of active service. You will teach better this afternoon in the school; you will do more for God to-day if you feel these tender thoughts of God exciting in your hearts zealous thoughts towards him.

Three things I am anxious to say. The first is, if God has thus dealt tenderly with us, we see clearly how truly he loves us. Why does a mother love her child? There are many reasons, but one is this, because she has done so much for it. It is a strange thing in human nature, that if anybody does you a kindness, you may forget him, and be ungrateful; but if you bestow a kindness on a person, you will love him and remember him. It is not the receiver generally that is certain to give love, it is the giver of kindness who binds himself to the other. A mother must love her child because she has done so much for it; she has suffered, and she has cared so much, that she must love it. The more you have done for a person the better you love him. Now, Jesus does not love us because of anything good in us, but to-day he loves us because he has done so much for us. He has taken the yoke from our necks, he has laid meat to us, he has drawn us with bands of love, and cords of a man, and having spent so much love on us, he loves us dearly. Jesus who suffered so much, is bound to us by new bonds. Calvary is not only the fruit of his love, but the root of fresh love. Another stream of love springs up at the cross foot. "I," saith the Redeemer, "can see my groans and agonies in them." He loves us because he has loved us. This thought ought to cheer us—God has done too much for us to let us perish.

"Can he have taught me
To trust in his name,
And thus far have brought me
To put me to shame?"

Can he have loved me before the world was, and redeemed me with his own Son's life, and yet cast me away? It cannot be: the love of God in times past is a guarantee for the continuance of that love for ever and for ever.

The second word is this—if God has done all this for us, come, my brother, what think ye? Will we not try to do more in the future for him? Shall it be that the Romanist, that the legalist, that those who serve God out of fear, do more than we? Shall they give more than we? Shall they love more than we? Shall they pay more than we? Nay, if there be any that should love God, we claim to take the first rank; if there be any that may suffer for him, or that may work for him, we feel we ought to be in the forefront. If we might make some reserve, and duty did not call, Jesus has loved our souls with love so great that we (if others do not) must give him all. O let us prove, my brethren, by our future zeal and consecration, that the motives which God uses, though they be gentle are strong, and though they seem to others to be but frail, yet to us are omnipotence itself.

The last word is this—all this surely that we have been saying this morning ought to lead those who know not God to desire to know him. What if his service be conducted not on principles of slavery but of liberty, will you not take up his yoke? If he takes the bit from the jaws, if he it is that feeds his children and gives them rest, do you not feel drawn to him? Ho, ye who are harnessed to the heavy van of this world's care and toil, will you not ask to have such rest as this? You who, like the laborious bullock, have been ploughing to and fro in the furrows of your worldly toil seeking rest but finding none, working as the ox does for others, and scarce having a morsel of fodder for your own mouth, come unto Jesus and he will give you rest. Take his yoke upon you and learn of him, for his yoke is easy and his burden is light. O that you would seek him this day! and if you seek him he is to be found. He is to be found by the eye of faith that looks out of self to him. *Trust* him—that is the word—and he is yours. God grant you may exercise that trust to-day, each one of you, and a vision of joy and peace will open before you, the like of which though a man should tell it to you, you would not conceive to be possible. He that believeth in Jesus Christ hath life eternal and hath heaven begun. May you have it now for Jesus' sake. Amen.

PORTIONS OF SCRIPTURE READ BEFORE SERMON.—Psalm xxxvii.
1—11; 23—40; and Romans vi.

SPECIAL APPEAL.—It is absolutely necessary to erect an Infirmary for the sick children in our Orphanage at Stockwell. Several months ago I announced a Bazaar to open on the 21st of this month, and hoped by its means to raise all the money to build the hospital. I am much perplexed by the fact that very few friends have come forward to help, and the movement threatens to be almost a failure, unless those who have helped me before come to my rescue now. This appeal is very late. Only some ten days remain, but if *every one* of my readers will send a contribution, either in money or goods, and send it *at once*, the work will yet be done. If I have sown unto you spirituals, permit my poor orphans to reap of your temporals. Any useful articles will be specially welcome. Direct parcels to C. H. SPURGEON, "The Orphanage," Stockwell, London.

Metropolitan Tabernacle Pulpit.

THE SAD WONDER.

A Sermon

DELIVERED ON LORD'S-DAY MORNING, JUNE 12TH, 1870, BY

C. H. SPURGEON,

AT THE METROPOLITAN TABERNACLE, NEWINGTON.

“And he marvelled because of their unbelief.”—Mark vi. 6.

THAT Jesus marvelled was in itself a marvel. We never read that either science or art, nature or providence, excited his wonder. We do not find that he marvelled at the grandeur of the temple, although his disciples were evidently wonder-struck, for they said, “Master, see what manner of stones and buildings are here!” Little did his mind dwell upon the gigantic size of the stones, or the antiquity of the pile, or the grandeur of the architecture, but his sympathetic soul mourned as it foresaw the destruction of the whole, and of those who dwelt around it, and he uttered the prophetic words, “There shall not be left one stone upon another, that shall not be thrown down.” I do not find the Redeemer marvelled at the force and majesty of the Roman empire, and yet it wielded a very remarkable power, an all-pervading and irresistible influence. Out of utter insignificance the Roman empire had developed itself into a universal monarchy which locked the entire world in its embrace of iron. Scarce a dog dared move his tongue without the leave of Cæsar. In every place, whether sacred or profane, the insignia of the empire were conspicuous; in every nation, whether polite or barbarous, the tramp of the imperial legionaries was heard; and the eagles of Rome were fluttering on every hill and in every dale; and yet I do not find that Jesus ever marvelled at all the pomp and energy of the rule of the Cæsars. Neither do I find that he was ever struck with any wonder by the knowledge of the sages and rabbis of his time, or of any other. There were in his days rabbis who, according to the opinion of their fellow countrymen, were renowned beyond all others; so far as rabbinical literature was concerned, our Saviour may be said to have lived in an Augustan period, and yet, however profound the doctors of the law might be, they were very shallow as compared with the Christ of God, and he never saw any cause in all their wisdom to marvel. There were but two occasions when our Lord Jesus is recorded to have marvelled at all, and both of these were concerning faith. First, he marvelled at the centurion: “I have not found so great faith; no, not in Israel.” And on the second occasion, he marvelled at

No. 935.

the absence of faith where it might have been expected to be found, namely, in his own fellow townsmen: "He marvelled because of their unbelief." In the case of the centurion, who said that he was not worthy that the Lord should come under his roof, but who relied upon the potency of the Master's word spoken at any distance to chase out the fever, on the ground that a word from himself was sufficient to command a soldier to obedience, and therefore a command from Christ would call diseases to obedience too. On the slenderest ground comparatively, this Roman, this Gentile, believed in Christ to a very high degree, ascribing to Christ the full power of the omnipotent God, who saith to the forces of nature, "Do this, and it is done." Jesus therefore marvelled that not in all Israel had he found the faith which he had discovered in this Gentile, who had comparatively slender opportunity of knowing him, of hearing his teaching, or of searching into the evidences of his mission as they were contained in the sacred books. On the second occasion our Lord marvelled at his fellow townsmen's unbelief. So you see that in both instances it was faith, or the absence of it, that caused Christ to wonder. Ah, my brethren, see the importance of faith! Never place that precious grace in a secondary position. That which can make Jesus marvel, that which seems to him to be both in its presence and in its absence, a thing to be marvelled at, ought to be a very great point of consideration with us; it should be frequently thought upon, and always estimated at the highest rate. Hast thou believed? No man ever asked thee a weightier question. Art thou still in unbelief? No tongue can ever suggest a more solemn enquiry. Dost thou believe on the Son of God, or art thou yet in the gall of bitterness and in the bonds of iniquity, wrapped up in thine unbelief? O heart, that shall soon stand before him that judgeth quick and dead, let this question judge thee this day; turn not aside from the judgment-seat of the gospel now, lest thou be bound to hear thy condemnation from the judgment-seat of the law hereafter.

Let us look for a moment or so into what it was, in the particular case of unbelief recorded in this chapter, which so remarkably caused the Saviour to marvel. Were not these some of the circumstances? Our Lord had come into the district where he had been brought up and where he was well known; he had come there no doubt with the most generous intentions towards his fellow citizens, willing to make their town his head-quarters, and to display his miraculous power in acts of beneficence towards all their maimed and sick; but he was met, on his first public appearance as a preacher at the synagogue, with unbelief, and after awhile was even ejected from the place, and they even attempted to cast him down headlong from the brow of the hill whereon their city was built. No kindly reception awaited him, but cold, stolid unbelief at last turned into cruel, murderous rage. His wonder must have been this: first, he had come hither bringing his disciples with him, each man of them was a witness to his mission; they were truthful men, and some of them were known in the district; they could all bear witness to the miracles which he had wrought, to the holiness of his life, to the power of his prayers; he brings these witnesses with him, and yet they enquire not at their hands as candid men should do, but under the influence of an unworthy prejudice they condemn the

riour, and deny his claims. He was one of themselves, they said, how could he be the Messiah? Thus did they seem to plead guilty to the opprobrious proverb, "Can any good thing come out of Nazareth?" For Lord's teaching appears to have struck them, they were astonished at it; and more, "they all bare him witness, and wondered at the precious words which proceeded out of his mouth" (Luke iv. 22), and they did not believe! Their attention was evidently awakened, their astonishment was aroused; but yet merely because they happened to know him, and because he preached the gospel too boldly, they owed their prejudice first to raise the question "Is not this the carpenter, the son of Mary?" and next to reject him altogether. They went even further than being struck with his teaching, for they acknowledged that he had wrought *bona fide* miracles; they said one to another, "What wisdom is this which is given unto him, that even such mighty works are wrought by his hands?" They did not question the truth of his miracles, they owned them to be mighty works. These miracles should surely have proved something, and should at least have freed the worker from the influence of unreasoning prejudice, and yet they overlooked the overwhelming evidence of his divine works, attested by his disciples, and even acknowledged by themselves, they virtually asked, "How can this be the Christ of God, seeing he is one of our countrymen, and his mother, and his brothers and sisters are all with us?"—a reason which was indeed no reason, but a disgrace to themselves, and an ignominious witness to their own infamy.

I have said that prejudice against the Lord Jesus, because he dwelt in his youth at Nazareth, and had been brought up among them, was very unreasonable, and it was the more so, because that very fact gave them opportunities for knowing who and what he was. If they knew Mary his mother, why did they not learn his pedigree? they might with but little trouble have discovered that Mary was of the race and lineage of David; they might have found, if they had asked the question, that Jesus was born at Bethlehem; they might readily have learned from his mother those circumstances which were vivid in her recollection, for we are told that she kept them and pondered them in her heart; they might have heard the midnight song of the angels, of the visits of the shepherds, of the oration of the wise men, of the dream of his reputed father, of the flight into Egypt, and all the other remarkable circumstances which went to corroborate the testimony that Jesus was born King of the Jews. They were just in the place to find evidence if they had cared for it; but no, with the candle before them they shut their eyes, or, rather, in broad noonday they grope for the wall like blind men, because they are resolved not to see. What if Jesus had been brought up at Nazareth, what but prejudice could urge that against him? Was it not an honour to themselves? He must be brought up somewhere, and being brought up there, they had all the better opportunities for knowing him. They might have known, and must have known something of his holy childhood, of that remarkable excellence of disposition, of his being found in the Temple, of his growth in wisdom and in favour with God and man, and of the prophecies of Simeon and of Anna concerning him. Surely some of these matters were talked of by the well-to-do at the city gates! Certainly, we may be sure that as the early history

of a young man is generally known in the village from which he sets out in life, it must have been known in Nazareth, and have been spoken of in many a social gathering, that John the Baptist had declared the Son of Mary to be "the Lamb of God that taketh away the sin of the world." Surely Nazareth must have become the very focus of his fame, and the people there must have been placed in a position eminently advantageous for coming to a correct conclusion with regard to his person and his office. For all these things to be set aside simply because of a silly prejudice, arising from his being brought up among them, was such a folly that Christ might well marvel. When all this while they were losing the incalculably precious blessings of healing, and when they were bringing upon themselves the curse of having put from them the kingdom of God merely for an idle prejudice, it was enough to make the Christ of God wonder at their unbelief.

I shall say nothing more about these Nazarites, but shall pass on to remark that the unbelief of many here present is equally marvellous in some respects. I am afraid that most of us will come under censure. First I shall address myself *to those who are saved*, who have felt the power of the Holy Ghost within them renewing their natures; and then, secondly, I shall speak to you who are *hearers of the gospel, who, nevertheless, have not believed to the salvation of your souls*.

I. I shall speak to THE PEOPLE OF GOD, and I am afraid while I speak there will be few of us who will be able to plead guiltless.

Jesus assuredly marvels because of *our* unbelief: he marvels at the unbelief of his own people. Let me show first *the wonderful forms of unbelief that are found amongst the professed people of God*. Ay, and among the real people of God. At times we doubt *the wisdom of Providence*. We hold as a cardinal truth that "all things work together for good to them that love God, to them that are the called according to his purpose," and yet when the circumstances of our position are dark, and our load of trouble is unusually heavy, the suggestion will arise, "Is this wise? Is this kind? Will this promote my good? Can it be that circumstances so unpropitious shall be overruled for my benefit?" There may be those who have never doubted this truth, even when exposed to the most rigorous tribulation; but I am afraid the most of us have foolishly asked the question, "Has God forgotten to be gracious? If it be so, why am I thus? Hath he turned to be mine enemy, seeing he dealeth thus roughly with me?" Methinks this is one of the wonders of unbelief. After the many occasions in which God has proved to us his faithfulness, after the many times in which, with some of us especially, God has overruled our afflictions for our present and eternal benefit, it is of all unbeliefs one of the most marvellous that we should not be able to trust in the providence of God.

Another strange form of unbelief is *mistrust of the divine faithfulness*. We have the written promise of God that he will never leave nor forsake those who trust him; we have his guarantee that in his service "as our days so shall our strength be;" we know beyond question that we go not a warfare at our own charges, but have the divine assurance, "My grace is sufficient for thee;" and yet there are times when, if we are put to some little stress of labour beyond what is usual, or visible means are straitened, our spirits sink, we become depressed, and the

demon of unbelief suggests that now our defeat is certain, and the enemy will triumph over us. "Aha!" saith he, "where is now your God? Will he stand by you now? Will he enable you to be victorious in this terrible strife?" Happy is that man who can go about his Master's work as sure that God is with him as though he heard the wings of angels over his head, and saw the eternal arm working visibly on his behalf. Happy is that man, but alas! we are not always thus happy; we doubt because the flesh is weak, and unbelief enquires, "Will he make a table in the wilderness? Will he command the rocks to gush with water? If the Lord should open the windows of heaven could such a thing be?" Yet, brethren, after what we have seen, and after all that our fathers have seen, after what we have experienced in deliverances, in protections, in supplies, in upholding and in restorations, the Lord of love may well marvel because of our unbelief, when we stoop to mistrust the faithfulness of God, who cannot lie, and think that the everlasting God that fainteth not, neither is weary, of whose understanding there is no searching, can fail to keep his word and fulfil his covenant.

Another very remarkable form of unbelief among God's people is with regard to *the efficacy of prayer*. If there be anything under heaven that I am as sure of as I am of the demonstrations of mathematics, it is the fact that God hears prayer. Answers to prayer have come to some of us not now and then, on rare occasions, so that after a series of years we have a few facts to collate, but they come to us as ordinary circumstances of every-day life. God has heard for us prayers about great things and prayers about little things; prayers about things that we could reveal to others, and prayers about secret matters in which none could join us. We have had so many answers to prayer that the fact is far beyond any further question with us; and yet there may be a matter pressing upon our heart for God's glory, and it may be a subject about which we could plead a precise promise, such as this—"If two of you are agreed as touching anything concerning my kingdom, it shall be done unto you," and yet we are half afraid that our prayer will not be heard: the husband afraid that the conversion of his wife will never occur; the wife fearful that that swearing husband of hers will not after all yield to the importunate entreaties which she has addressed to heaven; a teacher in a Sunday-school class still afraid that his children, though often prayed for, will not be converted. We have many prayers, but how little faith is mingled with them! Well, 'tis strange, 'tis passing strange, 'tis wonderful, when we have already been heard ninety-nine times that we cannot trust God the hundredth time; and when our whole life is as full of answers to prayer as it is of hours, it is strange that we should go tremblingly to the mercy-seat and scarce think that God will grant our desire again. No wonder if Jesus should marvel at the unbelief of many of his people's prayers. To kneel at the mercy-seat where the blood of God's own Son is sprinkled, where Christ himself stands as the Apostle and High Priest of our profession, and to fear that when we plead for his sake we yet may not speed! It is a miracle of incredulity!

Another singular form of unbelief is this—a doubt as to *the power of the gospel of Jesus Christ*. I know that this is commonly creeping

over the Christian church. The gospel of Jesus Christ will not, according to some, be found to succeed in this enlightened age, or amongst enlightened nations; it may be very effectual amongst South Sea Islanders, with their dense ignorance; it may perhaps civilise degraded Bushmen, in their kraals; but to refined, intellectual men like the Hindoos, the gospel avails nothing. Ay, and the fear of this has perhaps been hitherto a great hindrance to the success of the gospel, because our unbelief has restrained the hand of Christ, the Holy Spirit has been grieved, and mighty works have been few. But I will not talk of nations, and of this truth on a broad scale, I will bring it home to you. My brethren, have you not sometimes held your tongue concerning the gospel of Jesus when you have met with very wicked persons? "No," you have said, "there is no hope there." Or you have been called to visit some sick man of profane life, and you have said, "There is no hope here." Or you have stumbled across some abandoned woman, and have not thought of preaching Christ to her, for you have said, "This is a case beyond the reach of the word." But it is not so. I will prove it is not so. Has the gospel saved you, my brother? Then whom can it not save? Ever since the day when I came as a burdened, desponding sinner to my Master's feet, and felt my load roll off me at the sight of his dear wounds, ever since I saw him as the substitute bearing the wrath of God on my behalf, I have despaired of none, nor would I if they were at the very gates of hell; for could we get the gospel to their ears, and the Spirit of God to their hearts, they would be saved. May God grant that we may not doubt the power of the gospel.

So, too, in hours of great distress we have known true Christians doubtful of *the efficacy of the precious blood of Christ*. They would not confess such unbelief, but it comes to that. They have said, "I thought I was indeed one of his. I went up with the multitude that kept holy day, and gladsome were my songs, but I have turned aside, I have backslidden, I have lost the joy of my Lord, and for me there is no hope." We bid such persons look to the Redeemer anew, and we say, "There is still power in the atonement to take away all sin, for 'the blood of Jesus Christ, God's dear Son, cleanseth us from all sin.'" For awhile, these desponding ones will say, "Alas! I cannot find peace, I cannot get comfort, my sin is gone over my head as a heavy burden, and, as David said, my wounds stink and are corrupt, there is no healing for my sores. I thought I was a child of God, but I am driven from his presence, and I shall know no hope." But, brother, it is not so. While the Bible remains true, it becomes none of us ever to think that we can be beyond the reach of mercy. Jesus Christ came into the world not to save good people, but to save sinners, even the very chief; he did not come to save the virtuous, but "to seek and to save that which was lost;" "The whole have no need of a physician, but they that are sick." Our sickness and our poverty, our ruin and our destruction, are proper pleas with the Christ of God. There shall never come a day when his precious blood shall lose its power—

"Till all the ransom'd church of God
Are saved to sin no more."

There shall still be efficacy in the fountain for cleansing, still be power in Jesus to blot out iniquity.

I might go on and mention some other forms of this unbelief, but I will not—we will rather consider *why they are so wonderful*.

First, it is very wonderful in saints of God to be disbelieving, because of *their relationship* to the Father and to the Lord Jesus. To doubt a stranger is not at all an extraordinary thing, but for a child to doubt its father, for a brother to doubt a tender, truthful, loving brother, for a bride to doubt the bridegroom who has made her blest, these things are strange; and for me, for you, for any blood-washed souls to doubt your Father God, to mistrust your elder brother Jesus, to have suspicions of the Bridegroom of your hearts, even Jesus, the Wellbeloved of heaven and earth, well may we marvel, and mingle sadness with the marvel, and well may you marvel, and mingle bitter penitence with your wonder. Wherefore do I mistrust my Lord? He has never lied unto me. Blessed be his name, he can forgive even this sin; but it must wound him sorely; it must be another crucifixion to him, that those who are saved by him should yet doubt him. Forgive us, Jesus, and help us against this sin in the future.

Our unbelief is a marvel again, because the rightness of trust in God and in his Son Jesus Christ, are backed up by such *wonderful historical facts*. None have ever trusted in him and been confounded. The Jews of old could look back to a very memorable history, full of great wonders of faith; and so when they doubted God, they doubted him against all the facts that stood in evidence. When the Lord brought them up out of the Red Sea, and made the waters stand upright as a heap; when he led their enemies down into the heart of the sea, where they were utterly destroyed by the embracing waters; when Israel sang a new song unto the Lord, and triumphed gloriously, was not it a wonderful thing that within a few days they should ask, "Can he give us bread to eat?" And when after that they saw the manna lying around their tents, and drank of the rock that followed them, and marked the cloudy pillar that shaded them by day, and the fiery pillar that cheered and enlightened them by night, was it not strange that they should doubt whether he could bring them into Canaan, and drive out the giants with their chariots of iron? Israel's doubts were very wonderful, but so are ours; for we doubt not only in the teeth of all Bible history, but in defiance of the history of the saints ever since apostolic times, the history of our own sires, and of ourselves. Did the Lord fail his saints at Smithfield, when they sang as they burned? Was he not the helper of those who, but yesterday, in Madagascar, went forth to die for Jesus, with hymns of triumph on their tongues? Did not the Lord help the covenanting fathers of his saints in Scotland; and was he not the guardian of our persecuted sires in this priestridden land? Let us then yield to multiplied evidences the credence they deserve, and let us trust a faithful God as he should be trusted.

But we have, in addition to the history of the past, the *personal experience of the present*. I used to marvel at William Huntingdon's "Bank of Faith"—a strange enough book by the way—but I am sure I could, from my own history, write a far more remarkable "Bank of Faith" than William Huntingdon has penned; and I question whether

the life of any Christian here, with its little details of deliverance, of assistance, of answers to prayer, would not be very remarkable if it could be written. At any rate, you and I have had most singular proofs in our experience of the truth, goodness, faithfulness, and power of God and of his Christ. We do not speak merely what we believe, but what we do know, and testify what we have seen. I have often said, that if any one wants to dispute with me about the evidences of Christianity, the mere outworks, I might perhaps yield the day, perhaps I might not be inclined to accept the gauge of battle—for I care comparatively little about the outworks; but if any man will attack the real inwards of Christianity (which few ever do, because they do not know much about them), then the feeblest man among us will hold the wall against all comers: for we have certain experiences, communions with the Christ of God, speakings with our Father, manifestations of his face to us, which we shall not publish in the street, nor cast before swine, but which, nevertheless, we dare bring forward as witnesses, powerful to ourselves, at any rate, and to others who can understand them. Strange enough, however, is the fact, that after all our inward evidence and indisputable personal proof, we do, nevertheless, ourselves doubt in dark times, and scandalously mistrust. After what our Lord has done for us, he may well marvel at our wicked, unreasonable unbelief.

And there is another reason for wonder, which I shall mention, namely this, that our unbelief is singular when we consider *our own beliefs*. You do not doubt the inspiration of Scripture, you Christian people, yet you doubt the truth of something in Scripture; you do not doubt the Deity of Christ, yet you doubt whether Christ will be true to you; you do not doubt that his gospel comes from heaven, yet sometimes you doubt whether it will exert a conquering power among the sons of men; you do not doubt the promise, nor doubt the Lord, so you say, and yet you doubt whether that promise will be fulfilled *to you*. Too often your faith is a theory, and your unbelief a fact. O that our faith might be a fact, and a practical fact too, commonly carried out in all the transactions of life! At home and abroad, in joy and in sorrow, may we still be unstaggering believers, holding fast by the truth of God, by the certainty of his promise, the infallibility of his purpose, the glory of his gospel, the Deity of his Son, and the triumph of his word.

I close this address to you who are his people, by remarking, that as you see what forms unbelief takes, it will be well to confess your sin with sorrow, and as you have seen how marvellous it is, it will be right to be ashamed that you should sin so strangely. Ere I have done, notice that your sin is so wonderful that *it makes Jesus Christ himself marvel*. He is used to wonders, he is himself the Wonderful, the great wonder-worker, and yet he marvels because of our unbelief. We often wonder at the unbelief of the Jews, that they should have seen so much

of God in the wilderness, and yet should doubt him. As in a glass behold yourselves. I have sometimes wondered at the unbelief of others: I have put my soul in their stead, and have said, "I never could be disbelieving if I had such an experience as theirs." Ah! why could I judge others while myself guilty? No doubt these doubters think much the same of us, and think us inexcusable when we are desponding. There are times when we wonder at our own unbelief; when God has brought us fairly through a trial, we have said, "I cannot think how I could mistrust him," and in the surprising joy of some remarkable mercies, we have looked back with blushes and with tears, and said, "Have mercy upon me, O my God, for my unbelief, for I can never doubt thee again." Yes, it is very wonderful, it is very wonderful that we should be so basely incredulous. May God lift us out of this unbelief, and make us to hold fast his word, and trust in him without ceasing.

II. I shall now want your earnest attention, **YOU WHO ARE NOT YET CONVERTED**, while I try affectionately to speak with you concerning your unbelief.

Amongst the hearers who continually frequent this place, there are a great number who were never infidel in the common sense of the term, and who would be very grieved even to approach to that state, who are nevertheless infidel in another sense, for they are unbelieving as to any saving trust in the person and work of Jesus Christ. Now I desire to speak to your hearts this morning. Your unbelief is very marvellous, and in each form that it takes it is so? Perhaps you fear that your sin is too great for mercy. You profess to believe God's word? "Yes." And yet you dare talk in that way, when it is written, "All manner of sin and of blasphemy shall be forgiven unto men;" "The blood of Jesus Christ his Son cleanseth us from all sin." "Ah, no!" say you, "that is not the form of my unbelief, but I am not in a fit state for the reception of divine grace." And you believe God's word, do you, and believe the gospel which I have preached to you so often, and yet dare say that? Do you not know that your very unfitness is your fitness? The whole have no need of a physician, but they that are sick." "I have not come to call the righteous but sinners to repentance." You know very well that salvation is all of grace, that from first to last it is all of pure mercy, and yet you talk about being unfit to come. I think I have heard you sing, some of you—

"If we tarry till we're better,
We shall never come at all."

You know that, and that your present state is the very best state in which you could come, and yet you dare disbelieve in such a way! Shame on you! Shame on you!

But perhaps you say, "No, my doubts are of another kind; I am

afraid mine is an excluded case;" and yet after reading the word of God you cannot find a single text to prove that, and you are told that there are no occult texts that do it, for God has not spoken in secret in a dark place of the earth, saying to the seed of Jacob, Seek ye my face in vain. You know the promises; for instance, you know this—"Whosoever will, let him take of the water of life freely;" "Ho, every one that thirsteth, come ye to the waters." You are not ignorant of that text, "Him that cometh to me I will in no wise cast out." You know how broad and unlimited those promises are made, and yet you dare to talk of your being excluded! Did you not sing the other Sabbath, when I gave out the verse—

"None are excluded hence but those
Who do themselves exclude;
Welcome the learned and polite,
The ignorant and rude.
While grace doth not forget the prince,
The poor may take their share,
No mortal has a just pretence
To perish in despair."

I will say that over again—

*"No mortal has a just pretence
To perish in despair."*

The reason for despair is a mere pretence, and an unjust one. The gospel of Jesus Christ has with a sound of trumpet declared that, if you have no goodness Christ Jesus will give you the goodness, that if you have no fitness you want no fitness, that you may come just as you are and rely upon the unsurpassed and unbounded mercy of the God that made the heavens and the earth, who has himself set forth Jesus Christ to be a propitiation for sin, in whom, if you put your trust, you shall find instant pardon and eternal salvation, a change of heart and a renewed life.

Such unbeliefs as these—I will not mention more, because they are all alike, a pack of rubbish, to be trundled out at once—are all marvellous; it is wonderful that they should be indulged in by people who hear the gospel. In your case, my dear hearers, they are more than ordinarily marvellous, for this reason, because you already admit so much. If you did not believe in the Bible I could not talk so to you; if you did not believe Christ to be the Son of God I should not so much marvel at your unbelief; if you rejected all the testimony about the precious blood of the Mediator, I could understand your being unbelieving; but there are some of you who know that Christ is God, you know he is able to save from sin, you know he is able to save you, and yet you are unsaved; and I marvel at your unbelief because you confess that it leaves you in a state of ruin, and will land you in a state of everlasting confusion.

You know you are filthy, and that the fountain is open : why, then, do you not wash ? You know Christ will save you if you trust him ; you know he is worthy of your trust. O sirs, why do you not trust him ? In the name of everything that is reasonable, why not trust him ? God grant you may.

Your unbelief is the more wonderful because the cause from which it arises is so inexcusable. With some of you your unbelief is the effect of inconsiderateness ; you do not think about it ; you believe but believe superficially ; you do not weigh and judge. Oh, is it so ? Will you ruin your own souls for want of thought ? You look, as I gaze upon you, to be men and women of intelligence, and can you with intelligence and education trifle with your souls ? Eternity, eternity, eternity ! You know its meaning, and yet can you trifle with it ? You are immortal, no flame shall ever devour your soul ; you shall outlast the sun, and when the moon has waned for the last time, you still shall live ; and will you dare to tempt God's anger so as to live for ever beneath his frown ? When a simple trust in Jesus will secure for you a happy immortality, shall you through carelessness suffer your soul to drift down the stream to the dark ocean of despair ?

With some of you it is little more than mere whim, which your depraved heart pleads as a reason for keeping from Christ. Either it is the pride which will not let you take salvation gratis, or some prejudice against the preacher, or against a doctrine of the word, or a wish for you scarce know what of sign and wonder. Alas ! men are fools when they are wicked ; wickedness and folly are but synonymous terms ; and for you who profess to believe so much to decline practically to carry it out, is a folly which even the lunatics of Bedlam could not rival. O that ye were wise and would consider this !

I marvel at the unbelief of some of you because it causes you so much grief. It is many months since you had a day of real happiness, some of you, your conscience is so much awakened that you cannot be quiet, and yet there is rest, rest to be had, and you have it not. There is the cup before you, and you are thirsty, yet you refuse to drink ; there is the bread, and you are hungry, but you will not eat ; I marvel at your unbelief, and the more because you have seen others saved. Since you were first impressed your daughter has found peace, your son is rejoicing in Christ, the friend who sits next you in the pew has been long ago with his feet on the rock, and a new song in his mouth, and he has told you it is all through his trusting Jesus, and yet you will not trust too. O may God teach you to be reasonable, and cure you of this folly. May his Holy Spirit work wisdom of faith in you. It is marvellous that all this while you would be ashamed to avow that you doubt anything that God has said. You make God a liar, but would dread to say so. You would not be called an infidel,

and yet what better is an unbeliever? For if a man believes and does not act on what he believes, is he not, if his soul be ruined, even more without excuse than he who had some mental difficulty to plead as a ground of unbelief?

My dear friends, some of you who have been sitting here for years, and yet do not believe, you are marvels to me. Count you that little? You are marvels to many in your family, who long since expected to see you on the Lord's side. You are a wonder to devils, even they cannot make it out, the power of their spells has amazed even them. You are a wonder to the damned in hell—with what welcome alacrity would they avail themselves of an opportunity to escape from misery, and yet you trifle with such opportunities! You are a marvel to the angels who would have rejoiced over you if you had returned to your Father, and who wonder that you stand at the cross's foot from Sunday to Sunday, and yet doubt the power of him who bled on it. You are marvels to the Lord himself. One of these days, unless you repent, you will be a wonder to yourselves, for this text will come true to you if God prevent it not. "Behold, ye despisers, and wonder, and perish." But I hope better things of you, even things which accompany salvation, though I thus speak. Believe in the Lord Jesus Christ, and ye shall be saved. Before the Redeemer was taken up and ascended to his throne, he left this message to us his disciples, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptised shall be saved; but he that believeth not shall be damned." Believe and be baptised, and God grant you his salvation for Jesus' sake. Amen.

PORTION OF SCRIPTURE READ BEFORE SERMON—Mark vi. 1—34.

NOTICE.—A Bazaar for the Stockwell Orphanage will be held on Tuesday and Wednesday, June 21st and 22nd. Contributions are greatly needed to build an Infirmary for the Orphans. Mr. SPURGEON intreats all his readers to aid him in this work, and in the maintenance of the College. "If ye have been blessed by our word, help us in our work."

Metropolitan Tabernacle Pulpit.

A BLESSED WONDER.

A Sermon

DELIVERED ON LORD'S-DAY EVENING, JUNE 12TH, 1870, BY

C. H. SPURGEON,

AT THE METROPOLITAN TABERNACLE, NEWINGTON.

"When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel."—Matthew viii. 10.

YOU remember that we commenced this morning's sermon by observing that Jesus is not reported to have marvelled either at the gigantic architecture of the temple, or at the wonderful discipline of the Roman army, or at the profound knowledge of the rabbis. He only wondered twice, according to the record, and on both of those occasions he marvelled concerning faith, once at the absence of it, and once at its presence. In the case which we spoke of this morning, he marvelled at the unbelief of his fellow townsmen; in the narrative before us, he marvelled at the faith of the centurion. From this we learn that we ought not to be so engrossed with the wonders of science and of art, or even with the wonders of creation and of providence, as to become indifferent to the marvels of grace. These should occupy the very highest place in our estimation. The seven wonders of the world are nothing when compared with the countless wonders of grace. That man must be foolish who does not admire the works of God in nature; he is frivolous who does not trace with awe the hand of God in history; and he is even more unwise who despises the masterpieces of divine skill and wisdom which are to be seen in the empire of grace. In the kingdom of God the wise man only wonders once in his life, but that is always: fools think not so, but they are void of understanding. The museum of grace is richer than that of nature. A heart broken on account of sin is a far greater wonder than the rarest fossil, whatever it may tell of ancient floods of the sea or convulsions of the land. An eye that glistens with the tears of penitence is a greater marvel than the cataract of Niagara, or the fountains of the Nile. Faith that humbly links itself to Christ has in it as great a beauty as the rainbow, and the confidence which looks alone to Jesus, and so irradiates the soul, is as much an object for admiration as is the sun when he shineth in his strength. Talk not of the pyramids, the Colossus, the golder house of Nero, or the temple of Ephesus, for the living temple of God's church is fairer far. Let others glory in the marvels they have seen but be it mine to say unto my Lord, "I will praise thee, for thou hast

done wonderful things. Thy love to me was wonderful. Surely I will remember thy wonders of old."

Consider well the work of God within the human heart; consider well the faith which lies at the beginning and foundation of spiritual life, and you will have as good cause for wonder as the Saviour had when he marvelled at the centurion's faith. The peculiar point for admiration may not be the same, but all faith has in it admirable elements, and like its divine Author, may be called "wonderful."

I shall speak upon what there was that was so remarkable in the centurion's faith, making practical remarks in a kind of running comment as we pass along; and then if there should be any fragments that remain to be gathered up, we shall try again to apply them in the same style of personal application.

I. What was there, then, about the centurion's faith so remarkable that Christ wondered at it? Methinks the first point was, **THAT THERE WAS SUCH FAITH FOUND IN SUCH A PERSON.**

The Lord seemed to imply this when he said, "I have not found so great faith, no, not in Israel;" as if he might have expected to find it in Israel, among an instructed people, among a people to whom the oracles had been committed, but he could not have expected to find it in a Gentile, in a Roman, in a soldier, in one who was apparently an unlikely subject for spiritual influences. From this I gather that the most astonishing and acceptable faith may be exercised by the most unlikely persons. Here was a Gentile believing, a Gentile believing far better than one of the seed of Israel. Rich grace thus brought the far-off one into the full blessing of the kingdom. Here was a soldier believing, a Roman soldier believing in the Lord. Roman soldiers in Judea were not as our armies are, a guard protecting their native hearths and homes, but they were the servants of tyrants, treading down the liberties of the Jewish people, and obnoxious, of course, in the highest degree to the Jews; and yet for all that, though the soldier's trade in those days was oppression, and his wages were plunder, here was a soldier believing in Jesus Christ; and, to increase the wonder, this believing legionary was not a common soldier merely, but one who occupied a position of responsibility, bringing to him no small degree of honour and of respect. Alas! the honours of this world are seldom helpful to belief. When a man receives honour of men, he too often finds it impossible to receive the gospel as a little child. All these things met in the centurion, and yet he was not only a believer, but a surpassing believer, even to a marvel, so that Christ wondered at his faith.

My dear friend, though you should happen to be in the most unlikely circumstances of body and of mind for you to be converted and to become a Christian, yet I see not what doth hinder your being so converted if the Lord blesses the word. If you have been brought up altogether apart from the influences of religion, yet remember, so also was this centurion, and he became a master-believer. Why should not you? Though the ground of your heart has as yet never been tilled, and remains like the virgin soil of the primeval forest, yet my Lord may get a gracious crop out of your hearts not many days hence, when the tillage of the law and the sowing of the gospel shall have been tried

upon you, for by his gracious touch he can turn a barren heath into a fruitful field. Though you feel to-night as waste as the moorland, yet you need not despair. Though now dewless as Gilboa, he can water you as plenteously as Hermon itself. The barren woman shall yet keep house, and the desolate shall rejoice in her children. Nature's death may yet yield to the Spirit's life.

Perhaps you follow a calling which is supposed to be inimical to religion, but even then despair not. Why should not the Master call you by his grace, and constrain you to leave the calling, as Matthew left the receipt of custom; or else through the power of grace within you, enable you to exercise your calling without sin? You have, perhaps, never read the Bible, why should you not begin? It is possible that you have been a disbeliever in it, yet there are such arguments in its favour—I am not about to trouble you with them just now—but there are among them living arguments which may convince you before you are quite aware that your prejudice is being removed, for some of us have tasted and handled of the word of life, and are witnesses of the power which comes with the gospel. We are ourselves living witnesses of what it can do in breathing peace into the soul, and in putting sin away, and I see not why you also should not prove it and rejoice in it, yea, and even distance others in the race of grace. That tinker playing cat on Sunday, on Elstow Green, did not look a likely man to write the Pilgrim's Progress, and yet John Bunyan did it. That blaspheming sailor cast ashore on a slave-trade settlement, on the coast of Africa, and there made a slave himself, did not look as though he would become a minister of evangelical godliness, whose name should be sweet and full of savour to after generations, and yet such was John Newton. There is no reason, because of the darkness of the past, why the future should not be bright, for there is one who can blot out sin and pass by transgression and iniquity. However hostile your nature may be to the gospel and to spiritual truth, there is power in Jesus Christ to change that nature, and to cause you, the most unlikely person, to become a leader in his camp, a mighty trophy of his sovereign grace. Is it not written, "I was found of them that sought me not; I was made manifest unto them that asked not after me." "I will call them my people, which were not my people; and her beloved, which was not beloved." Surely angels rejoiced when they heard the Roman legionary say, "Speak the word, and my servant shall be healed." Surely the disciples as they clustered around the Master, said one to another, "What strange work of grace is this, that this soldier should stand here and speak better than any of us concerning the truth and the power of the Lord Jesus!" I do pray to see some in this place become equally remarkable trophies of Christ's power. I do expect to see throughout this our country the most unlikely persons converted. The great trumpet shall be blown, and great sinners shall find that the day of their redemption has come. From the east and from the west, the far-off ones shall gather to the feast of love, while the astonished church shall cry, "These, where have they been?" The church could not have thought that Saul of Tarsus who once persecuted the church would have become her chief apostle, and yet so it was, and so it shall be still while the King sits on his throne. He will yet come

down again and take out of the ranks of the enemy the stoutest-hearted men, and make them bow their knees before his majesty, and afterwards he will enlist them beneath his own standard, and send them forth conquering and to conquer. The prey shall be taken from the mighty, and the lawful captive shall be delivered. Grace shall yet more abound where sin abounded. As in the present case, the marvel of grace shall be the more memorable because of the singularity of the person enjoying it. May God make you such a person, and such a wonder, too!

II. The next point concerning which our Lord may have marvelled, **WAS THE SUBJECT OF THE CENTURION'S CONFIDENCE.**

He had a servant who was struck with palsy. This was a disease which at that time at any rate, if not at present, was reckoned to be utterly incurable. In the case of this servant the disease was of the most aggravated kind, for he was "grievously tormented." The strength of his constitution battling with the paralysis caused an unusual agony. It had come to a climax, for he was at the point to die; yet, though a cure of the palsy had never been heard of, and was a most astounding miracle if ever wrought, this man believed that Christ could heal the palsy and could at once restore his servant to perfect health. Yes, here was a faith which took an impossibility into its hand, and threw it aside; faith which knew that all things were possible with an omnipotent Saviour; faith which saw in Christ that omnipotent Saviour, and therefore raised no question as to his ability or willingness.

Dear hearers, this is the kind of faith I would that we all exercised. I will suppose, dear friend, to-night that your case, your sinful case, is like that of the centurion's servant's physical case. You believe your sin to be incurable, that is to say, unpardonable. You think also that if it were pardoned as to the past, yet you would be sure to go back to it again, as a dog returneth to his vomit. You therefore look upon your case as being an utterly hopeless one. O do not so; do not so! He who can heal the drunkenness that lies in one, or the tendency to lust that lurks in another, can cast out any and every sort of sin, and cast it out with a word. There is no transgression too black for his blood to wash out the stain, and there is no propensity to sin too strong, for his Spirit to control and at last destroy it. Cures of all cases of spiritual disease are possible with him. The blackest sinner may yet become the brightest saint. At the gates of hell thou mayst sit to-night in thy moral filthiness, and yet not only at the gates of heaven mayst thou yet stand in the brightness of holiness, but within those gates thou mayst yet be enclosed in the perfection of spotlessness, with all the rest who have washed their robes and made them white in the blood of the Lamb. The centurion's faith was this—he believed that there were no impossibilities with Christ, and he left his palsied servant in those gracious and mighty hands. And, my friend, your faith, if it is to save you, must do the same. It must take your case at its worst, and yet believe that Christ can save even to the uttermost. Your sin has been aggravated—confess it. Your sin is in its own self unpardonable; justice writes it with a pen of iron, and no tears of repentance or endeavours after reformation can blot it out. Only sovereign grace, fresh from the altar of atoning sacrifice, can make

an end of sin. Confess all this. You are far gone from hope—confess it. Your natural estate is perilous, nay, deadly—confess it. Make out your case to be as bad as you can conceive it to be—it is so—and when you have done so, say, “But for all that, I believe that God in Christ Jesus can forgive me, and I rest my guilty soul at the foot of the cross where expiation was made for sin; I believe that Jesus there put my guilt away, and thus I have peace with God.” If thou believest that thou art a little sinner, and that therefore, because of the moderate degree of thy guilt, Christ can save thee, thou knowest nothing about it; but if knowing thy sin to be great, heinous, aggravated, damnable, thou canst still come to Jesus, thou dost glorify his name. If thou dost avow thyself to be the chief of sinners, and yet dost believe that he can save thee, and rely upon him to do it, thou hast a marvellous faith, a faith that will bring thee to heaven. Not to forget the guilt of our sin, and then trust Jesus, but to remember our sin with more shame and grief than ever, and yet to trust in the cleansing blood of Jesus—this is faith, this is the wonder of the skies. Be of good cheer, O sinner, if all thy reliance leans on the Mediator, despite ten thousand times ten thousand accusing sins, thou art a saved man. O that others like thee would place their dependence upon the same sin-forgiving Saviour! May the Eternal Spirit draw them now to Jesus, and give them immediate salvation by precious faith in a precious Christ. Faith is the vital point, the one needful matter, may it be wrought in thee now. Faith can soon remove the difficulties which stand in thy path, and make thee a straight road to glory, for it is a wonder-worker, and all things are possible to it—

“It says to the mountains, Depart,
That stand betwixt God and the soul;
It binds up the broken in heart,
And makes wounded consciences whole;
Bids sins of a crimson-like dye
Be spotless as snow, and as white,
And makes such a sinner as I
As pure as an angel of light.”

III. Thirdly; another wonder was THE REALISING ENERGY of this man's FAITH WHICH LED HIM TO DEAL WITH THE CASE IN SUCH A BUSINESS-LIKE WAY.

Alas, alas, the hackneyed form which most men's religion assumes! They take it up at second-hand, or they cut and shape it after somebody else's fashion. Not so this man. I do not know that he had ever had a religious acquaintance, but falling in probably with some of the books of Scripture, he read them, and he discovered that Jesus Christ was what he professed to be—the Son of God and the Saviour of men. Having come to this conclusion, he at once trusted in him as a matter of fact, not as a matter of profession merely; and having trusted in the Saviour, he acted upon the trust in a business-like common-sense manner. He sat down and he considered with himself thus—“I am a captain; I say to a soldier, Go, and he goes; I say to another, Come—he comes; I appoint my servant who waits upon me to do certain business, and he does it; now, this Jesus Christ is a far greater commander than I am; all the powers of nature must therefore be under his check

and control; he will only have to say a thing, and it will be done; if he were to bid the heavens be clothed in blackness, they would don the sackcloth, and if he were to command the clouds to disappear, and the sun to shine or to stand still, the obedient sun would know its Master, and yield a willing homage to him." The centurion, according to the best rules of argument, was led to this conclusion, and his practical mind made immediate use of the inference. That Jesus can accomplish his will with a word is only what you and I ought also to infer from his nature and office, and that he is ready to exercise that power is clear from his character and his promises. "Well, then," said the centurion, "I have but to go and ask him, and if his heart be moved with my piteous story, he will only have to say it in one single word, and, bad as my servant's case is, he will be cured at once, and I shall be the happy master of a healthy servant." Now, that was fine reasoning. That was treating fact as fact, and not as we too often do, as if it were pious fiction. This godly soldier was no mere theorist, no superficial holder of an unpractical creed, but a doer of the word, a genuine matter-of-fact believer in what he held to be true.

Now, I do pray that each one here may be able to treat the gospel as a matter of business; treat it as a matter of fact, and may none of you trifle and toy with it, nor think it to be a mere subtlety for the consideration for doctrinaires, a theme of dispute for theorists and men who merely think and talk. I pray you make the one thing needful the first and truest business of your lives. If anything be real surely eternal salvation must be. Your condition before God is not a subject for cloud-land; it belongs to the common-sense, practical, every-day life-business of men. See, now, how it stands. You have broken God's law. You are guilty. God must punish you; eternal justice demands it. But the Lord Jesus came into the world to provide a way by which, without dishonour to God's justice, sin may be forgiven. That way was substitution. Christ stood in the sinner's stead, was punished with the sinner's punishment, and bore the wrath of God for sinners. But for what sinners? For all sinners? Nay, but for such as will trust him. I, then, being guilty, come and trust him. I see good reason to do so. He is God, and he was appointed by God to be a propitiation for sin. What God appoints, and God delights in, I may truthfully and confidently accept. I do accept him. I do now trust my soul with Jesus. Then I am saved. My sin has gone; mine iniquity has ceased to be; I am a saved soul. Come and reason thus with yourself. Oh! I pray the Holy Ghost to help you to do so. Let this be the subject of your soliloquy, "If I were omnipotent, as Christ is, it would be as easy for me to move a mountain as a mole-hill; and therefore is it as easy for him to take away my great sins as another's little sins; if there be a universal cleansing fluid, it will take out great

spots as well as little spots, and therefore the blood of Christ can wash out my great sins as well as the lesser sins of other people. One stroke of the hand, and the bill is receipted; it is as easy to write a receipt for a bill of fifty thousand pounds as for a bill for ten pence; so if Jesus Christ, who has already paid believers' debts, calls me pardoned and absolved, it is done; he has the power to do it, and I rely upon the merit of his atoning blood." O that you would now do so! and I will add, O that you would do so now! These Sabbath days, how they are flying! Your time, how it is passing away, and with your time your opportunities for finding mercy! It does not seem long ago since we were in the depth of winter, and now we are getting near the longest day in summer, and anon the wings of time will soon bear us again into months of frost and snow. How long halt ye between two opinions? Are these delays to continue for ever? Will you always go on hearing about these things, but never attending to them? I do pray you by the flight of time, by the certainty of death to each of you, and your ignorance of its appointed hour, seek ye the Lord while he may be found, call ye upon him while he is near. Lay hold of eternal life; and, like the centurion, come and put your trust in Jesus to save you; and though your faith will be marvellous, yet the honour shall be all to him, and the glory to his blessed name.

IV. I will pass on. Another point of wonder in the centurion's faith was this, **THAT HE DID NOT ASK FOR A SIGN.**

Many of the great ones of old, when God was about to fulfil a promise, needed to be strengthened for service by a sign. Gideon was a man of great faith, yet he needed first to have the fleece wet when all was dry around, and then to have the fleece dry while the threshing-floor was wet. He needed to hear the soldiers' dream of the barley cake that tumbled upon the tent of Midian. He wanted signs and wonders or his heart would have fainted. With many others the desire for signs and wonders has been a great barrier to simple faith. Now the centurion did not say as Naaman did, "I thought he would surely come and put his hand over the place and recover the paralytic." No, he did not need Jesus to come to the house and say a word, or offer prayer, or even to touch the sick with his hand. "Nay, Master," said he, "there is no need for thee to come; my servant is far away, lying sick and near to die; thou needest not stir an inch; say in a word, and he will be healed. Distance is nothing to thee; thy word at a mile's distance can cure as well as thy touch." Oh, but this was grand faith! He wants no visible sign, his spiritual eye sees the invisible, and his heart is fixed, trusting in the Lord. His unstaggering faith requires no crutch. He wants nothing, but only prays that the Master will say the word. I do not think he expected to hear the Lord speak that word aloud, for in Luke he is described as praying Jesus not so much to say a word

as to "say *in a word*." Perhaps he remembered the language of the psalmist when he sang, "He sent his word and healed them, and delivered them from their destructions," and he looked to that same creating and almighty word for the restoration of his servant.

Now, brethren, transfer this to yourselves. I pray the Holy Spirit that many here may have the faith which does not crave for signs and wonders. "I could believe," says one, "that I were saved, if I felt some terrible work of the law within my heart; I have heard of others who have been ready to despair, and have been tempted to commit suicide, and if I felt as they felt I could then think that there was grace for me." Ah! poor simpleton. You know not what you say. Be glad to be delivered from such dreadful things as these, for if some have come out of them to Christ, I am afraid that some have been brought by them to the halter or to some other suicidal death. Do not desire the terrors of hell, but accept the tender mercy of our God whereby the Dayspring from on high has visited us. Horrors and dreads, if you felt them, would not help you; believe me, they would do the very reverse. "Nay," says another, "I should like to feel an extraordinary sensation; if under the sermon to-night I should be struck down, as I have heard some have been in the Irish revivals; if I felt some remarkable physical, mental, or spiritual emotion, such as I have never experienced before, I should say that this was the finger of God." My dear hearer, why be so foolish? God's word tells you that if you trust Jesus Christ you are saved. Is not God's word enough? Will you not take the assurance of God without laying down this and that as a condition for your Saviour? Some of you talk and act as if the great God must do what you like, or else you will not believe him. I have known persons who were once in the habit of giving away roast beef and other gifts to the poor at Christmas time, but who have given over the doing of it because of the picking and choosing of those who came to receive the gifts. One woman actually took back her joint because she wanted a piece of beef for boiling, and would have a boiling piece or none at all. I have not wondered when persons who have been charitable have not been allowed to do as they will with their own, that they have ceased to distribute their alms as aforetime. Reason teaches us that when we receive benefits we are not to dictate to our benefactors. And is God, when he saves your soul, to let a beggar like you be a chooser about the way in which it is to be done? Are you to exact this and exact that, or else you will not condescend to be saved? This is infamous pride. Be ashamed, I pray you, be ashamed to indulge in it any longer. No longer demand new proof of God's truthfulness in the form of feelings and excitements. God's word is worthy of your trust. If you had these remarkable feelings, what would their evidence amount to if you looked at them as a sane man and not as a fanatic?

If you were to meet an angel to-night, and he were to tell you that you would go to heaven, you would have no reason to believe him, unless you believe in Jesus Christ. An angel who gave you any comfort while you remain an unbeliever would be a devil, even though he shone like an angel of light. But if you believe in the Lord Jesus Christ, and are baptised, you have God's word for it that you are saved, and what do you want an angel's word for? Is not the word of Jehovah sufficient; is a creature's testimony necessary to make the Lord's word worthy of credence? Nay, say others, but we should be comforted if we could dream remarkable dreams. Now, what could there be to assure the soul as to its salvation in the vain and frolicsome motions of the mind when they are free from the bridle of reason? Dreams may sometimes happen to come true, but nine times out of ten they are nonsense. If good doctrine and wise warning be brought home to the heart by a dream, it should have none the less our most earnest heed; but if presumption should have a thousand visions to back it, it would be none the less dangerous. It would be a dreadful thing to hang one's confidence upon such a fragile thing as a dream. No, no, sir; you have God's word, and will not believe it because you pretend that a dream would help you, and confirm your confidence; as if God were not to be trusted so well as your dreams! O be not so foolish, but like this centurion say, "Speak the word only." Brethren, we must accept the bare word of God in Christ Jesus as the basis of faith, for no other foundation is to be depended on for a moment. Not *your* feeling but *his* promise must sustain you. Can you not consent to this? If you will do so you shall have peace. If you will come to God like that, you shall see many signs and many wonders ere long of a better sort than you have ever dreamed of. Your joy shall be like a river, and your peace shall overflow. But you must first come without these things. Come, and take God at his word, and do Christ the honour to believe in him without anything to corroborate what he says, and you shall find the blessing coming to you afterwards. This was a remarkable point in the centurion's faith, that he believed without demanding a sign.

V. Fifthly; one very remarkable point in this good man's faith was HIS CONVICTION THAT CHRIST COULD CURE HIS SERVANT AT ONCE, "Say in a word, and my servant shall be healed."

Ordinarily a successful combat with disease requires time. The surgeon must drive out from his strong entrenchments the fiend of disease, must chase him from one defence to another, and perhaps even then he may fail to dislodge his foe. It may be weary months or even years before some forms of disease can be eradicated. But the centurion believed that the word of Christ could remove the palsy, and do so at once. And why not? Omnipotence knows nothing of time any more than of any other of the hindrances which impede mortal progress.

To the eternal God time is nothing ; to him a thousand years are as one day, and on the other hand, one day is as a thousand years. The faith that saves lays hold on this truth that Christ Jesus who is now at the right hand of God can in a moment save the soul. The dying thief did not imagine that his salvation would occupy a month. He simply said, "Lord, remember me when thou comest into thy kingdom," and the answer was, "To-day shalt thou be with me in paradise"—saved that day, saved at once. The pardon of sin is not the result of weeks of fasting, and months of repentance, and years of mortification. The sinner's eye looks to Christ and the sinner's sin is gone at once.

"The moment a sinner believes,
And trusts in his crucified God,
His pardon at once he receives,
Salvation in full through Christ's blood."

The new birth of the soul, the regeneration of our nature by the Holy Spirit, is not a work requiring a long period of time. It is in a moment that the Spirit of God visits our hearts, and turns the stone to flesh. It may seem as though I talked without consideration, but yet I speak the words of truth and soberness when I say that if the Lord put forth the fulness of his power, sinners sitting in these galleries or in this area, might be saved ere that clock ticks again. Who shall restrain the Lord, and say what he can do or cannot do? All things are possible with him, and we will therefore add, that if each one of you to-night were led to put his trust in Jesus, what I said was possible, would be literally done; you would all retire, each one saved, and saying, "Blessed be the name of the Lord who hath taken us out of the horrible pit and out of the miry clay, and set our feet upon a rock, and put a new song into our mouths, and established our goings!" O that thou wouldst do this, good Lord, that thy name might have praise!

VI. Once more. One other point of wonder. **THROUGHOUT THE WHOLE THE CENTURION'S DEEP HUMILITY WAS CONSPICUOUS, BUT THAT DEEP HUMILITY, INSTEAD OF WEAKENING HIS FAITH, ONLY STRENGTHENED IT.**

Pride is the associate of presumption, but humility is the companion of assurance. He who thinks that it needs but little grace and power to save him, that he is, in fact, better than most, and as good as any, cannot believe at all. He may be able to presume, but he is unable to believe. Doubtless presumption would grow well in the soil of his heart, but a broken heart alone becomes a believing heart, and an assured heart must first be a humble heart.

The centurion had done good service for the Jews. He loved their nation and had built them a synagogue. They thought a great deal

of him, but he thought very little of himself. He said, "Lord, I am not worthy that thou shouldst come under my roof;" I am not only not worthy of the blessing I ask, but not worthy that thou shouldst come into such communion with me as to tread my floor. Deeply humbled was the man, and in a humbled spirit you also must become a believer. I have met with a great many who when they have felt a sense of their sin have said directly, "I cannot believe in Christ." Then you fancy, do you, that if you had less sin you could believe? Nay; I tell you it is not so. If your sense of sin be a hindrance to faith, your sense of righteousness would be infinitely more a barrier. To believe that I shall be saved because I am not a sinner, is not faith; but to know that I am one of the very worst of sinners, and very guilty and very vile, and yet I place my trust in Jesus—this is faith. I do love when I look at my sins to look at the cross too. If I have been of service to God, and the Holy Spirit has helped me to do some good thing for the church, it is scarcely faith to say that I then am at peace. Why, that is seeing not believing. But when I see my imperfections, and bemoan my follies, and lay my mouth in the very dust, then to say: "Notwithstanding all this I know whom I have believed, and I am persuaded that he is able to keep that which I have committed to him"—that is faith; and I pray God that you may exercise it every day. If my sins were worse than they are, or if I could have a deeper apprehension of them, I would nevertheless rejoice that he is able to save to the uttermost them that come unto God by him, and from that rock of confidence my soul should not remove. My brethren, do not imagine that to have faith in Christ you have to work yourselves up into the idea that there is some good thing in you which can recommend you to Christ. You are sailing on the wrong tack altogether when your trust leans on self. Faith is to come to Christ blind, and believe that he can open your eyes; it is to come to him poor, and believe that he will make you rich; it is to come to him as having nothing of your own, and take what he has to be yours for ever and ever; it is, in fact, to see death written on the creature, and to find life in him; corruption written on your best righteousness, and to count it to be as dross and dung, and then to take Jesus Christ to be your wisdom, your righteousness, your sanctification, your redemption, and your all.

I have thus, I trust, set forth what faith is in as simple a way as I know how to speak, and yet, simple as this statement is, if any of you do so believe, there will be glory brought to God by it, for no man ever did believe except the Holy Spirit led him to believe. "What," saith one, "what such a simple thing as that?" Permit me to observe that it is the simplicity of faith that makes it difficult. If it were difficult there would be many who would attempt it; but because it is nothing

but—"Believe and live," therefore proud hearts will not yield to it. It is as simple as the first elements of spelling, and because it is so, men cannot understand it, for their pride must needs surround it with mystery. Men would fain be wise, and therefore they puzzle themselves with that which a child may understand. What is wanted for a man to know Christ is for him to get his conceit of education winnowed out of him; I mean that what he thinks to be education must be all pulled away, that he may be made like a little child, to sit down at Jesus' feet and trust Jesus as a child believes its father's word. It is not going up that most of you want, but pulling down. It is not getting good, it is feeling you are not good, which is the main matter for most of you to look to. It is not being better in your own esteem, it is being utterly undone in your own esteem, which will make you ready for Christ. This you need, and when you have it I believe you will then come and cheerfully lay hold on this blessed, this simple way of salvation, suitable to the vilest, and yet suitable to the most moral; fitted, as one said once, to poor old women who are on their dying beds, and equally fitted to the profoundest of philosophers; fitted for the poor, fitted for the rich; fitted for me, fitted for you. O that you would have my Lord to be your strong refuge. My Lord and Master, grant that he may also marvel at your faith, dear friends; and, though you had none when you came into this Tabernacle, may you go out rejoicing because the Lord has visited you, and helped you to believe in his name.

PORTION OF SCRIPTURE READ BEFORE SERMON.—Matthew viii.

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Metropolitan Tabernacle Pulpit.

THE PROFIT OF GODLINESS IN THIS LIFE.

A Sermon

DELIVERED ON LORD'S-DAY MORNING, JUNE 19TH, 1870, BY

C. H. SPURGEON,

AT THE METROPOLITAN TABERNACLE, NEWINGTON.

“Bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. This is a faithful saying and worthy of all acceptance.”—1 Timothy iv. 8, 9.

YOUR attention will be the more readily given to this passage, because Paul declares it to be a “faithful”—a most true and certain saying, and “worthy of all acceptance,” that is to say, worthy to be received and practised by us all. Paul has four of these faithful sayings. The first, occurs in 1 Timothy i. 15, “This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners.” The second is our text. The third is in 2 Timothy ii. 12, “It is a faithful saying, if we suffer, we shall also reign with him;” and the fourth is in Titus iii. 8, “This is a faithful saying, that they which have believed in God might be careful to maintain good works.” We may trace a connection between these faithful sayings. The first one lays the foundation of our eternal salvation in the free grace of God, as shown to us in the mission of the great Redeemer. The next affirms the double blessedness which we obtain through this salvation—the blessings of the upper and nether springs—of time and of eternity. The third shows one of the duties to which the chosen people are called; we are ordained to suffer for Christ with the promise that “if we suffer, we shall also reign with him.” The last sets forth the active form of Christian service, bidding us diligently to maintain good works. Thus we have the root of salvation in free grace; next, the privileges of that salvation in the life which now is, and in that which is to come; and we have also the two great branches of suffering with Christ and serving with Christ, loaded with the fruits of the Spirit. Let us treasure up these faithful sayings. Let them be the guides of our life, our comfort, and our instruction. The apostle of the Gentiles proved them to be faithful, they are faithful still, not one word shall fall to the ground; they are worthy of all acceptance, let us accept them now, and prove their faithfulness. Let these four faithful sayings be written on the four corners of your house.

To-day we consider the second of the four, and we will read the No. 937.

text again, "Bodily exercise profiteth little : but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." In the days when Paul wrote this epistle, the Greeks and others paid great attention to physical culture, the development of the muscles, the proportion of the limbs, the production of everything in the body which might conduce to the soundness of manhood. The philosophy of Greece all looked that way, and hence at the various gymnasia bodily exercises of an athletic and even violent kind were undergone by men with the view of developing the body, and so assisting the soul. It may be that Timothy being yet a young man, fancied that there was something in this philosophy; and something indeed there is, and in the original the apostle Paul admits that it is so, for the passage might be read thus : "Bodily exercise verily profiteth a little," or thus, "Bodily exercise profiteth for a short time." Physical training is of some service ; attention to it is not sinful nor to be condemned ; it is of some use and has its proper place, but still it has no very eminent position in the Christian system, it occupies a place far in the background in the teaching of Christ and his apostles ; it is but a minor part of a complete education. It profiteth a little, a little for a little time ; but godliness, the worship of God, the fear of God, hath a long and wealthy entail of blessing, having the promise both of the life that now is and of that which is to come ; its profiting is not little but great ; its benefit is not confined to the body, but is shared by the body and the soul, it is not limited by this mortal life, but overleaps the grave and brings its largest revenue of profit in the world where graves are all unknown.

This morning I am about to try and speak upon the profit of godliness to a man in this life. We will consider its having the promise of the life to come, in the evening, if God spare us.

With regard to this life, let it be remarked that *the religion of our Lord Jesus Christ neither undervalues nor overvalues this present life*. It does not sneer at this life as though it were nothing ; on the contrary, it ennobles it, and shows the relation which it has to the higher and eternal life. It does not overvalue it by making this life, and the secular pursuits of it, the main object of any man ; it puts it into an honourable but yet a secondary place, and saith to the sons of men, "Seek ye first the kingdom of God, and his righteousness ; and all these things shall be added unto you." It is not, however, very easy to keep to the middle point of exact truth as to a due estimate of this present life : he who does so is taught of God. There are many who undervalue this life, let me mention some of them to you. Those undervalue it who sacrifice it to indulge their *passions*, or to gratify their *appetites*. Too many for the sake of momentary gratifications, have shortened their lives, and rendered their latter end bitterly painful to themselves. They conceived that the pleasures of the flesh were better than life ; they were mistaken in their estimate ; they made but a poor exchange when they chose lust and death, rather than purity and life. The drunkard has been known to take his cups, though he know that in so doing he was virtually poisoning himself. The man of hot passions has been seen to plunge into uncleanness, though the consequences of his folly have been plainly set before him. Men who for a morsel of

meat, or a flash of merriment, are selling this world as well as the world to come, are fools indeed. He that would have pleasure must not pursue it too furiously. Temperance is the rule here; moderation and the use, not excess and the abuse, will secure to us the pleasure even of this mortal life. Value not, I pray you, the transient joys which the animal appetites can bring to you; at least value them not so much as to shorten life for their sakes.

Some evidently undervalue their lives, because they make them wretched through *envy*. Others are richer than they are, and they think it a miserable thing to be alive at all while others possess more of this world's goods than they. They walk, they say, and toil, while yonder person, who has no more deserts than they, is riding in his chariot; so, forsooth, they count the chariot the main thing and not the life, and they will not enjoy their life because they cannot have a certain coveted addition which another possesses. Haman is not grateful for all the mercies of life while unbending Mordecai sits in the king's gate; he counts his honey to be bitterness because he cannot lord it at his will. God gets no thankfulness at all from the man for the innumerable mercies which he has; these are nothing, he pines for some particular supposed mercy which he has not; he considers that the fact of his being alive, and being favoured of God in many respects, is nothing at all to be considered, because he has not all that his avarice might wish for. O poison not life by the envy of others, for if you do so you miserably undervalue it!

The slaves of *avarice* undervalue their lives, for they do not care to make life happy, but pinch themselves in order to accumulate wealth. The miser who starves himself in order that he may fill his bags may well be reasoned with in this way: "Is not the life more than the meat, and the body than raiment? Skin for skin, yea, all that other men have will they give for their lives; but you give your life for this pelf, this glittering dust. You are willing to forego all the enjoyments that this life might afford you, that you may have a heap to leave to your uncertain heirs, who will probably squander it, and certainly forget the hands that scraped the hoard together." Why should I throw away myself for the sake of dying rich? Is it true success in life to have enjoyed nothing, to have poisoned all my existence, merely that the world might be informed in a corner of the *Illustrated News* that I died worth so many thousands of pounds? This is to undervalue life indeed.

So also do they undervalue it who in *foolhardiness* are ready to throw it away on the slightest pretext. He that for his country's sake, or for the love of his fellow creature, risks life and loses it, truly deserves to be called a hero; but he who to provoke laughter and to win the applause of fools, will venture limb and life without need, is but a fool himself, and deserves no praise whatever. He undervalues life who will display an art which endangers it, or who will run the risk of it for anything whatever short of the laudable motive of preserving liberty to his country, or life to his fellow men. Holy Scripture never teaches us to undervalue our own lives. He that said, "Thou shalt not kill," meant that we were not to kill ourselves any more than others. We ought to seek by all we can do in the surroundings of our habitations, by our cleanliness, by carefully observing sanitary laws,

by never encouraging dangerous exhibitions, and by every other means to show our care of the life that now is, for it is a precious thing.

Yet, my brethren, there can be such a thing as overvaluing this life, and multitudes have fallen into that error. Those overvalue it who prefer it to eternal life. Why, it is but as a drop compared with the ocean, if you measure time with eternity. Seventy or eighty years of dwelling here below, what are they when compared with infinite ages of existence in the presence of the Most High? I reckon that this present life is not worthy to be compared with the glory that shall be revealed in us. When men in fearful moments have denied the faith for the sake of saving their lives, they have overvalued this life; when to preserve themselves from the sword, or the fire, or the tortures of the rack, they have denied the name of Jesus, they have made a mistake, and exchanged gold for dross. Alas, how many of us, in like condition, might have fallen into the same error!

They overvalue this life who consider it to be a better thing than divine love, for the love of God is better than life—his lovingkindness is better than life itself. Some would give anything for their lives, but they would give nothing for God's love. If their lives were in danger, they would hasten to the physician, but though they enjoy not the love of God they yet sit at ease, and seek not the priceless boon. They who feel aright think it a cheap thing to die, but an awful thing to live apart from God; they recognise that life would be but death, unless God were with us, and that death itself is but the vestibule of life while God is our joy and our strength! Let us never set the present life before divine love, and never let it be compared even for a moment with the pursuit of God's glory. Every Christian man is to feel that he is to take care of his life in comparison with any earthly glory; but if it comes to a choice between God's glory and his life, he is to have no timorous hesitation in the matter, but at once to sacrifice his life freely at his Lord's altar. This has been ever the spirit of true Christians. They have never been anxious to die, nor have they been fearful concerning the loss of life. They have not thrown away their lives, they have known their value too well, but they have not withheld their lives for Christ's sake, for they have esteemed him to be better than life itself. So you see the Scripture teaches us that there is a proper middle course in estimating this present life, and if we follow its instructions, we shall neither undervalue nor overvalue it.

It appears from the text, that godliness influences this present life, puts it in its true position, and becomes profitable to it.

I. First, let me observe that GODLINESS CHANGES THE TENURE OF THE LIFE THAT NOW IS.

It hath "*the promise of the life that now is.*" I want you to mark the word—"it hath *the promise of the life that now is.*" An ungodly man lives, but how? He lives in a very different respect from a godly man. Sit down in the cell of Newgate with a man condemned to die. That man lives, but he is reckoned dead in law. He has been condemned. If he is now enjoying a reprieve, yet he holds his life at another's pleasure, and soon he must surrender it to the demands of justice. I, sitting by the side of him, breathing the same air, and enjoying what in many respects is only the selfsame life, yet live in a

totally different sense. I have not forfeited my life to the law, I enjoy it, as far as the law is concerned, as my own proper right : the law protects *my* life, though it destroys *his* life. The ungodly man is condemned already, condemned to die, for the wages of sin is death; and his whole life here is nothing but a reprieve granted by the longsuffering of God. But a Christian man is pardoned and absolved; he owes not his life now to penal justice; when death comes to him it will not be at all in the sense of an infliction of a punishment; it will not be death, it will be the transfer of his spirit to a better state, the slumbering of his body for a little while in its proper couch to be awakened in a nobler likeness by the trump of the archangel. Now, is not life itself changed when held on so different a tenure? To live because I am now protected by the law, is not that better than to be living at the sufferance of the law? To live the life of an absolved man, of a free man, the life of God's own child even in this present life, is not that a different thing from living the life of one to whom each hour measures out a nearer approach to the capital sentence, and to the execution of well-deserved punishment? The first is a life of pleasure; the second, disguise it as you may, is death in life, a life overshadowed with the darkness of eternal wrath.

“Godliness hath the promise of the life that now is.” That word changes the tenure of our present life in this respect, that it removes in a sense the uncertainty of it. God hath given to none of you unconverted ones any promise of the life that now is. You are like squatters on a common, who pitch their tents, and by the sufferance of the lord of the manor may remain there for awhile, but at a moment's notice you must up tents and away. But the Christian hath the *promise* of the life that now is; that is to say, he has the freehold of it; it is life given to him of God, and he really enjoys it, and has an absolute certainty about it; in fact, the life that now is has become to the Christian a foretaste of the life to come. Do you say that it is uncertain to the Christian whether he shall die or live? I grant you in one sense his remaining here is uncertain; yet is this certain to him, that he shall never die until it is best for him to die, and shall never depart this life till he is ripe for the life to come; shall never, in fact, be removed from his present tabernacle till he himself, if he knew all, would be perfectly willing to be removed; willing! ay, far more, overjoyed that his tabernacle should be dissolved that he might enter into his “house not made with hands, eternal in the heavens.” The tenure is very different between the uncertainty of the ungodly who has no rights, and no legal titles, and the blessed certainty of the child of God who lives by promise.

Let me add that this word seems to me to sweeten the whole of human life to the man that hath it. Godliness hath the *promise* of life that now is; that is to say, everything that comes to a godly man comes to him by promise, whereas if the ungodly man hath any blessing apparent, it does not come by promise, it comes overshadowed by a terrible guilt which curses his very blessings, and makes the responsibilities of his wealth and of his health and position, redound to his own destruction, working as a savour of death unto death through his wilful disobedience. Everything that comes to the Christian comes by promise.

He sees his daily bread, and he saith, "It has my Father's mark on it; he said my bread should be given me. Here comes the water from the crystal stream, it is flavoured with the love of God; he said my water shall be sure." He puts on his raiment, and it may not be so comely as the dress of others, but he saith, "This is the livery my Father promised me." He sleeps, and it is beneath the canopy of divine protection. He wakes and he walks abroad, angels according to the promise bearing him up in their hands. Afflictions come to him by promise, the broad arrow of the great King is set on each one of them, for was it not said of old, "In the world ye shall have tribulation, but in me ye shall have peace"? He can see everywhere the trace of divine faithfulness in the keeping of the covenant promise. He lives not the life of Ishmael, who by-and-by may be banished to the wilderness with the bondwoman his mother, but he lives the life of Isaac, the child of the promise, who is ere long to inherit all things, and who even now is the darling child of his father, and rejoices in his father's love. There is a vast difference between having the life that now is, and having *the promise* of the life that now is—having God's promise about it to make it all gracious, to make it all certain, and to make it all blessed as a token of love from God.

II. It is time that we pass on to THE BENEFIT WHICH GODLINESS BESTOWS IN THIS LIFE.

Perhaps the fulness of the text is the fact that the flower of life, the crown of life, the highest blessedness and bliss of life, is secured to us by godliness. I have no doubt you have often heard interpretations of this text, very excellent, and it is not for me to judge or censure them, which lead to the belief that the way to make the best of both worlds is to be a Christian. I also subscribe to that, but I must demur to the way in which it is generally put. There is an excellent sermon by that notable divine, Saurin, in which he urges this text as a proof that the best hope of success in the world is enjoyed by the Christian. I demur to that being the teaching of this text. There may be some truth in it, but I do not think it is much to be insisted on. It has been said that he who fears God has the best guarantee of health. It is true, there is nothing in godliness to destroy the health of the body. The true Christian is preserved from many of those passions, and excitements, and indulgences, which tend to produce disease and to bring on early death. That much is true, but I do not believe that godliness inevitably ensures good health. I rather believe that some godly men absolutely require for the highest perfection of their godliness, that they should be visited with sickness. It seems to me to be a very strange theory, to teach that godliness guarantees health, for it would lead to the supposition that all people who are unhealthy must necessarily be or have been deficient in godliness; and this is all the more untenable when we observe that some of the best people we have ever met with have been those who have for years been bedridden by affliction, which they certainly never brought upon themselves by any kind of sin. I would say to every young man, there is nothing in the pursuit of godliness that can injure your health, but I would not say to him, "If you are godly you have the promise of being a healthy man," for I do not believe it, since unhealthiness may come from

a thousand other sources besides impropriety of conduct. I will go further, and affirm that godliness, when carried to its highest and most honourable degree of excellence, might sometimes render it necessary for a man to place himself where he would of necessity become unhealthy. I wot that it was the highest godliness which made our missionaries fix their abodes amongst the fever marshes of Fernando Po and Old Calabar to preach the gospel. When I heard from one of our missionaries, as I did personally, that he had at last become so acclimatised that he did not have the fever oftener than about two days out of three, I could not think that godliness in his case necessarily involved health; but I gathered that it might so happen that an eminently godly man might feel it needful to go where he might say, "Farewell, health, thou art not after all the promise of the life that now is. I can bear to suffer, I can bear to creep about this world sick and ready to die if I may but have what is better than health, the luxury of winning souls for Christ, the honour and joy of instructing the ignorant in the faith of the crucified Redeemer." It were wicked to think that a man has less of godliness who sacrifices his health for Christ's sake. He certainly would not be the man to miss the promise, and yet if health were such a promise he would evidently have missed it.

Again, we have heard it argued that the godly man has the best prospect of wealth in this world. Now, I will also grant that as godliness delivers us from a multitude of expenses into which riot and dissipation would lead us, and as godliness creates habits of sobriety and economy, as godliness begets honesty, and honesty is even in a worldly sense the best policy, there are some reasons why Christian traders should grow rich, and godly men have much in their favour. But I also cannot help recognising, that while trade is as it is, there are many things which a Christian man cannot do, and dare not do, which some have done, and are to this day rich for having done them—dirty acts, mean, low, and grovelling, which have brought wealth to the creatures who have practised them: and yet more, I have known the best of Christians, and men, too, whose outward conduct has been fully conformable to their profession, who have lived and died poor. Now, if wealth be the promise of the life that now is, I venture to say that godliness does not infallibly or even generally secure it. The God-fearing man may have as fair an opportunity as any other in the race of life, but all things considered this is all we can say, for it may be that the godly man may be a poor man, and from a dozen circumstances not connected with his religion or his morals, may live and may die poor in this world, but rich in faith.

It has also been said that godliness has the promise of the life that now is, in the sense that a Christian man is the most likely to have a good name, fame, and reputation among his fellow men. That also is true in a measure. In well-regulated society, the believer in Christ through the holiness of his character, will be had in esteem, and even amongst the worst of men the excellence of his conduct will command a measure of respect. But for all that, I do not believe that repute among men is the promise of the life that now is: for what is it after all? Good repute among men, if it be deserved, I shall not decry; but if by any chance slander should come and take away the

good man's name—and it has often done so—shall I say pity the calumniated saint as one who has lost the promise of the life that now is? I dare not think it. Far rather would I bid him rejoice in that day, and leap for joy, for so persecuted they the prophets that were before him. And who is the most likely person to be slandered, is it not the man who is most consistent with his profession, and most zealous in the spread of the faith? The apostle Paul certainly never accounted riches to be the promise of the life that now is, for he had nothing; he had learned to be poor, and to labour with his hands. He certainly never reckoned health to be the promise of the life that now is, for he was in such circumstances of peril by land and sea, and among false brethren, that his life was in jeopardy for the gospel; and as to a good name, he never regarded that as the promise of the life that now is, for he was willingly accounted as the offscouring of all things, some thought him mad, others thought him base, his repute with the multitude was gone.

I will repeat what I have said, lest I be misunderstood. Under ordinary circumstances it is true that godliness wears a propitious face both towards health, and wealth, and name, and he who has respect to these things, shall not find himself, as a rule, injured in the pursuit of them by his godliness; but still I disdain altogether the idea that all these three things together are, or even make up a part of the promise of the life that now is. I believe some persons have the life that now is in its fulness, and the promise of it in its richest fulfilment, who have neither wealth, health, nor fame; for being blessed with the suffering Master's smile and presence, they are happier far than those who roll in wealth, who luxuriate in fame, and have all the rich blessings which health includes.

Let me now show you what I think is the promise of the life that now is. I believe it to be an inward happiness, which is altogether independent of outward circumstances, which is something richer than wealth, fairer than health, and more substantial than fame. This secret of the Lord, this deep delight, this calm repose, godliness always brings in proportion as it reigns in the heart.

Let us try and show that this is even so. A godly man, my brethren, is one who is at one with his Maker. *It must always be right with the creature when it is at one with the Creator.* The Creator is omnipotent, all-just, all-holy; when the creature is out of gear with the Creator it will always be dashing itself against the pricks, and wounding itself; as the Creator will not change, if the creature runs not parallel to the divine will, the creature must suffer, must be unhappy, must be unrestful. But when godliness puts our will into conformity with the divine will, the more fully it does so, the more certainly it secures to us happiness even in the life that now is. I am not happy necessarily because I am in health, but I am happy if I am content to be out of health when God wills it. I am not happy because I am wealthy, but I am happy if it pleases me to be poor because it pleases God I should be. I am not happy because I happen to be famous, but I am happy if, being all unknown, I count it my highest fame to be accepted in the Beloved. A heart reconciled to the divine will has full possession of the promise of the life that now is, for such peace with God is perfect happiness where it perfectly exists—conformity to God's will is heaven below. I

pray that godliness may work in all of you a conformity to the divine will, and then I am sure, whatever your outward lot may be, you will win the promise of the life that now is.

The Christian man starting in life as such, is best accoutred for this life. He is like a vessel fittingly stored for all the storms and contrary currents that may await it. The Christian is like a soldier, who must fain go to battle, but he is protected by the best armour that can be procured. He wears the helmet and the breastplate, he wears the entire divine panoply which heavenly wisdom has prepared to protect him from every dart of his adversaries. He has the promise of the life that now is already, just as the man with a good sword and good armour has the best promise of success in battle. O that God may grant us grace to know and feel that the best instruments and weapons of the warfare of this life are to be found in the arsenals of holiness, in the armouries of confidence in God! In this sense we have again the promise of the life that now is.

With a Christian *all things that happen to him work for good.* Is not this a rich part of the promise of the life that now is? What if the waves roar against him, they speed his bark towards the haven? What if the thunders and lightnings come forth? They clear the atmosphere and promote his soul's health. He gains by his losses, he grows healthy by his sicknesses, he lives by dying, he is enriched by being despoiled of his goods. Do you ask for any better promise than this? Is it not better that all things should work for my good, than that all things should be as I would wish to have them? They might all work my pleasure, and yet might all work my ruin; but now if they do not always please me, yet if they always benefit me, is not this the best promise of the life that now is?

The Christian enjoys his God under all circumstances. That, again, is the promise of the life that now is. I spoke of his being reconciled to God, he is much more than that—he delights himself in his God. He finds God in nature. The landscape glows for him with a diviner colour than any other eye can see. As for the heavens, with their starry glories, there is a light in them which hath not yet been beheld by the natural man. He sees God in his solitude, and peoples his loneliness with the spirits that are akin with the Most High. He is, wherever he may be, never debarred from the society he loves best; a wish will find his God, a tear will bring him his best Beloved. He has but to sigh and cry when on the bed of sickness, and God cometh and maketh his bed for him. Blessed man, he hath indeed the promise of the life that now is, for in it all, and over it all, he sees the divine love shining for him with a supernal splendour, and making earth but the porch of heaven. This is to have the life that now is in the fulness of the promise.

I am sure you will agree with me that the genuine possessor of godliness has the promise of the life that now is, in *his freedom from many of those cares and fears which rob life of all its lustre.* The man without godliness is weighted with the care of every day, and of all the days that are to come, the dread remembrance of the past, and the terror of the future as well. The godly man knows that all the past is forgiven, his transgressions are blotted out; as for the present, he casts that burden

on the Lord; as for the future, he would not pry into it with anxious eye, but he leaves God to rule and govern as he wills. He sits down, calmly content that his Father's will is right and good towards him.

And as he is thus free from care, so is he *free from the fear of men*. Ungodly men, many of them, truckle to their fellow men. It is to them a most important question whether they are smiled upon or frowned at by their fellow worms. The godly man has learned to lift his head above the common race of mankind, and when he lives as he should, he neither thinks a thing the better because men praise it, nor the worse because they censure it. His rule is not popular opinion, nor the dictates of the philosophy of the hour; he believes what God tells him to be true, and what God prescribes he knows to be right; and he does this careless of man's judgment, for none can judge him but his Master. That man has the promise of the life that now is who is in full enjoyment of the sweets of a clear conscience; who can afford to snap his fingers in the face of all mankind, and declare that if the heavens themselves should fall, he would do the right, and dare all things for God. Oh, to have the yoke of human judgment from off your neck, and the bondage of man's domineering opinion from off your spirit! This is to receive the promise of the life that now is.

Moreover, the fear of death has gone from the Christian. This with many deprives the life that now is of everything that is happy and consoling. They are afraid in their merriest moments that the skeleton will disturb the feast; and when the dance is merriest, they think they hear the sound of the trumpet that will silence all. But the Christian is not afraid; to him the prospect of departure is rather joyous than grievous, and the breaking up of this mortal state is an event he looks for as the clearing away of multitudes of sorrows and the bringing in of mighty joys. Brethren, to be free from the fear of death, is to make life truly life, and he has it who leans wholly upon Christ, and knows that Jesus is the resurrection and the life.

Put these things together, peacefulness with his fellow men, peace with God, a sense that all things are working for his good, fearlessness of man's judgment, communion with the Most High, and surely you have described in a few words the very flower of life, the thing that makes it worth while to live. This does not lie, as I have said before, in accumulated treasure; it does not blush in the rosy cheek; it does not dwell in the trump of fame; it resides within, when the man walks with God and subdues the earth beneath his feet; when the soul communes with the spiritual, and makes the visible to glow in the light of the unseen; when the man's peace and joy all stream from the deep springs of God's love, and the man lives in God, and God lives in him. Herein lies the highest kind of life: it is the flower of the life that now is, and godliness it is that has the promise of it.

I must not detain you longer, except to make an application of the subject to the present assembly. Brethren and sisters, you who have godliness, and live in the fear of God, let me entreat you to believe that there is provided for you in godliness, comfort, joy, and delight for the life that now is. You need not postpone your feasting upon Christ till you see him face to face. Feed on him this day. You need not wait for the joys of the Holy Spirit till you have shaken off this

cumbrous clay; the joy of the Lord is your strength to-day. You need not think that your peace and rest remain as yet in the future, hidden from you; eternal life with its blessings is a present possession. They that believe do enter into rest, and may enter into rest *now*. The clusters of Eshcol are before you, brought to you by a divine hand before you cross the Jordan.

“ The men of grace have found
Glory begun below,
Celestial fruits on earthly ground
From faith and hope do grow.”

We do not say that godliness has made all believers rich, for some here will be content always to be poor. The whole body of the faithful cannot claim that godliness has brought them earthly treasure, for some of the greatest of them have written that if in this life only they had hope, they would have been of all men the most miserable. But without exception, the whole of us can unanimously declare that we have found in godliness the highest happiness, the supremest delight, the richest consolation. I pray you, therefore, who profess godliness, be not content unless you have the promise of the life that now is. Believe that you can not only make this life sublime, but make it joyous; believe that you can now be raised up together, and made to sit together in the heavenly places in Christ Jesus. Ye cannot find a heaven in things below, for the moth is there, and the rust that corrupteth; but you can, while here, if you set your affections upon things above, and not on things on the earth, find glory begun within you, and a young heaven already shining about your path. The life that now is, claim it. Up, ye sons of Israel, and slay the Amalekites that would take away from you your comfort. Arise, ye men that fear the Lord, and demand that doubts and fears, like the accursed Canaanites, shall be chased from the land; for the promise of God ought to be believed, and in the believing of it, your peace shall be like a river, and your joy shall overflow.

Another application of the text is this. There is a bearing of it upon the sinner. It is quite certain, O ungodly man, that the promise of the life that now is belongs only to those who are godly. Are you content to miss the cream of this life? I pray you, if you will not think of the life to come, at least think of this. You desire to be happy; you have intelligence enough to know that happiness does not consist in externals, but in the state of your mind. I assure you, and there are thousands of my brethren who can affirm the same, that after having tried the ways of sin, we infinitely prefer the ways of righteousness for their own pleasure's sake even here, and we would not change with ungodly men even if we had to die like dogs. With all the sorrow and care which Christian life is supposed to bring, we would prefer it to any other form of life beneath the stars. There is no man like the Christian after all. Happy art thou, O Israel, a people saved of the Lord! We do not come to you, and tell you that godliness will make you rich, although there is no need that it should make you poor. We do not tell you it will make you healthy; it certainly will not make you the reverse. But these are not the things with which we would bribe you,

these are inferior blessings, which we dare not set before you as worthy of your seeking after in the first instance. But we do tell you that if you will but seek the Lord while he may be found, and put your trust in his Christ, who came to put away sin, you shall have the happiest, best, noblest, most desirable life that can be enjoyed on earth. Now many of you believe this. I know you do. In your hearts you envy Christians—even poor Christians. You feel that you would gladly be as sick or as poor as yonder pious saint, if you might have his hope, if you might have his God. Well, if you *know* which is best, have which is best. “May I have it?” saith one. Who said you might not? Doth not the Lord invite you to taste and see that he is good? Hath not he even commanded you, and are not these his words, “Believe in the Lord Jesus Christ, and thou shalt be saved”? Simply to trust, and to rely, this is to begin the divine life, and this will introduce you into a nobler sphere than mortals know of. They rejoice when corn and wine fill their barns and their vats, but you will say, “Lord, lift up the light of thy countenance upon me,” and in that you will find a richer joy than they. “Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.” God bless you, for Christ’s sake.

PORTIONS OF SCRIPTURE READ BEFORE SERMON—Psalm lxxi.;
1 Timothy vi.

“THE SWORD AND THE TROWEL” Edited by C. H. SPURGEON.

CONTENTS FOR JULY, 1870.

Michael Faraday—the Christian Philosopher.	A few Questions for present Consideration. By
A Study for Young Men. By W. R. Selway.	C. H. Spurgeon.
Proposal for the Relief of the Rich.	Golden Lane Mission.
John Ploughman as a Dutchman.	Reviews.
To all whom it may concern.	Memoranda.
Jesuitism and the Jesuits.	Pastors’ College Account.
More Gossip about the Eye. By Edward Leach.	Stockwell Orphanage.
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A GOOD SOLDIER OF JESUS CHRIST.

A Sermon

DELIVERED ON LORD'S-DAY MORNING, JUNE 26TH, 1870, BY

C. H. SPURGEON,

AT THE METROPOLITAN TABERNACLE, NEWINGTON.

“A good soldier of Jesus Christ.”—Timothy ii. 2, 3.

MANY men, many minds. In reference to what a Christian is there have been very many and diverse opinions. According to the notions of some, a Christian is an exquisite of remarkably delicate tastes; he cannot worship except it be in a place whose architecture is correctly Gothic, otherwise his dainty soul will be shocked; he is unable to offer prayer aright unless his devotions are uplifted upon the wings of the choicest music; and, even then, scarcely will he be successful unless he be aided by sundry gentlemen, whose pedigree, like that of racehorses, can be clearly traced, and whose garments the tailor has fashioned according to the directions of the ecclesiastical fashion book for the various seasons of the year. If this be to be a Christian in these days, it must be confessed that Paul has said little concerning this delicate and artistic sort of creature, unless, indeed, he had reference to it in Galatians iv. 9, 10, 11, which read at your leisure; neither would Paul's Master acknowledge it.

With some a Christian is a spiritual gourmand. He attends upon the ministry of the word for no purpose but to be fed; he strongly denounces every sermon that is aimed at the conversion of sinners, for he looks even upon the Bible itself as a book solely intended to yield him personal consolation. The more any doctrinal teaching promises him a monopoly of good things, and the more it excludes others, the better he enjoys it, it being to him a particular part of the sweetness of the feast to believe that but a very slender company may dare to partake of it. For him to live is to enjoy and not to serve. To gratify his selfishness he would blot out the free invitations of the gospel. He is not a hearer only, but certainly he is not also a doer, he is a hearer and a feeder, in a certain coarse sense, upon the word of God, and nothing more. That is not Paul's ideal of a Christian. He does not picture him with his napkin in his hand, sitting at a banquet, but rather with a sword girt upon his thigh, ready for the conflict.

To some the highest form of Christian is a great reader, a profound student of the best of books, for the purpose of composing spiritual riddles. He reads for no practical end. He is a picker out of words,

Nos. 938-39.

a speller over of syllables, a magnifier of microscopic points, a proficient in biblical hair-splitting. The more a passage perplexes others the more sure he is of its meaning. He cares most for things which have the least practical bearing. He is a peeper through spiritual spyglasses, fancying that he can interpret what wiser men leave to God to expound. He is a hunter after spiritual coneys, which, if caught, would never pay the huntsman for his toil, while the weightier matters he holds in small esteem. This does not seem to have been Paul's conception of a Christian; for the apostle was no lover of foolish and unlearned questions which gender strife.

And I am afraid I must add that with some the *beau idéal* of a Christian is that of a man who can sleep out his existence in blissful serenity; a man who, having believed, or professed to believe, in Christ, has settled his life-work for ever, and henceforth can say, "Soul, take thine ease, thou hast henceforth much goods laid up for many years in thine own security, eat, drink, be merry in the gospel; but as for feeding the hungry or clothing the naked, art thou thy brother's keeper? What is that to thee? See thou to thyself, and if thou thyself be right, let fate, or providence, or sovereignty, take care of the rest." Paul does not appear to have pictured true believers as sluggards sound asleep upon the downiest beds; his description of a Christian in the text is that of a soldier, and that means something very far different either from a religious fop, whose best delight is music and millinery, or a theological critic who makes a man an offender for a word, or a spiritual glutton who cares for nothing but a lifelong enjoyment of the fat things full of marrow, or an ecclesiastical slumberer who longs only for peace for himself. He represents him as a soldier, and that, I say, is quite another thing. For what is a soldier? A soldier is a practical man, a man who has work to do, and hard, stern work. He may sometimes when he is at his ease wear the fineries of war, but when he comes to real warfare he cares little enough for them; the dust and the smoke, and the garments rolled in blood, these are for those who go a soldiering; and swords all hacked, and dented armour, and bruised shields, these are the things that mark the good, the practical soldier. Truly to serve God, really to exhibit Christian graces, fully to achieve a life-work for Christ, actually to win souls, this is to bear fruit worthy of a Christian. A soldier is a man of deeds, and not of words. He has to contend and fight. In war times his life knows little of luxurious ease. In the dead of night perhaps the trumpet sounds to boot and saddle, just at the time when he is most weary, and he must away to the attack just when he would best prefer to take his rest in sleep. The Christian is a soldier in an enemy's country always needing to stand on his watchtower, constantly to be contending, though not with flesh and blood, with far worse foes, namely, with spiritual wickednesses in high places.

The Christian is a self-sacrificing man as the soldier must be. To protect his country the soldier must expose his own bosom; to serve his king he must be ready to lay down his life. Surely he is no Christian who never felt the spirit of self-sacrifice. If I live unto myself I am living unto the flesh, and of the flesh I shall reap corruption. Only he who lives to his God, to Christ, to the truth, to the church, and to the

good old cause, only he is the man who can reckon himself at all to be a soldier of Jesus Christ.

A soldier is a serving man. He does not follow his own pleasure; he is under law and rule; each hour of the day has its prescribed duty; and he must be obedient to the word of another and not to his own will and whim. Such is the Christian. We serve the Lord Jesus Christ. Though no longer the slaves of man so as to dread his frown, we are servants of Christ who has loosed our bonds.

The soldier is full often a suffering man. There are wounds, there are toils, there are frequent lyings in the hospitals, there may be ghastly cuts which let the soul out with the blood. Such the Christian soldier must be, ready to suffer, enduring hardness, not looking for pleasure of a worldly kind in this life, but counting it his pleasure to renounce his pleasure for Christ's sake.

Once again, the true soldier is an ambitious being. He pants for honour, seeks for glory. On the field of strife he gathers his laurels, and amidst a thousand dangers he reaps renown. The Christian is fired by higher ambitions than earthly warrior ever knew. He sees a crown that can never fade; he loves a King who best of all is worthy to be served; he has a motive within him which moves him to the noblest deeds, a divine spirit impelling him to the most self-sacrificing actions. Thus you see the Christian is a soldier, and it is one of the main things in Christian life, to contend earnestly for the faith, and to fight valourously against sin.

Paul does not exhort Timothy to be a common, or ordinary soldier, but to be a "*good* soldier of Jesus Christ;" for all soldiers, and all true soldiers, may not be *good* soldiers. There are men who are but just soldiers and nothing more; they only need sufficient temptation and they readily become cowardly, idle, useless and worthless; but he is the good soldier who is bravest of the brave, courageous at all times, who is zealous, does his duty with heart and earnestness. He is the good soldier of Jesus Christ who, through grace, aims to make himself as able to serve his Lord as shall be possible, who tries to grow in grace and to be perfected in every good word and work, that he may be in his Master's battles fit for the roughest and sternest service, and ready to bear the very brunt of the fray. David had many soldiers, and good soldiers too, but you remember it was said of many, "These attained not unto the first three." Now Paul, if I read him rightly, would have Timothy try to be of the first three, to be a good soldier. And surely I would this morning say to my dear comrades in the little army of Christ meeting here, let each one of us try to attain unto the first three; let us ask to be numbered among the King's mighties, to do noble work for him and honourable service, that we may bring to our Master's cause fresh glory. Be it ours to covet earnestly the best gifts, and as we have had much forgiven, let us love much, and prove that love by signs following.

Before I proceed fully to open up this metaphor, let me say that though we shall use military terms this morning, and stirring speech, it should ever be recollected that we have no war against persons, and that the weapons which we use are not such as are forged for the deadly conflicts of mankind. The wars of a Christian are against principles, against sins, against the miseries of mankind, against that evil one who

has led man astray from his Maker, against the iniquity which keeps man an enemy to himself; and the weapons that we use are holy arguments and consecrated lives, devotion and prayer to God, and teaching and example among the sons of men. Ours is battling for the peace, and fighting for rest. We disturb the world to make it quiet, and turn it upside down to set it right; we pull down strongholds that they may not pull down the Zion of God; we dash down the mighty that the humble and the meek may be established. We have no sympathy with any other war, but count it an evil of the direst sort, let it be disguised as it may. Now with that caution, whatever I shall seem to say will not sound as though I loved or excused ordinary warfare, for nothing can be more abhorrent to the Christian man than wholesale slaughter; nothing can be more desired by us than the promised era, when men shall beat their swords into ploughshares, and their spears into pruning hooks.

Now let us come to the work of this morning. First, we shall *describe a good soldier of Jesus Christ*, and when we have done so, we shall *exhort you to be such*.

I. First, then, this morning, we shall endeavour to DESCRIBE A GOOD SOLDIER OF JESUS CHRIST. We must begin with this fundamental—*he must be loyal to his King*. A soldier of Jesus Christ owns the divine Redeemer as his King, and confesses his sole and undivided sovereignty in the spiritual kingdom. He abhors Antichrist in all its forms, and every principle that opposes itself to the reign of the beloved Prince of Peace. Jesus is to him both Lord and God. The day when he enlisted, he did as it were put his finger into *the print of the nails*, and say with Thomas, "My Lord and my God." This was his enlistment declaration, and he remains true to it. "Christ is all," is his motto, and to win all men to obedience to Immanuel is his lifework. Till he sheathes his sword in the last victory, the Crucified is sole monarch of his soul; for him he lives, for him he would even dare to die. He has entered into solemn league and covenant, to maintain against all comers that Jesus Christ is Lord to the glory of God the Father.

Moreover, the Christian soldier not only acknowledges Jesus to be his King, but his heart is full of loving devotion to him as such. Nothing can make his heart leap like the mention of that august, that more than royal name. He remembers who Jesus is, the Son of God, "the Wonderful, the Counsellor, the Mighty God." He remembers what Jesus did, how he loved him, and gave himself for him; he looks to the cross, and remembers the streams of blood whereby the elect were redeemed, even when they were enemies to God. He remembers Christ in heaven, enthroned at the right hand of the Father, he loves him there, and it ravishes his heart to think that God hath highly exalted the once-despised and rejected One, and given him a name that is above every name, that at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth. He pants for the time when the Crucified shall come in his glory, and rule the nations as their liege Lord. He loves Jesus so that he feels he belongs to him altogether, bought with his blood, redeemed by his power, and comforted by his presence; he delights to know that he is not his own, for he is bought with a price. And since he loves his King, and loves

him with an ardour unquenchable, for many waters cannot drown his love, neither can the floods quench it, he loves all the King's brethren and servants for the King's sake; he hails his brethren in arms with hearty affection; he loves the grand old banner of the gospel; he prays for the wind of the Holy Spirit to expand its furls, that all eyes may behold its beauties; he is steadfast in the faith once delivered to the saints, and rejoices so much at every doctrine of the gospel that he would gladly lay down his life to preserve it to the world. Above all, he loves the crown of his King, and the cause of his Master. Oh, could he set the Captain of his salvation higher among men, he would be content to die in the ditch of neglect and scorn; could he but see the King come to his own, and the heir of all things loyally acknowledged by his revolted provinces, he would be satisfied whatever might become of himself. His heart is more than loyal, it is full of personal affection for the chief among ten thousand. I ask you, brethren, whether it is so with you? Believing, yea, knowing that it is so with many, I would to God it were thus with all. Brethren, I know you love Jesus well, no music sounds to your ears so sweetly as his charming name; no song of choicest minstrel is half so sweet. The very thought of him with rapture fills your breasts. Assuredly you have one of the first marks of good soldiers; go on, I pray you, to that which lies beyond.

The next characteristic of a good soldier is that *he is obedient to his captain's commands*. He would be no soldier at all who would not take his marching orders from his leader, but must needs act after his own mind; he would soon be dismissed the service, if not shot, by order of a court martial, for crimes which military rule cannot tolerate. Now, without enlarging on that illustration, let me ask every Christian here, and myself first of all, are we doing all the Master's will? Do we wish to know the Master's will? I should not like that any part of the Scripture should be distasteful to me. I would tremble if there were portions of my Lord's testimony which I feared to read, or found it convenient to forget. It is terrible when men are obliged to pass over certain texts, or else to cut and square them to make them agree with their beliefs. We should not practise an ordinance merely because our church teaches it, or our parents believed in it; we must read the Scriptures, and search the question for ourselves, or we are not respectful to our Lord. The soldier who did not take the trouble to read the orders of his superior, might justly be suspected of mutinous intentions. Disobedience rankles in any heart where there is carelessness about knowing the Lord's will. Be courageous enough always to look Scripture in the face, it is after all nothing more than your bare duty. Better for us that we changed our sentiments every day in order to be right, than that we held to them obstinately while we had some fear that perhaps we were wrong. To live a life of obedience is a greater matter than some suppose. Obedience is no second-rate virtue: "to obey is better than sacrifice, and to hearken than the fat of rams." "If ye love me"—what saith Jesus, "Go to the stake for me," or, "Preach before kings for me?" No, neither of these things is expressly selected, but "If ye love me, keep my commandments," as though this were the surest and most accepted test of love. May you thus, then, being loyal to the King, be in the second place obedient to his commands.

The third matter for a good soldier to mind is this, if he be indeed a first-class soldier, worthy of the service, *to conquer will be his ruling passion*. The fight is on, and the soldier's blood is up, and now he feels "I must drive the enemy from his entrenchment, I must take yonder redoubt. I must plant our conquering standard on the castle of the foe, or I must die. Accursed be the sun if he go down this day and see me turn my back upon the enemy." He is resolved that he will win or lie cold and stark upon the battle field. The Christian man, in order that he may win for Christ the souls of others, may make known Christ's truth, may establish Christ's church on fresh ground, is quite as ready to suffer or die as is the boldest member of the most renowned regiment. To do this he disentangles himself as much as he can from all other ambitions and aims, "for he that warreth entangleth not himself with the affairs of this life." With a good soldier of Christ the master passion is to spread the gospel, to save souls from perishing, and he would sooner do this and be poor than be rich and neglect it; he would sooner be useful and live unknown than rank among the great ones of the earth and be useless to his Lord. A truly good soldier of Jesus Christ knows nothing about difficulties except as things to be surmounted. If his Master bids him perform exploits too hard for him, he draws upon the resources of omnipotence, and achieves impossibilities. Wellington sent word to his troops one night, "Ciudad Rodrigo must be taken to-night." And what do you think was the commentary of the British soldiers appointed for the attack? "Then," said they all, "we will do it." So when our great Captain sends round, as he doth to us, the word of command, "Go ye into all the world and preach the gospel to every creature," if we were all good soldiers of the cross, we should say at once, "We will do it." However hard the task, since God himself is with us to be our Captain, and Jesus the Priest of the Most High is with us to sound the trumpet, we will do it in Jehovah's name. May such dauntless resolution fire your breasts, my brethren and sisters, and may you thus prove yourselves "good soldiers of Jesus Christ."

The passion for victory with the soldier often makes him forget everything else. Before the battle of Waterloo, Picton had had two of his ribs smashed in at Quartre Bras, but he concealed this serious injury, and, though suffering intensest agony, he rode at the head of his troop, and led one of the great charges which decided the fortunes of the day. He never left his post, but rode on till a ball crushed in his skull and penetrated to the brains. Then in the hot fight the hero fell. How few among us could thus endure hardness for Jesus. O that we felt we could suffer anything sooner than be turned aside from accomplishing our life-work for him we love. In that same battle one of our lieutenants, in the early part of the day, had his left fore-arm broken by a shot; he could not, therefore, hold the reins in his hand, but he seized them with his mouth, and fought on till another shot broke the upper part of the arm to splinters, and it had to be amputated; but within two days there he was, with his arm still bleeding, and the wound all raw, riding at the head of his division. Brave things have been done amongst the soldiers of our country—O that such brave things were common among the armed men of the church militant! Would to God, that in the teeth of suffering we could all

persevere in living the holy life he bids us live, and in zealously spreading abroad that glorious gospel which has saved our souls and which will save the souls of others. Great Master, by thine own example inspire us with this valour. I desire to see in this our beloved church more of you who are resolved that Christ's gospel shall conquer this South of London, that it shall conquer the world, that Christ *shall* see of the travail of his soul and be satisfied. I long to witness more of that dogged perseverance amongst Christians which would make them work on and on, even without success, and persevere under every discouragement, until at last their Master shall give them their reward on earth, or else take them away to their reward in heaven. To be a good soldier of Jesus Christ, there must be a passion for victory, an insatiable greed for setting up the throne of Jesus in the souls of men.

Fourthly, *a good soldier is very brave at a charge*. When the time comes and the orders are given for the good soldier to advance to the attack, he does not wish himself away; though a perfect hail of hurtling shot whistles all around, and the ranks of the army are thinned, he is glad to be there, for he feels the stern joy that flushes the face in the light of battle, and he only wants to be within arm's length of the foe and to come to close quarters with him. So is it with the genuine Christian when his heart is right with God. If he be bidden to advance, let the danger be what it may, he feels he is honoured by having such a service allotted to him. But are we all such? I fear not. How many of us are silent about Jesus Christ in private conversation, how little do we show forth our light before men. If we were good soldiers, such as we ought to be, we should select every favourable opportunity in private as well as in public intercourse with our fellow men, and prudently but yet zealously press the claims of Jesus Christ and his gospel upon them. Oh, do you this, beloved, and good will come of it. We should each one be seeking to have his own special work for Jesus, and if no one else were attempting the task we should, like the brave men who rush in to the storming of a battery, carry the flag first and plant it, knowing that there are hundreds of others who will follow the first brave man, who might not be able perhaps to lead the way themselves. My beloved, may you and I be ready for anything, and bold to bear witness for Christ before a scoffing world. In the pulpits where we preach, in the workshops where we labour, in the markets where we trade, in every company amidst which we are called to move; wherever we may be, may we be brave enough to own our Lord and to uphold his cause.

But this is not all that goes to make a good soldier. *A good soldier is like a rock under attack*. So British soldiers have been; they have stood in solid squares against the enemies' cavalry until their foes have dashed upon them madly, gnashed their teeth, fired in their faces, thrown their guns at them, and yet might just as well have ridden against granite rocks; for our soldiers did not know how to yield, and would not retreat; as fast as one fell another filled up the gap, and there stood the square of iron defying the rush of the foe. We want this kind of fixed, resolved, persevering Godliness in our churches, and we shall have it if we are good soldiers of Jesus Christ. Alas! too many are exhausted by the zeal at first exhibited; for a time they can

reach the highest point, but to continue on, and on, and on, this is too difficult a task for them. How many young people will join the church, and for awhile seem very zealous and then grow cold! Alas! it is not always the young, there be some among yourselves who were once most diligent in your various forms of service; what doth hinder you that you are not diligent in your Master's business now? Has Christ given you leave to retire into inglorious ease? Does he exempt you from service? Take heed lest you are also exempt from reward. No, we must through life still maintain our integrity, still resist temptation, still tread the separated path, and, withal, still seek the souls of men with undying ardour, with indefatigable earnestness, still wrestling with God for men and with men for God. Oh, for more of this stern determination to stand, and having done all to stand!

The last mark of a really good soldier of Jesus Christ is that *he derives his strength from on high*. This has been true even of some common soldiers, for religious men when they have sought strength from God have been all the braver in the day of conflict. I like the story of Frederick the Great; when he overheard his favourite general engaged in prayer, and was about to utter a sneering remark, the fine old man, who never feared a foe, and did not even fear his majesty's jest, said, "Your Majesty, I have just been asking aid from your Majesty's great ally." He had been waiting upon God. This is how Christians get the victory; they seek it from the church's great ally, and then go to the conflict sure that they shall win the day. He is the best Christian who is the best intercessor, he shall do the most who shall pray the best. In the battle of Salamanca, when Wellington bade one of his officers advance with his troops, and occupy a gap, which the Duke perceived in the lines of the French, the general rode up to him, and said, "My lord, I will do the work, but first give me a grasp of that conquering right hand of yours." He received a hearty grip, and away he rode to the deadly encounter. Often has my soul said to her Captain, "My Lord, I will do that work if thou wilt give me a grip of thy conquering right hand." Oh, what power it puts into a man when he gets a grip of Christ, and Christ gets a grip of him! Fellowship with Christ is the fountain of the church's strength. Her power did never lie in her wealth, nor in the eloquence of her preachers, nor in aught that comes of man; the strength of the church is divine, and if she fails to draw strength from the everlasting hills, she becomes weak as water. Good soldiers of Jesus Christ, watch unto prayer, "praying in the Holy Ghost," for so shall you be strong in the Lord, and in the power of his might.

II. Thus I have in a very poor way described a good soldier of Jesus Christ. Give me a few minutes while I EXHORT YOU TO BE SUCH; and, mark you I shall speak especially to the members of this Christian church.

I exhort you, dear brethren, who are soldiers of Christ, to be good soldiers, because *many of you have been so*. Paul was wont to commend the churches when he could, and I feel I may honestly and from my heart commend many of you, for you have served your Lord and Master well. I know you have nothing whereof to glory, for when you have done all, you are unprofitable servants; but still I do rejoice,

and will rejoice when I see the work of the Holy Spirit in you; and I will venture to say that I have seen here instances of apostolic ardour and self-sacrifice such as I have read of in ancient records, but hardly ever expected to see. There are those in this house this day who will shine as stars for ever and ever, for they have turned many to righteousness. Dishonour not your past, I beseech you, fall not from your high standing. "Forward" be your motto; never think of declining, but rather advance in love to God, and in the ardour of your zeal. Be good soldiers still, and depart not from your first love. I am sure *there is greater need of good soldiering now than ever*. Ten years ago or sixteen years ago, when first I addressed you, the power of popery in this land was nothing to what it is now. In those days the Church of England was more generally Protestant, now it is so frequently popish that I may broadly say that now we are afflicted with two popish churches, that of Rome and that of Oxford, the second not one whit better than the first, only more crafty and insidious, inasmuch as it attracts to itself a number of godly and gracious men, who protect the villains who bear a Protestant name and who are doing the Pope's work. I grieve to know that the evangelical clergy of England, by their continued union with the Church of England are acting as a shield to the ritualistic or popish party, and giving them every opportunity to work out their schemes for leading the nation back to popery *en masse*. Around this very spot a battle will have to be fought between the sacramentarians and the lovers of the gospel. At your very doors the battle is come at last; it was not so till but lately, but here it is, and ye that are men must show your colours, and serve your Master against innumerable and constantly active foes. Ye have never failed me, ye have always been bold and steadfast, and laborious, and so let it be, for the time requires it. I can see on all hands that many of your young men are being attracted by the worldly amusements which surround us, for our dangers are not only those of popery, but those of the world, the flesh, and the devil. There must be greater earnestness and a deeper-toned piety among you, or the next generation will become unworthy of yourselves, your grief and not your joy. I pray you see to this.

Be good soldiers, for *much depends upon it*. Your country will be blest in proportion as you are earnest. Nonconformity in England will lose all its power if it loses its godliness. I do not care much for our political strength—I was about to say I am almost indifferent to our political rights—I care for them, but only so much as to occupy a very minor place in my consideration; but our spirituality is the main matter, it is this alone that can make us a blessing to our country. Sons of the Puritans, ye must walk with God, or your day is past, ye will be swept away as Esther would have been, who came to the kingdom for the salvation of her nation, if she had not fulfilled the office for which God had exalted her. You have grown in numbers, grown in strength, O that you may grow in grace, love the gospel better, and love Christ better, for your country needs it, your children need it, yourselves need it. The times are perilous, and yet they are hopeful; by their peril, and by their hopefulness, I beseech you be good soldiers of Jesus Christ.

Good soldiers we ought to be, for *it is a grand old cause that is at stake*. It is the kingdom of God, it is the church of Christ, it is the word, the truth, the doctrine of the gospel, the crown of Jesus, that are all at stake. I grant you that none shall ever shake the throne of Jesus, for though "the heathen rage, and the people imagine a vain thing," yet shall his throne be established. But we now speak according to the manner of men. God has been pleased to leave this matter to his church, which is the pillar and ground of the truth. Oh then, stand up manfully, and fight earnestly when so much rests upon it! God grant that you may not be as the children of Ephraim, who being armed and carrying bows turned their backs in the day of battle.

I implore you, my brethren, and mostly myself, to be good soldiers of Jesus, when you consider *the fame that has preceded you*. A soldier when he receives his colours finds certain words embroidered on them, to remind him of the former victories of the regiment in which he serves. Look at the eleventh chapter of Hebrews, and see the long list of the triumphs of the faithful. Remember how prophets and apostles served God; recollect how martyrs joyfully laid down their lives; look at the long line of the reformers and the confessors; remember your martyred sires and covenanting fathers, and by the grace of God I beseech you walk not unworthy of your noble lineage.

Be good soldiers because of *the victory which awaits you*. Oh, it will be a grand thing to share in the ultimate triumph of Christ, for triumph he will; when all his soldiers shall come back from the war, and the King himself at their head with the spoils of the victory, when they shall come back to the metropolitan city, to the ivory palaces of the great Captain, when the song is heard, "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors," when the question shall be answered, "Who is the King of glory?" by the reply, "The Lord of Hosts, the Lord mighty in battle, he is the King of glory;" it will be a glorious thing to have shared the fight, for so surely you shall share the honours of that coronation day. A crown is prepared for that head though it be now made to ache with care for the cause, a palm branch for that hand which now toils in the fight, silver sandals for those feet which have now to march over weary miles for Christ's sake, honour and immortality not to be imagined till they are enjoyed, await every faithful soldier of the cross.

Besides, and lastly, if I want another argument to make you good soldiers, *remember your Captain*, the Captain whose wounded hands and pierced feet are tokens of his love to you. Redeemed from going down to the pit, what can you do sufficiently to show your gratitude? Assured of eternal glory by-and-by, how can you sufficiently prove that you feel your indebtedness? Up, I pray you now. By him whose eyes are like a flame of fire, and yet were wet with tears, by him on whose head are many crowns, and who yet wore the crown of thorns, by him who is King of kings and Lord of lords, and yet bowed his head to death for you, resolve that to life's latest breath you will spend and be spent for his praise. The Lord grant that there may be many such in this church—good soldiers of Jesus Christ.

Two or three words and I will close. At this present time I contemplate exhorting you to engage in fresh efforts for Christ. I do not know

that you are relaxing, neither have I complaints to make of any, but I would wish that we would commence with renewed vigour this day, if God so wills it. As I myself commence a new year of Sabbaths as to my own age, I desire to see a new era of greater exertion in the cause of Jesus Christ; and, in order that it may be successful, let not a single man or woman on the church-roll be missing from his or her post in the spiritual conflict. It is a remarkable fact that on the eve of a great battle in the Peninsular war the officers read the muster-roll, and noted that "not a man was missing." They had all good stomach for the fight, and were all there. You that are in the Sabbath school, you that distribute your tracts, you that preach in the street, every man to his post; and if you have no post as yet, find one—let there not be one idler, not one single loiterer, for a single sluggard may mar the work.

Then if we are to be successful let nothing divide us. The motto of one of our most famous regiments embroidered on their banner is, "*Quis separavit.*" Who shall separate us? We are but mortals, and, therefore, little jealousies may spring up, and among us there may be little causes of personal pique, but brave warriors in the olden times who had fallen out have been known to come together on the eve of battle and say, "Come, let us be reconciled, we may die to-morrow; besides, we join in common hatred of the foe and love to the king." Let your peace be unbroken, your union indissoluble, and God will bless you.

To help us to succeed now, let us lay down this one rule, let no low standard of work, or virtue, or spiritual attainment, content any one of us; let us resolve to be as good Christians as can be beneath the stars, as fond of Christ as human hearts can be, doing and giving as much for Christ as we can do or give, consistently with other duties. Let us spare nothing, and keep back no part of the price; let there be no Ananias and Sapphira among us, but all be as John, who loved his Lord; and Paul, who counted all things but loss for the excellency of Christ Jesus his Lord.

Next, let me say, *let the present moment be seized.* I should like to saturate this district with a mass of tracts simply teaching the gospel and protesting against the bastard popery around us. Heaven and earth are being raised around us just now; our poor are being bribed, the houses of our members are being systematically visited with the view of decoying them from our worship. We are told that a certain small building used by the Episcopal body is the parish church, and we ought to attend it. I might far more truthfully assert this to be the church of the parish by the choice of a far more numerous body, but I care not to make pretensions which prove nothing. The true question is—do we follow Christ, and uphold the teachings of Scripture, and if so, our standing is unassailable. Doubtless the word has gone forth that Dissent must be crushed, but if we live near to God, and maintain our zeal, Dissent will rise invincible from every attack. Foreseeing the gathering storm, it is our consolation that we know where he dwells who is Master of the tempest, and can walk the waters for our help, and calm the sea around the weather-beaten bark. It becomes us now at this present moment to be indefatigable, to put forth all our strength for the truth, even the Lord's pure word in doctrine and in ordinance.

Let no man's heart fail him. There is no fear of defeat. Lo, these many years the Lord of Hosts has been with us as a church, and he will be still our helper. We have seen the rise and fall of many who blazed for awhile, but are now quenched in darkness, while we have increased from a handful to this mass; and God who has been our trust, and is still our stay, will not forsake us now. He has not drawn you together, and held you in one body by cords of love, that after all you may prove to be a powerless unwieldy mass of associated Christians; he intends to direct and strengthen you for nobler ends and purposes. God, even our own God, will bless us. Immanuel, God with us, leads the van. The truth, like the virgin daughter of Zion, shakes her head at boastful error, and laughs it to scorn. Let falsehood put on her tawdry garments, and think herself a queen, and say that she shall sit alone, and see no sorrow; let error come forth in her panoply and wave her flaunting banner before the sun. She draws near her end. Her armour—what is it? It is but pasteboard, and the lance of truth shall pierce it through and through. Her banner, what is it but a foul rag of the Roman harlot? It shall be laid in the dust. Nay, let error bring forth all her hosts, and let them stand in their serried ranks, and through them the faithful soldiers of Jesus will ride and bow the columns like reeds in the wind. In these days, the doctrines and traditions of men compass us about, yea, like bees they compass us about, but in the name of the Lord will we destroy them. Only let us have confidence in God, and the victory is sure. As for the thought of turning back, that can never be endured. A message came to Sir Colin Campbell at the Alma, that Her Majesty's Guards were falling thick and fast beneath the shot, had they not better retire for a little while into safe quarters? The answer was, "It were better, sir, that every one of Her Majesty's Guards should lie dead on this battle field than turn their backs on the enemy." And it is so. Let us die, yea, it were to be devoutly wished rather than that we lived a coward's life! Let the preacher first of all be carried to his grave, let him never live to see the shame of this Israel. Let these eyes be sealed in death rather than behold "Ichabod" written on these walls. No, brethren, it shall not be; you will serve Jesus, you will love him, and "Onward to victory" shall be your watchword from to-day. Be more in prayer, for this is the great matter. Seek out each one your own sphere of action; give yourselves wholly to it; and if any grow cold or careless, let him remember Jesus saith, "I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." This blessed supping with Jesus will restore you; though you be like Laodicea, "neither cold nor hot." Fellowship with Jesus will renew the love of your espousals. Oh, then, my brethren, in Jesus' name I bid you be strong in the Lord, and in the power of his might.

I have not preached to sinners, but *you* will do that if you catch the spirit of this sermon; there will be many thousands of words to sinners spoken as the result of this exhortation, if God, the Holy Spirit, make it answer my design. Only this word to those who are not soldiers of Jesus Christ; trust him now, come now and kiss his silver sceptre of grace; he will forgive the rebel, and take him to be his servant. God bless you. Amen.

Metropolitan Tabernacle Pulpit.

THE PILGRIM'S GRATEFUL RECOLLECTIONS.

A Sermon

DELIVERED ON LORD'S-DAY MORNING, JULY 3RD, 1870, BY

C. H. SPURGEON,

AT THE METROPOLITAN TABERNACLE, NEWINGTON.

"And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years. Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee. Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways, and to fear him."—Deuteronomy viii. 3—6.

OUR aptness to forget God's mercies, is, alas! too conspicuous. It has been said that the annals of a prosperous and peaceful country are singularly uninteresting; does this arise from the fact that we do not make memoranda of our mercies, or at least if we do they are far more readily blotted out than the records of our sorrows? We trace our joys in the sand, but we write our afflictions on marble. We forget the streams of mercy, never ceasing, which flow so continually parallel with our pathway. If we thus ungratefully forget, it should cause us serious reflections, when we see that God does not forget. Here in this Book he brings to his people's memories all the mercies they have received, because they were always present before his own mind. The child may forget the kindness of its mother, but the mother doth not forget what she bore, and what she has sacrificed for her child. The friend may forget what he has received, but it is not likely that the benefactor will forget what he has bestowed. If God's memory therefore records all that he has given me, let me be ashamed to let my memory suffer these things to slip. What God counts worthy of his divine recollection let me record on the pages of my memory, and often let me peruse the record.

We are also far too slow to draw the inference of obligation from benefits received. We receive the blessing, but we do not always feel that a proportionate debt is due in return to God, the bounteous giver of every good gift; yet grace has its obligations as well as laws—obligations which honourable minds reckon to be among the first to be discharged. If I do not do what I ought because I fear the law, at any rate let me prove that I am not so base as to be ungrateful to undeserved mercy and love. It has been said by some, and there have been others whose lives have almost proved it, that the driving of the law is more

effectual to produce works than the sweet drawings of the gospel; but it ought not to be so—and if it be so, the fault is in the man acted upon, and not in the principle of gratitude; for with right-minded men, with men educated by the Spirit of God, with men who are lifted up out of the common mass of mankind and endowed with the higher life, the highest motive that can be suggested even by infinite wisdom is the motive which is drawn from the transcendent love and grace of God.

Now, brethren, though we forget our obligations, it is clear from the text that God does not, for here, after giving a summary of his benefits, he concludes by drawing an inference with the word “therefore,” and he tells Israel that having received so much, they were bound to walk in his ways and in his fear, and to keep his commandments. If he thus considers, whose wisdom none dare dispute, let us voluntarily, cheerfully, practically, concede that such is the very truth, and ask that he will help us to be obedient, and resolve that, receiving his help, we will say in our hearts and lives:—

“Loved of my God, for him again
With love intense I burn;
Chosen of him ere time began,
‘I choose him in return.’”

I shall now ask your attention to the list of favours given in the text, with the view of enforcing the divine conclusions therefrom.

I. Let us PASS IN REVIEW THE FAVOURS OF THE LORD, taking what he did for Israel as being typical of what he has done for us.

1. The first blessing mentioned in our text is that of *humbling*: “And he humbled them, and suffered them to hunger.” Not very highly esteemed among men will this favour be; and at first perhaps it may be regarded by ourselves as being rather a judgment, one of the terrible things in righteousness, than a great favour from the Most High. But rightly judged, this is one of the most admirable proofs of the Lord’s lovingkindness, that he does not leave his people in their natural pride and obstinacy, but by acts of grace brings them to their right minds. Note in the text, that the humbling was produced by hunger. What makes a man so humble as to be thoroughly in want? It was not hunger for luxury merely, bread and water failed them. How could the soil beneath them of hot sand yield them a harvest? Where could they find a stream to slake their dreadful thirst, which the broiling sun and the arid sand continually increased? To want bread and water is a short way of making a man feel that he is but a man, and that he is dependent, very dependent, upon the providence of God. Their hunger was, no doubt, increased in its power to humble them by their position. They were hungry not in Goshen, nor in Canaan, but hungry in a waste, howling wilderness, where, let them search as they would, they could find nothing available for sustenance. They were reduced to the most abject condition of spirit, and broken by the most urgent wants; and yet, I say, this was a great blessing to them, for, being humbled, they were put in a position where God could bless them. Speaking after the manner of men, there are some positions where God cannot bless us. If we are proud and lifted up, it is not consistent to the divine honour and glory that he should smile upon us; but when we are laid low at the foot of the throne, then there is an opportunity.

for God to come and deal with us in pity and grace. It was good, therefore, for Israel to be placed where God's mercy could flow to them. Being there, and being hungry, there were opportunities given for divine grace and bounty ; a man who is not hungry cannot be fed—why needs he, at any rate, to be fed? and if fed, he will not be grateful as a hungry man. But now when they are famishing, now will God work his miracles. The open windows of heaven shall, to their astonishment, rain down their daily food, and up through those open casements shall their praise and thankfulness ascend to the throne of God. There is room for mercy where there is misery, space for grace where there is poverty. Happy was Israel, therefore, to be humbled by hunger, and placed where mercy could glorify itself. They were thus, by their being made needy brought to receive superior supplies. If they had possessed the corn of Egypt, they would have missed the manna of heaven. If beneath their feet there had sprung up crops of common wheat, from which they could have reaped their daily supplies, they would have missed the angels' food which fell from heaven around their camp. Absence of meals was more than compensated by the presence of manna. It is a blessed thing to have a famine of the creature, if thereby we are supplied by the Creator!

Now, my dear friends, just think for a minute that this was your case and mine. Years ago, in the case of some of us, the Lord met with us and brought us into a painful state of spiritual hunger. All our supplies failed us, we had thought before that we were at least as good as others, that we might somehow work our way to heaven, and we were satisfied, after a fashion, with worldly joys ; but the Lord suddenly took away our earthly comforts, or took away our rest and enjoyment of them, and at the same time we saw sin and its punishment before us, and we were brought to a condition in which we were like those in the wilderness, who were afflicted with fiery serpents, and bitten with scorpions. Our thoughts would not suffer us to rest ; our sins plagued and tormented us. We looked round for comfort, and we could find none ; we looked and looked again, and we only found fresh cause to despair. We were driven right away from self. What a mercy it was that we were so humbled, for then the Lord could reveal his love to us! What a blessing it was that we were so wretched, for then there was room for Jesus to come with his pardoning blood, and the Holy Spirit to come with his divine quickening, and the promise of the Father to come with all its fulness of grace and truth. And oh ! how blessedly, being deprived of earthly consolations, were we supplied with heavenly ones. Our self-confidence, what a blessing it was to lose it, for we had confidence in Christ instead of it! Our carnal security, happy were we to see it wither, for we had security in Christ given us in the place of it and our self-righteousness. Thrice happy was it for us that it was totally dried up, for now we come to drink water out of the living rock of Christ Jesus, and he has become our joy, our song, and our salvation. You remember well that humbling season—you have had such seasons since. You have been brought since then into great spiritual straits, when you found that all the supposed grace which you had in store utterly failed you, even as the manna which the children of Israel unbelievably tried to lay by in store—it bred worms and stank. You

have been brought down to deep spiritual poverty, but that has been a great blessing to you, for each renewed season of soul poverty has been the prelude for a fresh season of divine manifestation of grace. When I find myself brought very low in spirit, and made to see the depravity of my heart, and to groan over my own weakness, I have learned to expect better things. I have been thankful for humblings because I have learned by experience that when I am emptied the Lord means to fill me; that when I am brought low it is only a preface to being lifted up by the divine Spirit. Surely for these reasons we may reckon our humblings amongst the choicest favours of heaven; and as here the humbling stands first in the text, so let it not be last in our song. As it is put here as the frontispiece to the volume of grateful remembrances, let it be prominent in our minds. "He humbled thee, and caused thee to hunger." Oh, blessed hour in which he prostrated my soul at his feet! Oh, happy season when he stripped me of what I thought my glory, but which were filthy rags! Oh, thrice memorable period when he wounded me with the arrows of conviction, when he slew me by the law, for this was but a preparation for healing me with his touch of love, and making me alive with the eternal life which is in Christ Jesus. The first mercy, then, is that of humbling the soul.

2. I shall have to notice, in the second place, *the divine feeding*. We shall now see ourselves mirrored in the case of Israel as in a glass. "He humbled thee, and suffered thee to hunger, and fed thee." How sweetly that follows, "suffered thee to hunger and fed thee;" the light close on the heels of the darkness. Is there a desponding soul here who has been suffered to hunger? "Blessed are ye that do hunger and thirst after righteousness, for ye shall be filled." That "and" in the text is like a diamond rivet, none can ever take it out or break it. "He suffered thee to hunger *and* fed thee." He who suffers thee to hunger will be sure to feed thee yet upon the bountiful provisions of his grace. Be of good cheer, poor mourning soul.

Now let us notice what our spiritual food has been, brethren, and the first remark shall be, we have been fed spiritually *every day*; we have had day by day our souls' daily bread; as the manna fell daily, so has the food of our souls been given us from time to time by the power of the Spirit of God. Israel in the wilderness was always on the brink of starvation, yet never knew a want. There was nothing between the people's being starved except (and what a blessed exception!), except the divine interposition. They could not go to their stores, and say, "Here are tons of food." They could not, as you may in going down the Thames, look at huge warehouses full of corn laid by in store; no, no, there was not a halfpennyworth of store in the house of any Israelite as he went to bed, the whole place was bare, all was gone. There was nothing between them and being starved, I say, but the divine faithfulness. This is precisely how I have lived before the Lord ever since I have known the Lord; there has been nothing between my soul and falling from grace, except the divine faithfulness: no, nothing whatever at all of the past experience, or all the present knowledge, that could have stood me in any stead in the time of trial. Not a man among you has anything spiritually to depend upon but the daily interpositions of covenant grace. Let the child of God remember this, and when he feels

himself very weak in himself, and driven to his Lord in prayer, let him rejoice that he is just where God would have him be. When I am weak, then am I strong; when I have nothing, then have I all things. While I have nought to depend upon of the old corn of the land, the manna will continually fall, and day by day my strength shall be renewed. Has that been your experience, dear brother? If it has been, then every day give God a fresh song, who interposes between your soul and death.

Yet though the manna came every day, it was *always sufficient*. I spoke of starvation, but Israel never had any reason even to think of it, for the provender which God sent was not limited so that any man could say, "It is not sufficient for me." What sufficed one man might not suffice another in ordinary food, but of the manna every man had enough. So to this day it has been in grace with every believer. God has given to you and to me, up till this hour, all the grace we have needed, and though he has given us so much, there is as much more left in the infinite provision as if he had never drawn upon it. Go to the richest man's store, and take something out, and there is so much less remaining; but when the manna came from heaven, there was just as much manna left after it had come as before. So the grace of God is just as all-sufficient after you and I have received as it was at the first. The only stint the Israelite knew in the matter of the manna was the limit of his own capacity to receive. He might have as much as ever he could eat; and if we have not had more grace, it has been our own fault; if we have not lived nearer to God, if we have not possessed more joy, or been more useful, we have not been straitened in our God, we have been straitened in our bowels. We have had the provisions of his grace day by day, we have had as much as we asked for, and often a great deal more, and we might have had as much more as we would if we had but had larger desires and greater confidence in God. The Lord's name be praised for daily food in this wilderness, and for sufficient food.

The manna was a very *mysterious* thing. It is said in the text that it was food that they did not know, and which their fathers had not known; and, certainly, the grace of God which has kept us to this day is a most mysterious power upon us. The worldling does not understand what it is to eat the flesh of Christ and drink his blood, and though we know what it is by sweet experience, we could not explain it. We have lived to this day upon the promises of God, upon the inflowing of the divine Spirit into our souls, but we cannot tell whence it cometh nor whither it goeth. Nor do our fathers after the flesh know; and though our sires, who have gone before us to heaven, fed on the same food, yet it was to them mysterious as it is to us. Talk of wonders, the Christian man is the greatest wonder in the world! Speak of miracles, what is the Christian life but a continued miracle, a series of miracles, like links in a chain, one following the other—kept alive in the midst of death, and supported by a marvellous food, which the world knoweth nothing of; we are wonders unto many, and more so to ourselves. Brethren, the manna *came from heaven*, and here is the very marrow of the truth as to what we have lived upon spiritually—we have lived upon heavenly food. If our supplies had depended on human ministry, they would have failed; if they had

depended upon the mere reading of good books, there might be times when we could read to profit; but the everlasting well-springs of divine love are not affected by our condition of body or of mind—the grace and love that are treasured up in Christ Jesus come to us when creature cisterns are broken, and all the help of friends is unavailing. From thee, great God, from thee we have derived the nutriment of our spiritual life, and it has always come in due season—up to this hour we have known no lack. Thou hast made us hunger when we have looked to earth for supplies, but when we have turned to thee, our souls have been satisfied with marrow and fatness! Blessed be thy name for evermore! Dear brethren and sisters, do endeavour to live more and more upon unseen things. Let your fellowship be with the Father and with his Son Jesus Christ. Look not to the granaries of Egypt, stay not yourself on an arm of flesh. Israel in the wilderness had no granaries, they looked neither to Moab nor Ammon, but they looked to Jehovah, and to Jehovah alone, and let it be so with you, and, assuredly, even in the time of famine, your spirit shall be satisfied.

After all, the children of Israel in the wilderness were fed on *the best food* that ever fell to the lot of mortals. They did eat angels' food. Egypt and Assyria, with all their wealth, tasted not of bread which dropped from heaven, but poor Israel in the howling wilderness was fed with royal dainties. Let the sons of earth be nourished as they may, and fattened like kings' sons, yet there are no faces that are so fair to look upon with holy joy and exultation, as the faces of the men who feed on Christ Jesus, who is the bread that came down from heaven; there are none who are so blest as those who live upon God himself, for they have this for their surpassing excellence, that eating as they do this bread, they live for ever. He that eats other bread derives temporary nourishment from it, but ere long he dies; he who feeds on Christ feeds on immortal food, and more, he becomes immortal himself—the food transforms the man. Matchless is the manna which comes from heaven, for it makes us heavenly and bears us up to the heaven from whence it came! They who live on Christ become like Christ; being fed upon him, they become conformed unto his image, made meet to be partakers of the glory of God in heaven. I wish I could speak so as to stir your hearts with gratitude, but the subject ought to do it without words of mine, and, sitting calmly here with Jordan sparkling before us, and Canaan hard by on the other shore, we are bound to remember all the way whereby the Lord our God hath led us, and the food which up to this day has never failed us.

3. The third favour mentioned in the text, upon which we will pause awhile is *the remarkable raiment*. "Thy raiment waxed not old upon thee." This has been interpreted by some to mean that they were able constantly to procure from the surrounding nations fresh changes of clothing. Others have said, and there is truth in the remark, that they had among them persons of great skill, who were able to use the produce of the flocks and herds, so that they were not without clothes to supply their needs: and indeed if that be all the meaning, it declares a great cause for thankfulness. The tribes never became a ragged regiment, though always on the march they were always well dressed, their clothes waxed not old. But I am not among those who like to blot out every miracle

from the word of God, and as the history of the children in the wilderness is altogether miraculous, and cannot be accounted for without the introduction of divine interposition, it seems to me that it is as natural to expect their raiment to be miraculously given as to expect their food to be. And the run of the text, if it were read by an intelligent child without any prejudice one way or the other, would suggest a miracle. It stands in the midst of miracles, and is one itself. "Thy raiment waxed not old upon thee." Certainly this was the old interpretation which the rabbis put upon it, that by a continuous miracle their clothes did not wear out for the whole space of forty years. Though subject to the ordinary wear and tear incidental to travelling, yet their garments still continued to be as good at the end of forty years as they were when first they left the land of Egypt. I believe that to be what the text means. Anyhow, spiritually it is the case with us. "Thy garments waxed not old upon thee." Do you remember, brethren, when first you put your garments on? I do well remember when first I discovered, as Adam did in the garden, that I was naked, and I hid myself. I tried then as you did to make a fig-leaf covering for myself: that would have waxed old soon enough, for the fig leaves of our own righteousness soon wither and decay; but I was pointed to the righteousness which God had prepared, even as Adam and Eve were pointed to the coats of skins which the Lord God had made ready for them; and then I put on the robe of Christ's righteousness which he had provided, and glory be to his name that garment has not waxed old upon me. Is it not so with you? You are not found naked this day. Perhaps you have been a believer forty or fifty years, but that robe of grace is ever new and evermore as fresh as at the first, and as suitable as at the beginning. All your nakedness is hidden from the face of God, and hidden from yourself too; you can now rejoice in the Lord, and approach him without fear. You do not want to hide yourself, but rather you wish to show yourself to God, and you say, "Search me, O God, and know my ways, try me, and know my heart." Our garment, then, which covers our nakedness, has not waxed old.

But we have a garment for more than this, namely, to make us acceptable. Jacob put on his brother Esau's clothes, and he obtained the blessing of his father. We, too, have put on the garments of Christ, and have won the blessing; he who went into the feast and had not on a wedding garment was cast out; the wedding garment which we wear to-day is the righteousness which Christ has wrought out for us, and which he works in us by his Spirit; now, blessed be his name, that which we put on many years ago, has not waxed old yet, we are still accepted in the Beloved. That robe has endured much wear and tear; what with our imperfections and sins, shortcomings and transgressions, if it had not been divinely wrought, it would have been worn out long ago; but blessed be his name, I know, and you know, that we are as acceptable to God this day, as we were when first we believed in Jesus. We are still dear children, still beloved of the Lord, still heirs of God and joint heirs with Christ Jesus, our garment of acceptance has not waxed old.

Besides, we have the garment of consolation. Men put on their clothes to warm and comfort them, and how often have we wrapped ourselves about with the promises of God's word, and with the doctrines of

revelation, and made garments of them to screen us from the cold blast of tribulation! These, also, have not waxed old. Glory be to God for those everlasting promises! When we were young we trusted in them, and when we are old and grey-headed we shall still find them to be founts of consolation as clear, and true, and sure, and precious as ever they were. You cannot point me to a stale promise in all God's book, neither can you find me a worn-out doctrine. The rabbis say that when the young Israelites grew older their clothes grew as they grew. I do not know how that was, but I do know that let us grow in mental stature as we may, the doctrines of the gospel still are suitable for us. If they were like milk to us when we were babes, they are strong meat to us when we become men. They always meet our needs and conditions, and thus we can joyfully say that the garment which covers our nakedness, which adorns us before God, and affords us consolation, has not waxed old these forty years. Blessed be the name of the Most High for all this.

4. But we pass on again. The next blessing for which we ought to be grateful is that *sustained personal strength*. Our spiritual vigour has not decayed during our sojourn in the wilderness, for it is written, "Neither did thy foot swell." A swollen foot is the common ailment of pilgrims in the desert. Much marching over hot sand soon makes the foot become swollen and puffed up, or else it hardens it, and some read this text, "Neither did thy foot become callous." In neither way in Israel's case was the foot deformed, nor was walking rendered painful. For forty years the pilgrims footed it without pain, and though it was a weary land, yet their strength held out till they crossed the Jordan, and came into the promised rest. So it has been with us. Our foot has not swelled these forty years. In the way of perseverance we have been maintained and preserved. Personally I admire the grace which has kept me in my course, though assailed by many, many fierce temptations, and exposed to great perils in my position. If I wonder, I daresay each one of you has to wonder too. There have been scores of times since you made a profession, when your feet were almost gone, your steps had well nigh slipped, and yet your foot has not swollen, you are still on the way, in the way, and nearing to the end of the way, kept consistent, kept in godliness, even until now. What a blessing! Suppose you had been permitted to faint, suppose you had been suffered to fall on the road, and had no longer held on your way, you know what the result must have been, for only to perseverance is the promise made. But God has helped you to hold on to this hour, and he will aid you even to the end. Up till now you have held on: have confidence. He will keep you still. Your foot has not swelled in the way of perseverance.

Neither have you been lamed in the way of service. Perhaps you have been called to do much work for Christ, yet you have not grown tired of it, though sometimes tired in it; still you have kept to your labour, and found help in it. If you were ever called to preach the gospel, you would be compelled to see, even if you closed your eyes, how dependent you were upon God. Sabbath after Sabbath, and week day after week day, preaching still, having need to say something fresh continually, and often wondering where it will come from, the preacher is

grateful that as yet his foot has not swollen. You too have gone to your Sunday-school, or you have held your position as a solitary testifier in the family, or you have served God as a missionary from door to door, and you have thought, "Surely, I shall come to the end of all I know, and all I can do," but you have not yet. Your foot has not swollen all these years, you have kept on in the way of service.

So, too, your foot has not swollen in the way of faith. Such little faith you had at first, that you might well have thought it would all die out by now. See a spark that floats in the sea, see a stone that hangs in the air, surely these must come to an end; the one must be extinguished, and the other must fall! But it has not been so. God has not quenched the smoking flax, nor broken the bruised reed. Still your foot has not swollen. You believe in Jesus yet, and notwithstanding your unbelief, your faith still can give forth the cry of a loving child, and say, "Lord, I believe, help thou mine unbelief."

In addition to all this, your foot has not swollen in the way of fellowship. You have walked with God, and you have not grown weary of the holy intercourse. Sometimes that walking with God has cost you much effort, much struggling with inward corruptions, much determination to be clear from the customs and the ways of ungodly men, and you had long ago been tired had not you leaned on your Beloved; but you have leaned so much on him, that your foot has not swollen; you can still walk with him, and hope to do so until you come to your journey's end, and sit down with him for ever and ever.

Moreover, dear brethren and sisters, your foot has not swollen in the way of joy. You were happy young men in Christ Jesus, and you are happy fathers now. You were happy young women, when first you gave your heart to Christ, and you have grown to be matronly now, but you are as happy as in younger days. The novelty has not worn off, or rather one novelty has been succeeded by another, fresh discoveries have broken out upon you, and Jesus has still to you the dew of his youth. If the old light has passed away, yet the new light of a still brighter sun has come, and you are nearing the "sacred, high, eternal noon," where the glory of God and of the Lamb shed splendour all around. He who walks with God shall never weary, though through all eternity he continues the hallowed march. For all this we give to God our thanks yet again.

5. Bear with me when I notice in the fifth place the memorable blessing of *chastisement*. I must call special attention to it because God does so in these words, "Thou shalt also consider in thine heart." That unswollen foot, and that unworn garment, you need not so much value as this, for this you are specially bidden to consider, to meditate upon in your very heart, your deepest thoughts are to be given to it, and, consequently, your highest praises. "Consider in thine heart, that as a man chasteneth his son, so the Lord thy God chasteneth thee." My dear friends, I speak as one of the humblest of God's servants, but I dare not withhold my testimony; I can truly say of everything I have ever tasted in this world of God's mercy—and my path has been remarkably strewn with divine lovingkindness—I feel more grateful to God for the bodily pain I have suffered, and for all the trials I have endured of divers sorts, than I do for anything else except the gift of

his dear Son. I am sure I have derived more real benefit and permanent strength and growth in grace, and every precious thing, from the furnace of affliction, than I have ever derived from prosperity. In fact, I have for years looked upon my great prosperity as being sent as a test and trial of my graces; I regard it as the severest of ordeals which I must lay before God humbly, and ask for grace to bear; but I have learned to regard affliction as being a sheltered nook in which I am more than usually screened from temptation, and in which I might expect to have the peculiar presence of the Lord my God. I am not fearful of my ballast, but I am very anxious about my sail. Moreover, I have discovered that there is a sweetness in bitterness not to be found in honey; a safety with Christ in a storm which may be lost in a calm. I know not how to express quite my meaning, but even lowness of spirits and deep sadness, have a peculiar charm within them which laughter in vain may emulate. It is good for me that I have been afflicted. Now I think if I were to take the testimony of many Christian friends here, they would have to say much the same; so then, as you know all this, let me say nothing about it but just this: Ponder and consider much the gratitude you owe to God for his chastening rod. Dwell much in your heart upon what God evidently regards as one of his distinguishing blessings. Do not pass over slightly what God would have you consider. Count the cross and the rod to be doubly worthy of your deepest thought. "Hear the rod and him that hath appointed it." Remember that whenever you are chastened you are not chastened as a slave-master smites his victim, nor as a judge orders the criminal to be lashed, but as a man chasteneth his son so are you chastened. Your chastisement is a sign of sonship, it is a token of love. It is intended for your good. Accept it, therefore, in the spirit of sonship, and "despise not thou the chastening of the Lord, neither faint when thou art corrected of him." Remember that chastisement is an assured token of the covenant relationship; it is the Lord thy God that chasteneth thee. If he were not thy God he might let thee alone; if he had not chosen thee to be his own, he would not take such care of thee; if he had not given himself to be thy treasure, he might not be so diligent in weaning thee from all other treasures; but because thou art his he will withdraw thy love away from this poor world. Perhaps he will take one child after another from thee, that all the love that was lavished on the child might flow towards himself. Perhaps he will leave thee a widow, that the love that ran in the channel of a husband may run altogether to himself. Perhaps he will take away thy riches, that the consolation thou didst derive from them may be all derived from him. Perhaps he will smite thee, and then lay thee on his own bosom, faint and helpless, that thou mayst derive a strength and a joy from fellowship, close, and near with himself, which thou wouldst never have had if it had not been that these other joys were removed. I have seen a little plant beneath an oak tree sheltered from the storm, and wind, and rain, and it felt pleased and happy to be so screened; but I have seen the woodman come with his axe and fell the oak, and the little plant has trembled with fear because its protection was removed. "Alas! for me," it said, "the hot sun will scorch me, the driving rain will drown me, and the fierce wind will tear me up by the roots." But

instead of these dreadful results, the shelter being removed, the plant has breathed freer air, drank more of the dews of heaven, received more of the light of the sun, and it has sprung up and borne flowers which else had never bloomed, and seeds that never else had sown themselves in the soil. Be glad when God thus visits thee, when he takes away these overshadowing but dwarfing comforts, to make thee have a clear way between thee and heaven, so that heavenly gifts might come more plentifully to thee. Bless God for chastenings; let the sweetest note of your music be to him that lays not by the rod, but like a father chasteneth his children for their good.

II. Now your time is gone, but you must even be detained, for it is necessary to dwell upon the last thought, which is **THE INFERENCE FROM ALL THIS.**

All this humbling, feeding, clothing, strengthening, chastening, what of it all? Why this—"therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways, and to fear him." If you have not shared in these blessings, I shall not speak with you, for the inference would not tell upon you; but if in very deed and truth, every line here describes to the letter your Christian career, then let these arguments have power with you. He has done thus much for you, will you not serve him? Are you not his by a thousand bonds? Delivered out of deep distresses, supported under enormous burdens, forgiven heinous sins, saved with a great salvation, are you not now bound by every tie that can bind an honourable man, to be obedient to the Lord your God? Take the model of the text. Let your obedience be *universal*. Keep the commandments of the Lord, walk in his ways. Set your heart to the Scriptures to find out what the commandments are, and then, once knowing, perform at once. Settle it in your soul, that you only want to know it is his will, and you will, by his grace, neither question nor delay, but whatsoever he saith unto you, you will do. Shut not your eyes to any part of his teaching, be not wilfully blind where Christ would guide you with his word. Let your obedience be entire. In nothing be rebellious. Let that obedience be *careful*. Doth not the text say, "Keep the commandments," and doth not the first verse say, "Ye shall observe to do"? Keep it as though you kept a treasure, carefully putting your heart as a garrison round it. Observe it as they do who have some difficult art, and who watch each order of the teacher, and trace each different part of the process with observant eye, lest they fail in their art by missing any one little thing. Keep and observe. Be careful in your life. Be scrupulous. You serve a jealous God, be jealous of yourself. Let your obedience be *practical*. The text says, "Walk in his ways." Carry your service of God into your daily life, into all the minutiae and details of it. Do not have an unholy room in your house. Let the bed-chamber, let the banqueting-hall, let the place of conversation, the place of business, let every place be holiness unto your God. Walk in his ways. Whereas others walk up and down in the name of their God, and boast themselves in the idols wherein they trust, walk you in the name of Jehovah your God, and glory always to avow that you are a disciple of Jesus, God's dear Son, and let your obedience *spring from principle*, for the text says, "Walk in his ways, and fear him." Seek to have a sense of his

presence, such as holy spirits have in heaven who view him face to face. Remember he is everywhere; you are never absent from that eye. Tremble, therefore, before him with that sacred trembling which is consistent with holy faith. Serve him with faith and trembling, knowing that be you who you may, he is infinite and you are finite, he is perfect and you are sinful, he is all in all and you are nothing at all. With this sacred, reverential, child-like fear regnant within your spirit, you will be sure to walk practically in obedience to him.

I close by saying, we who have followed God's word so far, and experienced the faithfulness of God so long, ought never to give way to unbelief. Thy foot has not swollen, thy garment has not waxed old these forty years—why wilt thou then mistrust or be suspicious? If he meant to deceive thee he would have left thee long ago.

“He cannot have taught thee
To trust in his name,
And thus far have brought thee
To put thee to shame.”

Go on! the present difficulty will melt like the past. Go on! the future mercy will be as sure as the mercies that have hitherto come to thee. Though winds and waves go o'er thy head, and friends vanish from thee, “trust in the Lord, and do good, so shalt thou dwell in the land, and, verily, thou shalt be fed.” The heavens and the earth may pass away, and rocks run to rivers, and the sun turn to a coal, but the eternal promise ne'er shall fail, and the heart of infinite love shall never change. “Be of good comfort, and he shall strengthen thine heart; wait, I say, on the Lord.”

What encouragement all this gives to young brethren who are setting out in the Christian life, or about to engage in the Christian ministry! With that reflection I close. If your fathers, and your fellow Christians of elder years, can say that their bread has been given them, and their supplies have been all-sufficient, then rest assured, my brethren, you are entering upon a happy life, even if it be a tried and difficult one; for the Lord who has dealt so well with some of his people, gives in that fact a pledge that he will deal so with all. Commit yourselves wholly to God, give up all your powers to his service, work for him with all your hearts, and he will supply your needs. Think not of this world's gain, but “seek first the kingdom of God and his righteousness.” Lay self in the dust, and let Christ be all in all. Live by the rule of truth; walk by the way of faith; have confidence in God, and your path shall be as brightness, and your glory as a lamp that burneth. Joined on earth to the band of Christian soldiers, you shall ere long be added to the countless host of the church triumphant, who at this hour bear witness that God is faithful, and that his promise is sure.

O you who are not believers, methinks your mouths must water this morning to come and join with God's Israel; and remember that simply believing on the Lord Jesus Christ, will bring you to be numbered with Israel. If you will but with your hearts accept Christ to be your Saviour, then his people shall be your people, his God shall be your God, where he dwells and his people dwell you shall dwell; and if for awhile you be buried with him, you shall arise again to live for aye with him in heaven. May the Holy Spirit seal this on your hearts, Amen.

Metropolitan Tabernacle Pulpit.

THE WINNOWING FAN.

A Sermon

DELIVERED ON LORD'S-DAY MORNING, JULY 10TH, 1870, BY

C. H. SPURGEON,

AT THE METROPOLITAN TABERNACLE, NEWINGTON.

“Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled.”—

Hebrews xii. 14, 15.

WELL did the apostle declare that the righteous scarcely are saved. It is no child's-play to be a Christian. The Christian life is beyond the poet's meaning, real and earnest. The hills of difficulty which lie before us are no molehills, and the giants and dragons with which we must contend are no phantoms of a disordered brain. When we reach heaven, what monuments of grace we shall be, and how shall we throughout eternity emulate one another's praises, each one feeling himself to be the deepest debtor to sovereign grace! It will be well for us to remember that the religion of Jesus Christ is not a matter of trifling, that the gaining of heaven is not to be achieved by a few half-hearted efforts; and if we will at the same time recollect that all-sufficient succour is prepared for us in the covenant of grace, we shall be in a right state of mind, resolute yet humble, leaning upon the merits of Christ and yet aiming after personal holiness. I trust that in my ministry I shall never keep back the doctrines of the grace of God, but I am anxious at the same time with equal clearness to declare the doctrine that good works are necessary evidences of grace. I am persuaded that if self-righteousness be deadly, self-indulgence is ruinous. Rowland Hill said he had spent a large part of his life in battling with the white devil of Arminianism, but he would now fight the black devil of Antinomianism. I desire to maintain always a balance in my ministry, and while combating self-righteousness to war perpetually with loose living. Antinomianism is a black devil indeed, a devil whose smutty fingers have defiled full many of the pure truths of our holy faith, and made even good men shy of receiving them. We must remember that though we are saved by grace, yet grace does not stupify us, but rather quickens us into action; and though salvation depends upon the merits of Christ, yet those who receive those merits receive with them a faith which produces holiness.

The text before us is so full of weighty matter, and my own heart is so full of solemn searchings, that I despair of speaking to you all that the text has spoken to me. May the Holy Spirit, the author of sanctification,
No. 940.

help me, and bless the word to you. I beg you to notice that there are before us *two things to be followed and two things to be avoided*.

I. There are in the text TWO THINGS TO BE FOLLOWED. The fourteenth verse tells us what they are. "Follow *peace* with all men, and *holiness*, without which no man shall see the Lord." We are to follow peace and holiness, the two are consistent with each other and may be followed together. Peace is to be studied, but not such a peace as would lead us to violate holiness by conforming to the ways of unregenerate and impure men. We are only so far to yield for peace sake as never to yield a principle; we are to be so far peaceful as never to be at peace with sin: peaceful with men, but contending earnestly against evil principles. "Follow peace," but let the following of it be guarded by the other precept, "holiness." With equal ardour we are to follow holiness. Some who have aimed at holiness have made the great mistake of supposing it needful to be morose, contentious, faultfinding, and censorious with everybody else. Their holiness has consisted of negatives, protests, and oppositions for opposition sake. Their religion mainly lies in contrarieties and singularities; to them the text offers this wise counsel, follow holiness, but also follow peace. Courtesy is not inconsistent with faithfulness. It is not needful to be savage in order to be sanctified. A bitter spirit is a poor companion for a renewed heart. Let your determination for principle be sweetened by tenderness towards your fellow men. Be resolute for the right, but be also gentle, pitiful, courteous. Consider the meekness as well as the boldness of Jesus. Follow peace, but not at the expense of holiness. Follow holiness, but do not needlessly endanger peace.

Having thus hinted at the connection between the two, and how the two together make up a complete character, let us now take them one by one.

Follow *peace*, "peace with all" says the text—an amplification of the expression. Follow peace with all the church. There should be no quarrels within the sacred enclosure which the electing love of God has made. Ye are one in the divine choice, ye are one by the Saviour's purchase, ye are one by the Spirit's calling, ye have one Lord, one faith, one baptism, ye are on the way to one heaven; see that ye fall not out by the way. "Let brotherly love continue." Let each esteem others better than himself; let each seek his brother's good to edification. Let us by no means be divided in heart, for schisms grieve the Holy Spirit, destroy our comfort, weaken our graces, afford occasion for gainsayers, and bring a thousand ills upon us. Whereas in these evil days the church is so much divided into denominations and sections, follow peace with all those who love the Lord Jesus Christ in sincerity. Hold what you believe with firmness, for you are not to trifle with God's truth; but wherever you see anything of Christ, there confess relationship, and act as a brother towards your brother in Christ.

Follow peace with all, especially with your own relatives and friends at home. Call we that man a Christian who will not speak with his own brother? We may call him such, but such he cannot be. "If he love not his brother whom he hath seen, how can he love God whom he hath not seen?" When we hear of strifes between husband and wife, between brother and sister, between father and child, we are ashamed

that the name of Christ should be connected with such unhallowed contentions. Instead of bidding such persons follow after holiness, I would speak to them as unto carnal, and bid them first bring forth fruits meet for repentance. Do not even publicans and sinners love their own relatives? Are they not often forgiving and gentle? How is it, then, that you, calling yourself a follower of Christ, allow enmity to reign in your spirit? What are your gifts and worshipping while wrath rules within your bosom? What hast thou to do with worshipping God? Leave thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

Follow peace with all your neighbours. A Christian man should not make himself hated by all around him, yet there are some who seem to fancy that they are true to their religion in proportion as they make themselves disagreeable. Win your neighbours by your willingness to oblige; disarm their opposition, if possible, by courtesy, by charitableness, by kindness. "Blessed are the peacemakers, for they shall be called the children of God." "The servant of the Lord must not strive, but be gentle unto all." Do not sow nettles, nor scatter thistle-seeds, but let the peaceful honeysuckle and loving jasmine adorn your porch. Salute each neighbour's dwelling with "peace be to this house." Let the peacefulness of your deportment shame those who delight in ill will and strife; and may the Lord of Peace himself give you peace, always by all means.

"Follow peace with all," that is, even with persecutors. Believers in Paul's day were commanded not to resent the evil done to them; they were to render to no man evil for evil, but to follow that which is good both among themselves and to all. They were put in prison, they were robbed, calumniated, and even cruelly tormented; and yet it is wonderful to observe in history how meekly they endured their afflictions. Scarcely in any case was a word uttered by them inconsistent with the gentleness of their Saviour. Now and then a hot spirit would pronounce a fiery denunciation of the cruelties practised against the followers of Jesus, but as a rule the saints were led like sheep to the slaughter, and suffered in all the glory of patient innocence. Here is the patience of the saints! Even thus it should be at this day. We are to follow peace with the most infidel, the most superstitious, the most wicked, the most cruel. If they will fight, let the fighting be all on one side; or if we take up any weapons, let the weapons be those of longsuffering and of love; let us kill fire with fire, and by the flame of love overcome the flame of hatred. The anvil after all breaks the hammer, because it bears every stroke and returns none; so be it with the Christian. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

The text says, "*Follow* peace," and the word "follow" indicates a hunter in pursuit of his game. He tracks the footsteps of his prey, he follows it over hill and dale, by the edge of the precipice, over the dangerous ridge, across the brook and along the river, through the wood and down the glen. Follow peace in this way; that is, do not merely be peaceful if nobody irritates you, but go out of your way to be peaceful; give up many things that you have a right to enjoy; the

respect that is due to you be willing to forego ; in fine, yield all but truth for peace sake. "Charity suffereth long, and is kind." "Charity beareth all things, hopeth all things, endureth all things." Often the Alpine hunter, when pursuing the chamois, will leap from crag to crag, will wear out the live-long day, will spend the night upon the mountain's cold brow, and then descend to the valleys, and up again to the hills, as though he could never tire, and could never rest until he has found his prey. So perseveringly, with strong resolve to imitate your Lord and Master, follow peace with all.

Stand thee still awhile, my brother, and let me warn thee that thou canst not follow peace with yonder burden on thy back. What is it ? It is a mass of pride. Thou canst not follow peace if thou be proud. Proud men must raise strife by their pride. Even if they try to exhibit good nature, yet pride neutralises all, and inevitably excites envy and opposition. Even God himself never sees a proud man but he resolves to pull him down : it is a part of the very nature of all intelligent beings to be offended at pride, and to desire its fall. What hast thou to be proud of ? Has God given thee riches ? Thou art so much the deeper in his debt. Is that a thing to boast about ? Has God given thee talent ? Thou art so much the more in danger of being led astray by thine own presumption. Is thy greater danger a cause for pride ? If thy position be higher, thou hast the more responsibility ; think less of thy height, and more of the responsibility which it involves. Walk humbly, or thou canst not follow peace.

Nor canst thou follow peace whose heart is full of envy. It is true thou hast not the wealth of another—what would it profit thee if he were as poor as thyself ? It is true thou hast not the talent of another—in what respects wouldst thou be better if that man's gifts were taken from him ? Why, man, I will be bound to say, thou hast after all as much as thou wilt make good use of, and if not, thy brother's loss would not make thee the richer. It is wrong to be proud, but it is equally wrong to be envious. An envious man is sure to see faults where they do not exist, and so he makes trouble. Envy paints upon the diseased eyeballs of her victims the faults of others ; the faults they see are rather in themselves than in others, yet they think they see them there. Lay aside thy envy. Rejoice that another is happier and better than thou art ; rejoice in his happiness, it is the way to increase thine own ; rejoice in his goodness, it will make thee better. If thou wouldst double thy joy, enjoy another's joy, and thank God that he hath it.

Nor can you follow peace, my dear friend, you with the swift-moving tongue. It were not amiss that it moved so rapidly if it carried better burdens ; but thou art a tale-bearer amongst thy brethren, thy tongue speaketh more than is true, and much more than is kind. If thou perceivest even a little offence in a brother, how quick thou art to spread it with exaggerations of thine own ! How canst thou follow peace till thou hast asked God to bridle thy tongue ? What has an untamed, unruly tongue to do with peace ? It is the great creator and fomentor of discord. More mischief is made by idle tittle-tattle than by downright malice. The mischief that men resolve to do is very small compared with what men *and women* incidentally do by mere thoughtless love of saying something. Thou shalt not gossip, is a commandment which lies in

“thou shalt not bear false witness,” and is akin to “thou shalt not kill.” Follow peace with all, and restrain that busy and wicked member, which James calls a world of iniquity, that “setteth on fire the wheel of nature, and is set on fire of hell.”

If we would follow peace we must gird our loins with the girdle of forbearance; we must resolve that as we will not give offence, so neither will we take offence, or if offence be felt we must resolve to forgive. After sundown let us never harbour remembrance of an injury. As even the wasp's sting dies when the sun sets, so let our resentments pass away. Boundless is the forgiveness of Christ, so let our forgiveness be. Until seventy times seven, said Christ to Peter; we have not yet reached that, and if we have, let us begin another seventy times seven, for God has forgiven us countless numbers of offences. If any tell us that this is to be mean spirited, let us tell them it is to be Christ-like; and if they call the Master mean spirited, we of his household will be content to be called the same. After all, what is grander than patience? What a holy vengeance it is to heap coals of fire upon an adversary's head by returning kindness for malice? O ye who are the people of God, remember that your name is men of peace, that your God is the God of peace, that your Saviour is the Prince of peace, that the gospel is the gospel of peace, that the ministers are ambassadors of peace, that your heritage on earth is your Saviour's legacy of peace, and that your heaven is peace. “If it be possible, as much as lieth in you live peaceably with all men.” This is the winning post towards which you are to run; the crown of olive and not the wreath of laurel is to be your coveted prize.

The second object of pursuit is a still higher attainment—would God we had reached it. “Follow peace with all men, and *holiness*.” The amplification of the term “holiness” is the solemn declaration, “without which no man shall see the Lord.” Certain theologians are so averse to the preaching of practical holiness, that they have tried to import into these words the idea of imputed righteousness. In imputed righteousness I glory, but it is not mentioned here. No, my hearer, it is utterly impossible that the text should mean anything of the kind, because you will observe that we are to “*follow*” it, whatever it may be. Now, we do not follow imputed righteousness, for as soon as we put our trust in Christ we are justified through his righteousness; it is not a grace to be followed, it is a boon possessed already by every Christian. This text deals with inward, personal holiness, and nothing else. Imputed holiness is a gross misuse of terms; it is not scriptural, and it is a thorough perversion of this passage to force such a sense upon it. This is a holiness produced in us by the Holy Ghost, which we progressively manifest in our hearts and lives.

“Follow holiness, without which no man can see the Lord.” I understand by this sentence, in the first place, that no person who is unholy can see or understand Christ the Lord, or God his Father; that is to say, he does not know who Christ is so as to have any real fellowship with him. He may know his name, and know his history, and have some theoretical ideas of what the Redeemer did and is, but he cannot see with spiritual eyesight as holy men do; he cannot, in fact, discern the spiritual character and teaching of the Lord.

But perhaps the great meaning lies in this—without holiness no man can see the Lord in heaven at last. He will see him on the throne of judgment, but he cannot see him as his friend, he cannot see him in that beatific vision which is appointed for the sanctified, he cannot see him so as to find joy and delight in the sight of him; he will not be able to enjoy eternal fellowship with God, he will not be permitted to enter heaven—

“Those holy gates for ever bar
Pollution, sin, and shame;
None can obtain admittance there
But followers of the Lamb.”

God is so holy that he never can have fellowship with unholy creatures. Heaven, the court of God, is so holy that never can unholy beings tread its hallowed pavement. An angel once became unholy, and from the battlements of heaven he was hurled into the deeps of hell. God willed to save his elect, but he would not bring them to heaven until he had sanctified them; he, therefore, sent his Son to die, that from his wounded side might flow the purifying stream. Surely he who would not spare Satan, the bright archangel, will not admit polluted man to heaven; and he who put his Son to death to bring his own elect to heaven, by purifying them from sin, will not bring any of us there if we remain unholy and submit not ourselves to the gospel of Jesus Christ. This is the object of election—“God hath chosen us from the beginning that we should be holy.” This is the very end of our calling. “He hath called to virtue and holiness.” “As he that hath called you is holy, be ye holy in all manner of conversation.” This is the work of the Holy Spirit, he sanctifies the soul, and purifies us day by day. This is the test of likeness to Christ, for it is in true holiness that we are conformed unto the image of God’s dear Son. Unholy men cannot enter heaven, it is impossible. Sooner might God die than unholiness live in his presence.

Now, see, my dear friends, the text says, “*Follow* holiness;” *follow* it, that is to say, you will not gain it by standing still. Nobody ever grew holy without consenting, desiring, and agonising to be holy. Sin will grow without sowing, but holiness needs cultivation. Follow it, it will not run after you. You must pursue it with determination, with eagerness, with long-continued perseverance, as a hunter pursues his prey. You have not yet gained all the holiness which you may have and ought to have. You are in some respects holy, all of you who have believed, for you are sanctified and set apart by God the Father; you are also rendered holy, in some respects, by being dedicated to Christ and being consecrated as his servants, but you have need to follow the holiness which the Spirit of God works in you; and I do beseech you, beseeching most of all myself, listen to this word—“Follow holiness.”

Ah, dear friends, this is a very high and lofty text, and almost too high to be addressed to some professors; for some who bear the name of Christ have not even followed after morality yet, much less after holiness. Now, holiness is far beyond morality, and you cannot be holy while you are not even moral. I blush to confess that some professors are unchaste; professors, alas! even in this church have vexed us with

uncleanness. I may not know who, in each particular case, may now be guilty of this sin, but such have been, such are, such will be, I fear, among the faithful; men who can talk well about Christ, and yet who are living in secret indulgence of lewdness. Persons will dare to profess the religion of Christ who can enjoy a lascivious song and broad talk, who are given to what is softly styled imprudence, which is really impurity. Impure familiarities, glances, and sports, are the commencement of actual crimes. Men and women who in any way injure their delicacy and modesty, by insensible degrees, proceed to overt sin. All men wonder when a professor falls into foul sin, but they would not wonder if they knew how long the transgressor had gone to the verge of the precipice; the wonder would be rather that the moth had not burnt its wings in the candle long before. Oh, hate the very thoughts of uncleanness! Your members are members of Christ, your bodies are to be raised in the image of Christ; defile them not, but walk with the utmost purity as in the sight of the thrice holy God.

Alas! I must further confess that some professors are not yet even honest. Shall I talk with them about being holy, when in their trade they cheat, and misrepresent, and lie! Should we see so many religious bankrupts, so many names before the civil courts, of religious knaves and scoundrels, if there were not good need to preach plain morality even in the visible church of God? I do preach it, I dare not do otherwise, even at the risk of having it thrown in my teeth by the enemies of religion. How can I talk of holiness to those who are dishonest in trading? Shame upon you to couple God's name with your knaveries. Get ye hence. What have ye to do with Christ? Ye are his crucifiers; ye put him to an open shame. I tell such even weeping, that they above all others are the enemies of the cross of Christ.

Mournfully, I must go on and accuse some professors of being drunken. There are still mingled with our churches, even with our Nonconforming churches, those who put but small restraints upon their animal appetites; who are overcharged with drunkenness in their parties and in secret. They talk like the disciples of Christ, and eat and drink like the followers of Epicurus. Men given to wine cannot be filled with the Spirit. What though they are not seen staggering in the streets, is their excess one whit the less sinful than that of the public drunkard? "Ye have lived in pleasure on the earth, and have been wanton; ye have nourished your hearts, as in a day of slaughter." Is not this living unto the flesh? And shall ye not die?

There be some, again, who have not yet attained to be industrious. We have those in the church who are shamefully idle, who if they could but live on the alms of the church, would never do a handsturn for themselves, and how the grace of God can live in a lazy man I know not. If laziness is detestable to good men, much more must it be to God. "My Father worketh hitherto, and I work," says Christ. You find no idleness among angels or saints, yet these men would eat other men's bread, and deserve to be put upon the rations appointed for such by the apostle Paul, "If any will not work, neither let him eat."

Now if I have to speak of such sins as these that are common among ungodly men, well may my heart ache when I see them in the church of

God. I am wearied with the sins of professors, and sore vexed with their inconsistencies. I long to present you as a chaste virgin unto Christ, and lo! I see sin and folly in Israel. Achan troubleth the camp. How can we talk of holiness to men who fall short even in morality? Holiness is better than morality, it includes it, it goes beyond it. Holiness affects the heart, holiness respects the motive, holiness regards the whole nature of man. A moral man does not do wrong in act, a holy man hates the thought of doing wrong; a moral man does not swear, but a holy man adores; a moral man would not commit outward sin, a holy man would not commit inward sin, and over that inward sin, if committed, he would pour forth floods of tears. I can hardly explain to you the word "holy," except by calling you to notice that it comes from the same Saxon root as the words "heal," "whole," and "all." A man who is made spiritually whole is a complete man, all the virtues are there; his heart is right as well as his outward acts. Heal, all, whole, wholly, holy, by these steps you reach the word. A holy man aims to be like God, complete in his character, motives, and thoughts, renewed after the image of him that created him in righteousness and true holiness. Did not that word stagger you as I read the chapter this morning? Was not that a wonderful expression? "Partakers of *his* holiness"! That you and I should share in the holiness of God, is not this a lofty thing: and yet we must have no less than this, for without it we shall not see God.

"This is a hard saying," says one, "you judge us too severely." Brethren, I judge you not, it is God's word that judgeth, and I pray you regard its infallible utterance: "Without holiness no man shall see the Lord." In the Greek there are no less than three negatives in this passage, as though it said, "No never, no man shall see the Lord." Is he a great preacher? Without holiness he may preach, and he may win souls, but he shall never see the Lord. Is he a great giver to the cause of God? Yes, very liberal, but without holiness he shall not see the Lord. "He said he believed in Jesus Christ, and he talked a great deal about inward experience." That may be, but without holiness, whoever he may be, he shall never see God face to face. There will be no exception made for any one of us, we must all go into that scale and be weighed there, and if we be devoid of holiness, much more if we be destitute of common morality, we shall never see the Lord. Heaven and earth shall pass away, but this word shall never pass away. If we follow not after holiness, at the gates of heaven we shall find ourselves repulsed; hope as we may, and boast as we may, neither you nor I, without holiness, shall ever get one joyful glimpse of God.

II. Thus have I spoken on the two things to be followed, and now, with the Holy Spirit's help, I will speak on the TWO THINGS TO BE AVOIDED. These are in the next verse: "Looking diligently, lest any man fail of the grace of God." The first thing to be avoided is *failure*. Even those who believe in the doctrine of falling from grace, have honestly conceded that this text does not mean that men may fall from the grace of God, though the marginal reading might imply that. The Greek would not bear such a rendering. There are some persons who for a time appear to possess the grace of God, and for awhile exhibit many outward evidences of being Christians, but at last *the* temptation

come, most suitable to their depraved tastes, and they are carried away with it. They fail of the grace of God. They appear to have gained it, but they fail at last ; like a man in business who makes money for a time, but fails in the end. They fail of the grace of God—like an arrow shot from the bow, which goes straight towards the target for a time, but having too little impetus, fails to reach the mark. There are some who did run well, what doth hinder them that they should not obey the truth ?

“Th’ apostate soul doth tire and faint,
And walk the ways of God no more ;
He is esteemed almost a saint,
Yet makes his own damnation sure.”

Perhaps a more dangerous way of failing of the grace of God may be this. Some have maintained an admirable character to all appearance all their lives, and yet have failed of the grace of God because of some secret sin. They persuaded even themselves that they were believers, and yet they were not truly so ; they had no inward holiness, they allowed one sin to get the mastery, they indulged in an unsanctified passion, and so though they were laid in the grave like sheep, they died with a false hope, and missed eternal life. This is a most dreadful state to be in, and perhaps some of us are in it. Let the prayer be breathed, “Search me, O God, and know my heart : try me, and know my thoughts : and see if there be any wicked way in me, and lead me in the way everlasting.” Are ye earnest in secret prayer ? Do ye love the reading of the Bible ? Have ye the fear of God before your eyes ? Do you really commune with God ? Do you truly love Christ ? Ask yourselves these questions often, for though we preach the free gospel of Jesus Christ, I hope as plainly as any, we feel it to be just as needful to set you on self-examination and to excite in you a holy anxiety. It ought to be often a question with you, “Have I the grace of God, or do I fall short of it ? Am I a piece of rock crystal which is very like the diamond, but yet is not diamond ? Am I like that famous wheel we have all heard so much of lately which had been revolving on its axis so long, but which had an unseen flaw in it, and therefore at last on its journey it snapped and destroyed many lives ? Am I just that ? Have I been revolving for years in my profession, and shall I break down at last with the whole weight of my eternal interests to be thereby eternally ruined ?

My dear friends, hear ye earnestly the text, it says, “*Looking diligently lest any man fail of the grace of God.*” The word is “*episcopountes*,” a word which signifies overseeing, being true bishops, looking diligently as a man on the watchtower watches for the coming foe. See the sentry pace the rampart, he looks in one direction and he sees the brushwood stirred, he half thinks it is the foe, and suspects an ambush there ; he looks to the front, across the sea, does he not discern a sail in the distance ? The attack may be from the seaboard ; he looks to the right, across the plain, and if even a little dust should move he watches lest the foe should be on foot. So in the church of God each one should be on his watchtower for himself and for others, watching diligently lest any man fail of the grace of God. The first person who is likely to fail in this church is myself. Each one ought to feel that ; the beginning of the watch should therefore be at home.

Depend upon it, dear friends, if there be anyone likely to fall into sin it is yourself. Though I say you, I mean myself as well. Each man is himself most in danger. If you say, "I do not think so," then there is the more reason that you should think so. If upon hearing of anyone falling into sin you have said, "I do not understand it, I know I never should have done so," it is very likely you will, ere long, fall into the same or equally vile sin. You are just the man. Those who think they stand are the men who fall. "If any man thinketh he standeth, let him take heed lest he fall." You who lie low on your faces before God in self-distrust, feeling your liability to err, and asking to be kept every day, you are the least likely to fall of any ; but those who say in Pharasaic confidence, "What fools others are to be led astray in that way, I am not one of them," they are fools themselves. God help you, when you are self-reliant, for your feet have almost gone, if not to any other sin, at all events in the direction of pride; and remember a man may as easily be damned by pride as by dishonesty.

Then, next, exercise watchfulness over others. How many persons might be saved from backsliding by a little oversight ! If we would speak to the brother kindly and considerately, when we think he is growing a little cold, we might restore him. We need not always speak directly to him by way of rebuke, but we may place a suggestive book in his way, or speak generally upon the subject. Love can invent many ways of warning a friend without making him angry, and a holy example will also prove a great rebuke to sin. The very presence of some men is a check and guide to others. In the church we ought to bear one another's burden, and so fulfil the law of Christ, exercising the office of bishops over one another, and watching diligently lest any man fail of the grace of God.

The second thing to be avoided is *uprising evil*: "Lest any root of bitterness springing up trouble you, and thereby many be defiled." In the centre of my lawn horse-radish will sprout up; after the smallest shower of rain it rises above the grass and proclaims its vitality. There was a garden there once, and this root maintains its old position. When the gardener cuts it down, it resolves to rise again. Now, if the gardener cannot get it quite out of the ground, it is his business constantly to cut it down. We are but men, and even when associated in church-fellowship, each one brings his own particular poisonous root, and there are sure to be bad roots in the ground. We are to watch diligently lest any of these bitter poisonous roots spring up, for if they do they will trouble us. Sin and error always bring sorrow and division, and thereby many are defiled. Sometimes the root is doctrinal error, and in these days there is a world of it. We must watch diligently lest doctrinal error springs up in our midst. I must confess I have very little charity for many of the errors of modern times, and can never degrade this church by tolerating all sorts of views in it. If men choose errors let them form their own churches; they have no right to thrust their views upon our community. There is a certain form of doctrine which we believe to be scriptural, and if any members deviate from it, their first duty is to leave the church when they can no longer agree with its belief. As long as I am pastor I shall have no controversy about doctrine.

which are our settled basis of association, but shall bid those who differ go where they can hold their own views in peace; if this should not prove successful, our duty will be to follow peace by extirpating the root of bitterness, and putting the Jonah overboard. Such a case never has occurred, and by God's grace I trust never will, but if it should the church must not hesitate. I am persuaded that doctrinal differences in a church, by breeding the spirit of contention, altogether prevent that church from serving God aright. If we do not agree in the same truth we had better separate; we must be one or we cannot be strong. While we hold one Lord, one faith, one baptism, and are moved by the same spirit, we shall advance to the battle as one man, knit together in the bonds of holy unity; but when roots of bitterness spring up they must be cut down and kept down, or else ultimately they will bring defilement. Doctrinal error leads to practical error, and a church which treats God's doctrine as nothing, will soon allow his precept to be treated in the same way; and this would altogether defile the church of God.

Another root of bitterness, is when *sin* prevails in the church. When they who preached the gospel, or held office in the church, or are members of it, fall into gross and open sin, hell laughs in derision. We should watch diligently against this. Again, I say, each man must watch himself most diligently, and his fellow next. Do, dear friends, guard against the beginning of sin. Rest assured, Christian professors never go into great sins on a sudden; there is first a neglect of private prayer, an indulgence in something which looks innocent but is not, and by degrees it comes to open sin. We cannot, as professors, from the very force of our training and association, plunge into foul sin all of a sudden. It is by degrees that Satan entices us away from our steadfastness, and then at last we fall a prey to the foe. On your knees pray God to crush the eggs of the old dragon before they are hatched; for if you be children of God and go into sin, it will cost you I know not what; it may cost you sorrow to your grave. Poor David, poor David, up to the time of his great sin, what a grand singer he was; but if you read me one of the Psalms, I can tell you whether he wrote it before or after his fall, for before that sad event his songs are jubilant and dance to the music of the timbrel, but afterwards his voice is hoarse, and bass notes preponderate, and you see traces of doubt and unbelief which never appeared before. Beware of his sin lest you fall into his sorrow. And remember, sins which happened to some of God's people of old, and yet they were God's people, if they happened to you would prove that you were not among the people of God at all, for they were placed, many of them, in circumstances which, though they did not excuse the sin, yet somewhat accounted for it. You are not placed in such circumstances, you have more light given you and a clearer revelation of Christ, and therefore more is expected of you, and I tell you in God's sight, if you do not all strive after holiness, it is in vain for you to talk about faith in Christ, for there it stands and always must stand, "Be ye holy, for I am holy;" "Be ye clean, that bear the vessels of the Lord." The Son of Man not only came to seek the lost, but to save them, and what that saving is is explained by his very name. "They shall

call his name Jesus, for he shall save his people *from their sins*," not in their sins, but *from* their sins. Except we, as believers, keep our Lord's commandments and walk according to his will, we shall not be able to comfort ourselves even with the blood of Jesus; for Jesus never died to give us peace while we love sin and live in it. What says the Scripture, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin," see ye then that only as we are walking in the light as he is in the light, can we have evidence that the blood has cleansed us from sin. God grant us grace to feel the force of this.

If rightly moved by the truths taught in this sermon we shall be very humble. When Isaiah had heard the seraphim cry, "Holy, holy, holy," while the posts of the doors moved, he said, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of Hosts." Do you not feel the same? Let humility prevail in your spirit, let it rule in your heart more and more. Do not be afraid of being brought very low; you are never so safe as when you are low. Do not be afraid of having a very humble esteem of yourself. I do not suppose any of us have in our most desponding moments ever grasped the desperate character of our own ruin by nature, and the terrible character of our personal sinfulness apart from Christ. You are undone, in your flesh there dwelleth no clean thing, and even your righteousnesses are as filthy rags. O child of God, get thee to the foot of the cross and lie there. But what then? By all-conquering faith *look up* and say, "Jesus Christ came into the world to save sinners, my faith is fixed on him. O thou precious Lamb of God, like the publican I cry, 'Be merciful to me, a sinner,' renew me, cleanse me, purge me; I hate my sins, deliver me from their power, keep me that I sin not against thee; hold me up and I shall be safe. On the blood which cleanses I depend. O let it come to me in all its purifying, sanctifying, force, and make and keep me pure within!"

If there be in this house to-day any who have backslidden, I beg them to mourn indeed, and put their trust in Jesus, and begin again. And if there be any professor, young or old, who ought not to be a professor, I ask him either to lay down his profession or make it real. Do not add to your sins this sin of pretending to be a Christian if you are not. Be honest. O do not wound Christ with unnecessary wounds. If you make no profession you will at least be free from the sin of hypocrisy. But I pray you do not sell your birthright for a little pottage. Do not let your God and Saviour go for a little of this world's vanities. May you choose Christ, may you lay hold on him and be laid hold of by him, and may you be kept by him even to the end, that in the last great day Jesus may say of you, "Here am I, and the children whom thou hast given me." If you have never been converted, and have made no profession, still the text has a bearing upon you. Remember, without holiness you cannot see the Lord. "The fear of the Lord is the beginning of wisdom." Faith in Jesus is the basis of holiness. God help you to begin at the cross, and grant you his blessing from this time forth even for ever. Amen.

PORTION OF SCRIPTURE READ BEFORE SERMON—Hebrews xii.

Metropolitan Tabernacle Pulpit.

THE TENDER PITY OF THE LORD.

A Sermon

DELIVERED ON LORD'S-DAY MORNING, JULY 17TH, 1870, BY

C. H. SPURGEON,

AT THE METROPOLITAN TABERNACLE, NEWINGTON.

"Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust."—Psalm ciii. 13, 14.

DAVID sang of the compassionate pitifulness of our heavenly Father, who will not always chide, nor keep his anger for ever. He had proved in relation to himself that the Lord is not easily provoked, but is plenteous in mercy. Remembering how feeble and how frail we are, the Lord bears and forbears with his weak and sinful children, and is gentle towards them as a nurse with her child. Although our own observation has proved this to be true, and our experience every day goes to show how truthfully David sang, yet assuredly the clearest display of the patience and pity of God towards us may be seen in the life of him in whom dwelleth all the fulness of the Godhead bodily. Therefore, instead of speaking upon providential patience, I shall bid you gaze upon God in Christ Jesus, and see there how human weaknesses and follies are pitied of the Lord. With a text from the Old Testament, I purpose to take you straight away to the New, and the tenderness and pitifulness of the Father shall be illustrated by the meekness and lowliness of the Son towards his immediate disciples, the apostles. While the Holy Spirit shows you thus the pity of Jesus Christ towards his own personal attendants, you will see as in a glass his pity towards you.

I. At the outset let us attentively and admiringly observe THE DIVINE PATIENCE OF OUR LORD JESUS TOWARDS THE APOSTLES.

I shall begin on this point by reminding you of *their origin*. Who, and what were these, whom he received into intimate fellowship with himself? They were not the high-born and powerful of the earth, for, "Not many wise men after the flesh, not many mighty, not many noble, are chosen." Not a single nobleman was numbered with the apostles. They were not even educated persons who, if poor, might still wear a gentle heart beneath a peasant's garb. There was not a rabbi nor a philosopher among them. They were as uninstructed and as clownish as the rest of the peasantry of Palestine. He selected them from the populace; they were either fishermen or publicans; and these he made to be the first

instruments of spreading abroad the gospel and establishing his kingdom. For our Lord Christ, who had been accustomed to the thrones and royalties of heaven, to stoop to be the familiar companion of any of the sons of men, would be wonderful condescension, but what shall I say when he elects the weak, and the poor, and the despised, to be his friends? He might have selected for his associates the choicest spirits, the advanced intellects, the educated minds; but, lo! he maketh foolish the wisdom of this world, and chooses the things that are not to bring to nought the things that are. I do not exaggerate when I speak of the clownishness of the apostles, their dulness and their ignorance. They were very honest and sincere, but they were far from being naturally quick of understanding. It was intentionally that our Lord made choice of them, on purpose to illustrate the sovereignty of election, and that no flesh should glory in his presence. He resolved that when he had filled them with the divine Spirit, and ordained them to be the chosen vessels to bear his name unto the Gentiles, none should ascribe their power to themselves, but all the glory should evidently belong unto the Lord alone. At the same time we must not forget that it must have caused the Lord Jesus much inconvenience and trouble to bear with such disciples. The refined spirit cannot be in continual contact with the coarse without enduring pain. Some may call such pain sentimental, but in so doing, they only reveal their own ignorance, for, probably, no shocks are more severe, no wounds more smarting, than those inflicted upon the delicate, the pure, the holy, the refined, by association with the grovelling, the selfish, the sinful, the unspiritual. The glory of our Master's patience is this, that he did not betray even the slightest disgust or weariness of his poor friends. Though he might have said to them, as well as to the multitude, "O faithless and perverse generation, how long shall I be with you? How long shall I suffer you?" yet he bore with them without repining, and only now and then gave them a rebuke. He never looked contemptuously upon them as his inferiors, though they were vastly so in all respects. He called them friends; he told them mysteries as if they could understand them, though often when he explained them to them they missed the inner meaning; he took them into his most retired haunts; he familiarised them with the garden and the Mount of Olives, where he was wont to seek his retirement; he would even stay his prayers to teach them how to pray—there was nothing that he would not do for them. Just such as they were he accepted them, and resolved to train them for his service. Having once loved them, he loved them unto the end. He never made them feel a dread of his superiority, or shudder at the distance between their character and his own. He kept no register of their faults, he never rehearsed the list of their shortcomings, but, on the contrary, his main rebuke was his own perfect example, and he ever treated them as his friends and brethren. Think of this, and you will see in Christ Jesus that "like as a father pitieth his children, so the Lord pitieth them that fear him."

Much forbearance he had with *their lack of understanding*. The apostles, before Pentecost, were very gross and unspiritual in judgment. He himself had to say to them, "O fools, and slow of heart to believe—"

all that the prophets have spoken." Until the Holy Spirit came upon them, and made them quick of understanding, they were sorry dunces; dull scholars, though the best of Masters had become their teacher. They did not understand the object of his mission; they fancied that he came to be a king, and they expected to receive crowns and dignities, and even began to quarrel over the division of the spoil, disputing as to which of them should be the greatest peer in the kingdom which they expected him to establish. He was thinking of suffering and death while they were dreaming of robes and coronets. The mother of Zebedee's children even asked for her sons that one might sit on his right hand and the other on his left in his kingdom, a gross misconception indeed of what that kingdom would be, and a piece of pride and selfishness that she should seek for her sons, probably with their acquiescence, a place above their fellow disciples. When he spake to them concerning his sufferings, though he used great plainness of speech, yet they could not understand him. Take this passage in the ninth of Luke, at the forty-third verse: "While they wondered every one at all things which Jesus did, he said unto his disciples, Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men. But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying." The thought that the Son of God, the King of Israel should, by-and-by, be proclaimed king upon a felon's cross could not by any means find place in their minds; they continued to cling tenaciously to the idea of earthly dominion. What strange ignorance was that which led them to think the Saviour referred to their having no bread when he said, "Beware of the leaven of the Pharisees." Think, too, of the dulness of Philip when the Lord was speaking concerning the Father, and he said, "Lord, show us the Father, and it sufficeth us;" and Thomas was not much wiser when he said, "Lord, we know not whither thou goest, and how can we know the way?" There were many truths which Christ did not clearly teach to them before the descent of the Spirit, for the reason which he once gave: "I have many things to say unto you, but ye cannot bear them now." Even when he made that simple statement, "A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father," they did not understand him; and he said to them, "Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?" The expression was so simple that they should have understood it, but their prejudices blinded their eyes. Nor was this confined to the early days of their fellowship with him, for even after our Lord had risen from the tomb, those with whom he conversed on the road to Emmaus, who were probably by no means inferior to the rest, did not understand the references of the prophets to Christ, and were not prepared to see in his resurrection the manifest fulfilment of the words which had been spoken of old. Their eyes were holden in more senses than one. Many a master would have grown weary of such pupils, but infinite love brought to its succour infinite patience, and he continued still to teach them though they were so slow to learn. "Like as a father pitieth his children, so the Lord pitieth them that fear him."

Reflect again, my brethren, upon the *unevangelical spirit* which these

apostles often showed. On one occasion even John, as mild and gentle a spirit as any of them, asked to be permitted to call fire from heaven to destroy certain Samaritans who would not receive the Saviour because his face was set towards Jerusalem. Jesus the friend of sinners calling fire from heaven ! This might suit Elias, but was not after the manner of the meek and lowly Prince of Peace. It would have been quite foreign to all his purposes, and contrary to his entire spirit ; yet the two sons of thunder would hurl lightning on their Master's foes. He might well have spoken to them as bitterly as David did to the sons of Zeruiah, when in their hot rage they would have slain their leader's foolish foes ; he might have said, " What have I to do with you, ye sons of Zebedee ? " But he merely said, " Ye know not what spirit ye are of." Read the ninth chapter of Luke, which is full of the failings of the disciples, and notice how John and the rest forbid the man who was casting out devils in Jesus' name. With the true spirit of bigoted monopoly that will not tolerate anything outside the pale of orthodoxy, they said, " We saw one casting out devils in thy name ; " and instead of rejoicing that there were some beyond our company who were assisted by the Master's power, and were glorifying the Master's name, " we forbid him because he followeth not with us." Their Lord, instead of angrily upbraiding their intolerance, gently chid them, with the sentence, " Forbid him not, for he that is not against us is for us." Remember, also, how the disciples put away the mothers of Israel when they brought their tender offspring to receive the Saviour's blessing ; this showed a very unevangelical spirit. They would not have their Lord interrupted by the cries of babes, and thought the children too insignificant to be worthy of his consideration. But, though our Lord was much displeased with the disciples, yet he only said, " Suffer the little children to come unto me, and forbid them not ; for of such is the kingdom of heaven." But, my brethren, it must have wanted great patience for our dear Lord and Master, who himself would not break a bruised reed, nor quench the smoking flax, to bear with these rough men who pushed the little ones on one side, who would gag the mouths of those who were doing good in their own way, and who would even call fire from heaven upon poor ignorant sinners. Admire much his patience with their impatience, and see how " Like as a father pitieth his children, so he pitied them," because he knew they feared him in their hearts, and their faults were rather infirmities than rebellions.

Again, *their weakness of faith* must have been in itself a great provocation to him, and yet he bore with it most meekly. When in the storm, on the lake, they ought not to have been afraid, because Jesus was with them, though asleep ; but their alarm was so great that they must needs awaken him, not thinking of his weariness which required rest in sleep ; and they were so ungenerously unbelieving as to insinuate that he was unkindly thoughtless of their danger : " Master," said they, " carest thou not that we perish ? " Oh, what unbelief was here ! He might well have been angry, but he rather rebuked the wind than them, and sweetly said, " Why are ye so fearful ? How is it that ye have no faith ? " Not many days after, however, they found themselves in a like case, and after such a deliverance, they ought to have been confident, but again they were troubled. Let us not upbraid them, for it has been

our case full often. Jesus came to them in the midst of the storm, walking on the sea, and they were afraid of him, and thought it was a spirit, and they cried out. Their faith was so feeble—it was scarcely faith, but rather unbelief. Peter was a fair representative of them all when on that occasion he said, “If it be thou, bid me come to thee on the water.” He had faith enough with venturous footstep to tread the wave, and to continue to do so until a more than usually boisterous gust made his heart tremble, and down he went. Jesus, as he caught him, tenderly said, “O thou of little faith, wherefore dost thou doubt?” No anger was in that fatherly rebuke. He spake as a mother might, when, after teaching her child to walk, she saw its little feet give way and saved it from a fall.

Take another instance of their unbelief. Our Lord had fed the multitude, if you remember, with five loaves and two fishes, and but a short time after, another vast crowd was in a similar hungry condition. Jesus declared his compassion to the apostles in much the same language as he had used previously: one would have thought that after seeing him feed the five thousand so short a time before, they would have had no fear about the four thousand then to be fed, but would have said, “Lord, do as thou didst before, here are our seven loaves and our few little fishes; if five loaves fed five thousand, surely thou canst feed four thousand with seven.” Instead of that they said, “Whence should we have so much bread in the wilderness, as to fill so great a multitude?” Alas! for such unbelief. How could they doubt when with all their eyes they had seen what the Master could do? How could they be so unbelieving as to ask, “Whence can a man satisfy these men with bread here in this wilderness?” Surely the Saviour must have been sorely put to it to bear with this. Moreover, they lost by their unbelief a large amount of power which they might have exercised for good, and they exposed their Master’s name to derision. When he came down from the mount of transfiguration, he found a company gathered at the mountain foot, who were glorying over the baffled disciples, because they could not cast out a devil from a poor tormented child. There were the reviling multitude, and there the disconcerted disciples; the Lord Jesus immediately rectified the mischief by casting out the devil, and when alone with the disciples he answered their question, “Why could not we cast him out?” How pityingly and encouragingly he replied, “Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.” Now, where unbelief not only makes the person fearful, but causes him to be weak where he should be strong, and to expose his Master’s name and fame to doubt and distrust, it is enough to provoke anger in the holiest; and yet provoked the Master was not, for he pitied his disciples as a father pitieth his children.

Again, I would remark that it was not only in the earlier period of his intercourse that they were unbelieving. There might have been some excuse at that time, but even at the close of his sojourn with them they still remained doubters. Take Thomas as a case in point. and hear him obstinately declare, “Except I shall see in his hands

the print of the nails, and put my finger into the print of the nails, I will not believe." Yet our gentle Lord condescended to grant his incredulous disciple the tokens for which he had asked. The rest of the apostles do not seem to have been much stronger in faith, for when he appeared "they were terrified and affrighted," and were not comforted even when he said, "Behold my hands and my feet, that it is I myself; handle me and see, for a spirit hath not flesh and bones, as ye see me have." How gracious it was on his part, since they yet believed not, to eat before them all a piece of a broiled fish, and of a honeycomb, to prove that he was yet alive and in a real body! What, had they seen him three years, had they beheld the miracles which he wrought, had they listened to his teaching, had they perceived the divinity which dwelt within him, and yet when he had risen from the dead, did they refuse to believe the testimony of the holy women and of Peter and John? Did they disbelieve the evidence of the empty tomb? Oh, yes! for unbelief was in them all, and they might each have cried, "Lord, I believe, help thou mine unbelief." Yet he bore with them and pitied them still.

Nor have I exhausted this matter. *Their emulations of each other* must very frequently have distressed the lowly mind of Jesus. Again and again we find them striving among themselves which should be the greatest. After James and John had so foolishly sought to sit on his right hand and on his left, the ten, it is said, had indignation against them, proving that if they did not show it in the same manner, yet they were actuated by much the same spirit as the sons of Zebedee. We find them again contending which should be the greatest, when our Lord took a little child and set him in their midst, and said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." As much as to say, 'You need not choose places in the kingdom, and dispute as to precedence, you cannot even enter there while you are moved by the spirit of ambition. You must be humble, and become like this child before you can understand that kingdom.' Perhaps the worst case of the apostles' emulation is that recorded in Luke xxii. 24, when even after the blessed festival of love the apple of discord was thrown upon the table. Sad to think that at the Lord's Supper Satan should be so present. Extraordinary as it may seem, yet so it was. The question, "Lord, is it I?" was succeeded by the question which of them should be the greatest. Their Lord was about to die, Gethsemane's sweat of agony was almost gathering on his brow, his passion was close at hand, and yet his disciples were taken up with so contemptible a question as which of them should take precedence of the other. That dear rebuke of washing their feet was a sweet way of reproving them and revealing his own love.

I must not forget that on some occasions they showed *their pride* in a very wrong and even insulting manner. Peter, who was after all but a type of the rest, when our Lord had spoken of his death, took him and began to rebuke him! Yes, he rebuked his Master!!! His Lord then turned himself and rebuked the devil rather than Peter, though Peter had become the foolish instrument of the devil, and he said, "Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men." Nor was this

only occasion, for when he had warned him that he would deny him at night, he was contradicted point blank by his rash follower, and his twelve disciples joined him in the contradiction. "Likewise also said the disciples." They were told to pray that they might not enter into temptation, but they were proud enough to believe that their Master could not know them, and to think that no temptation could overcome them. Here was pride indeed, and yet though those poor things who needed to be humbled in the dust, spoke so exceeding proudly and lifted up their horn on high, yet all he did was just to pity them and to pray for them, and bear with their ignorance and their ill-manners. Loving them he pitied them, and remembered that they were but

will only mention one other matter, and that was his patience with *infirmities*; I mean not only their sinless weaknesses, but those in which sin was in some degree present. Remember their weakness in the garden. He was in an agony, and he selected three of them to be near to the scene of his passion, but when in the midst of his distress he came to them, as if he would have a word of comfort from them, he found them sleeping. Oh, the pathos of those words, "that could ye not watch with me one hour?" and such an hour—hour of such extremity! Where was their love that they could sleep while he was in agony? Yet how mild his language—"the spirit is willing, but the flesh is weak." Worse than that, no sooner was he taken, than not one of all the band, so valiant in their own opinion, was found standing at his Master's side. Then all the disciples forsook him and fled; and the bravest of them all, in the hall where his Master was accused as a criminal, stood by the fire and warmed his hands, and said, "I know not the man," and then with oaths and swearing, even a third time declared, "I know not what thou sayest." This was cowardly weakness indeed, at which the Saviour's resentment might well have been kindled, but he showed no anger, he only turned and looked on Peter, and it was such a look of mingled sorrow and reproach that the poor denier of his Lord went out and wept bitterly. When the Lord had risen from the dead, he did not upbraid Peter, but sent a special love message to him, "Go, tell my disciples and brethren;" and when Peter was with him by the sea, the only rebuke, if it could be called, was the question, "Simon, son of Jonas, dost thou love me?" asked a third time in remembrance of the three times in which he had denied him, and that three times he might have the privilege of saying, "Yea, Lord, thou knowest all things. Thou knowest that I love thee."

Beloved friends, it is meet that I should add that the pain to our hearts arising from these faults must be estimated by his matchless character and by the end he had in view. Remember he was perfectly holy as God, and, moreover, he was God; and to have to bear with such poor creatures as these, was therefore the most wonderful condescension and

Engaged as he was in seeking *their* good, and not his own, it was the harder to endure, that they should be such stubborn materials, and so great a hindrance to him. Moreover, remember that he did not only bear with them but treated them as his friends. All things that he had heard of his Father he made known unto them; he admitted

them into his most intimate acquaintanceship, and all the while almost his only rebuke to them was his own perfect example. He taught them humility by his humility; he taught them gentleness by his gentleness; he did not point out their defects in words, he did not dwell upon their errors, but he rather let them see their own spots by his purity, their own defects by his perfection. Oh, the marvellous tenderness of Christ, who so paternally pitied them that feared him !

II. Let us think for a short time of THE REASONS OF THIS DIVINE PATIENCE in the case of our Lord.

Doubtless we must find the first reason in *what he is*. Our Lord was so greatly good that he could bear with poor frail humanity. When you and I cannot bear with other people it is because we are so weak ourselves. If you cannot bear with your imperfect brother, take it for certain that you are very imperfect yourself. Jesus was so free from selfishness that anything that they might do, which was injurious to the honour due to him, did not afflict him in the same way as our pride would afflict us. All the suffering he would feel would be grief that they should be so erring, that they should have learnt so slowly. He would not think of himself, but would only think of them. Besides, he was so gentle, so tender ! It was no exaggeration or egotism when he said, "I am meek and lowly in heart." I would to God we could copy his love and borrow his "meekness so divine."

He bore with them and pitied them because of *his relationship to them*. He had loved them as he has loved many of us, "from before the foundation of the world." He was their shepherd, and he pitied the diseases of his flock; he was their Saviour, and he lamented the sins from which he was about to save them; he was their "brother born for adversity," and he stooped to be familiar with their frailties. He had determined to bring many sons unto glory, and therefore, for the joy that was set before him, he endured all things for the elect's sake.

Another reason for his patience was *his intention to become perfect as the Captain of our salvation, through suffering*. You have perhaps enquired, "Why did not the Lord Jesus at once perfectly sanctify these apostles, and deliver them from sin ? He might have done so." I grant you he might, and I have often wondered why he does not do the same with us. But I do not wonder when I recollect that it was needful that he should become a faithful High Priest, touched with a feeling of our infirmities by being tempted in all points, like as we are. Now, you and I have to bear with our imperfect brethren, and if our Lord had never endured the same, he could not in that point have shown fellowship with us. In order that he might be a complete High Priest, and know all the temptations of all his servants, he bears with the infirmities and sins of disciples whom he could have perfected at once if he had willed, but whom he did not choose to perfect because he desired to reveal his tender pity towards them, and to obtain by experience complete likeness to his brethren. Thus the High Priest of our profession became capable of sympathy with us in like condition, by having to bear with all the infirmities of his disciples.

Did he not also do this, my dear friends, that he might *honour the Holy Spirit* ? If Jesus had perfected the apostles, they would not have seen so manifestly the glory of the Holy Ghost. Until the Holy Ghost

was come, what poor creatures the eleven were ! but when the Holy Ghost was given, what brave men, what heroes, how deeply instructed, how powerful in speech, how eminent in every virtue they became ! It is the object of Jesus Christ to glorify the Spirit, even as it is the design of the Holy Spirit to glorify Christ in our hearts.

Moreover, our Lord was considering *the future of the apostles*, and therefore bore with them instead of removing all their evil. He knew that after his decease they would think of these things ; and I can well conceive that in their solitude, and when they met each other, they would either soliloquise or say to each other, "Do you not remember how our Lord spoke to us on such an occasion ? I do remember the very words he used." "Yes," and said the other, blushing and with tears, "I do remember we did not understand him." "And do you recollect the question Philip put to him ?" "Yes," said the other, "but do you know I did not confess it, but I was just going to say the very same thing, for I was quite as foolish as Philip." And then they would smile to themselves, and say, "How slow of understanding we were in those days !" "Yes," but the other would say, "Did you not notice that our blessed and ever dear Master never smiled contemptuously upon us, and never seemed wearied by our folly ; he evidently looked at us as being little children, and he just explained himself again and again, and when we did not comprehend he was still ready to explain once more. But, oh, how tenderly he dealt with us !" And then one of them would say, "How often have I lamented that I fled that night when he was seized. I wish I had gone with him right up to the judgment-seat. I wish I had stood at the cross foot or hung on another cross side by side with him. But do you know when I met him after his resurrection, I thought he would have said a word, but there was never even a hint about my cowardice ; he received me with just the same tranquil love he had been wont to show before, and he sent me on an errand just as he had been wont to do, to show he could trust me still." Oh, what a dear and tender Lord he was ! They did not know when he was alive how good he was, but when he was gone, and had given them the Spirit, they could see it all. Just as with a photograph, when it is first taken the image is not yet visible to the eye, it has to lie a little while in the bath, and to be washed before the artist brings it out, and so the picture of Christ on their hearts had to be baptised in the Holy Spirit, and then it was revealed to them, and as they looked on it, they said, "Never was there such a one. He was, and is, the chief among ten thousand, and our souls shall love him even unto death." If it be so on earth it will be much more so in heaven, when we enter within the pearl-gate we shall see how Jesus loved us when we were on earth. "I remember well," saith one, "that trial which passed over me, and I said God hath forgotten me, he will be mindful of me no more, and all the while he was afflicting me in very faithfulness, and in love to my soul." Then will another saint bear testimony, "Though I was very often cold of heart and forgot him, yet he said unto me, 'Return unto me, I am married unto thee, saith the Lord.' And when I did return I do remember how gently he received me and let out the full flood of his love into my soul once again ! So that he restored unto me the love of my espousals, and

I rejoiced in his salvation." You see the Lord is thinking of our eternity. He does not sanctify us at once, for we should not know all the sin that is in us, and therefore should not know how much we owe to him, but he leaves us these thirty, forty, fifty years in the wilderness, that we may see what is in our hearts and what is in his heart as he manifests it towards us in unfailing lovingkindness. Blessed be his name, that thus he pities us even as a father doth his children.

III. I shall now close, by indicating THE TEACHING TO BE DERIVED FROM THIS PATIENCE. Is it not this?—

First, if the Lord has thus had pity upon you as he had on his apostles, *do ye even so to others*. I know there is a tendency with us to feel so grieved with the inconsistencies of our fellow Christians as to lose patience. Moses, the most meek of men, yet lost his temper with Israel, and said, "Hear now, ye rebels, must I fetch you water out of this rock?" I do not wonder that he called them rebels, for they were such; but then God would not have Moses call them so, for they were God's children. Their Father may call them what names he pleases, but he will not have the servants take liberties with the children. Sometimes when we see the inconsistencies of God's people, we are apt to speak harshly, but our Lord sets us a different example. Jesus bore with imperfect people, ought not you and I to do the same. Jesus must have borne a great deal more than we ever have borne or ever shall have to bear, yet he was still pitiful, still kind and loving to them; let us follow in his steps. It ought to help us when we remember that *we were converted through imperfect preachers*. I am sure if any of you have been converted through my ministry, you have been converted through a very imperfect one. While I deeply regret my imperfections, yet in one sense I glory in my infirmities, because the power of God doth rest upon me. For what are we! we cannot turn any to righteousness—the Lord alone can do that, but if by imperfect instruments you are blessed to the saving of your souls, you ought never again to be out of patience with imperfect people. Remember also that you are imperfect yourself. You can see great faults in others; but, my dear brother, be sure to look in the looking glass every morning and you will see quite as many faults, or else your eyes are weak. If that looking glass were to show you your own heart you would never dare look again, I fear you would even break the glass. Old John Berridge, as odd as he was good, had a number of pictures of different ministers round his room, and he had a looking glass in a frame to match. He would often take his friend into the room and say, "That is Calvin, that is John Bunyan," and when he took him up to the looking glass he would add, "and that is the devil." "Why," the friend would say, "it is myself." "Ah," said he, "there is a devil in us all." Being so imperfect we ought not to condemn. Remember also that if we are not patient and forbearing, there is clear proof that we are more imperfect than we thought we were. Those who grow in grace grow in forbearance. He is but a mere babe in grace who is evermore saying, "I cannot put up with such conduct from my brother." My dear brother, you are bound even to wash the disciples' feet. If you knew yourself, and were like your Master, you would have the charity which hopeth all things and endureth all things.

Remember that your brethren and sisters in Christ, with whom you find so much fault, are God's elect for all that, and if *he* chose them, why do you reject them? They are bought with Christ's blood, and if he thought them worth so much, why do you think so little of them? Recollect, too, that with all their badness there are some good points in them in which they excel *you*. They do not know so much, but perhaps they act better. It may be that they are more faulty in pride, but perhaps they excel you in generosity; or if perhaps one man is a little quick in temper, yet he is more zealous than you. Look at the bright side of your brother, and the black side of yourself, instead of reversing the order as many do. Remember there are points about every Christian from which you may learn a lesson. Look to their excellences, and imitate them. Think, too, that small as the faith of some of your brethren is, it will grow, and you do not know what it will grow to. Though they be now so sadly imperfect, yet if they are the Lord's people, think of what they will be one day. O brethren and sisters, shall we know them? shall we know ourselves when we once get to heaven, and are made like our Lord? There, my brother, though you are a quarrelsome man, I will not quarrel with you; I am going to live in heaven with you, and I will keep out of your way till then. I will not find fault with you, my friend, if I can help it, because you will be one day without fault before the throne of God. If God will so soon remove your faults, why should I take note of them? I will not peevishly complain of the rough stone, for I see it is under the Great Artist's chisel, and I will tarry till I see the beauty which he brings out of it.

The drift of this lesson, is this—as your heavenly Father has pity on you, have pity on one another. He remembers that we are dust; remember this of others. You, who live in the same house, do not fall out with each other. You, who are members of the same church, do not criticise and judge each other so severely; or if you are severe upon the fault, be gentle towards the person who commits it, and seek not his destruction, but his good. Preacher, mind you learn your own lesson—be as tender towards those who sin as the Master was.

Another lesson, and I have done. In your own case, my dear friends, *have firm faith in the gentleness and forbearance of Christ*. You are conscious, this morning, that you have been slipping, and have fallen short or gone beyond the mark, and I know unbelief will whisper to you that you cannot expect to enjoy renewed fellowship with Christ, or to taste of his love again. O think not so! Think of how gentle he was with the apostles, and remember he is the same still. Change of place has not changed his character. The exaltations of heaven have not removed from him the tenderness of his heart; he will accept you still. My brother, I know that prayer of yours was not what it should be; try again; he will accept the prayer, despite the fault. I know, my dear friend, your ministry up till now has not been so earnest as it should have been, but do not give it up; preach again, preach with greater fervour and greater unction—he will bless you, he has not put you away. I know that with all of us there is nothing we have done but what we might weep a whole shower of tears over; but Jesus, the pitiful, knows our meaning; he will not look at the flaws, but at the jewel; he will cover our sins with the mantle of his love, he will

accept the will for the deed. Let us try again. Let us trust in him wholly, and devote ourselves unreservedly to his service. Let us be persuaded that as we accept from our children a poor fading nosegay on our birthday, and thank them as much as if it were pearls and diamonds, because it shows their love, even so if our heart loves Jesus, he will receive our poor imperfect service for our love's sake. "He knoweth our frame, he remembereth that we are dust;" he knows we cannot bring a clean thing out of an unclean; he in his infinite compassion will cover our transgressions and accept our heart's love. Be of good courage, then; be of good courage, my brethren, he will accept you still.

I should think this subject ought to attract many sinners to him, and I pray it may, "for him that cometh to him he will in no wise cast out." O that the Holy Spirit would lead many of you to fix your hope on Jesus, the gentle Lamb of God. Come and trust him, O sinner. The Lord bless you. Amen.

PORTIONS OF SCRIPTURE READ BEFORE SERMON—Psalm ciii., and
Luke xxii. 19—34.

THE Publishers have great pleasure in stating that, with one solitary exception, Mr. SPURGEON'S Volume on the Psalms, entitled, "The Treasury of David," has been reviewed in the most appreciative terms, while its excellence and cheapness have been spoken of on all hands. As the Second Volume is already in the press, it will be well for those who intend to possess the whole work to purchase the first volume at once. Price Eight Shillings.

PASSMORE & ALABASTER, 18, Paternoster Row.

Metropolitan Tabernacle Pulpit.

THE WAY.

A Sermon

DELIVERED ON LORD'S-DAY MORNING, JULY 24TH, 1870, BY

C. H. SPURGEON,

AT THE METROPOLITAN TABERNACLE, NEWINGTON.

“Jesus saith unto him, I am the way.”—John xiv. 6.

THE most precious things lie in the smallest compass. Diamonds have much value in little space. Those scriptural sayings which are fullest of meaning are many of them couched in the fewest words. Who shall measure the depth of that sentence, “God is love”? or that other, “God is light”? Who shall know the lengths and breadths of this declaration, “Christ is all”? How clearly is the whole gospel condensed into that line, “By grace are ye saved”! There are many more divine words of a like character, all short, and as sweet as they are short, precious beyond comparison, and as brief as precious. Our text, with its four words, and those all monosyllables, and none of more than three letters, is among the chief of these Bibles in miniature. “I am the way.” It were difficult, and it were as wicked as difficult, to be otherwise than simple in preaching when such a text as this is the theme. May God grant that some of you may be reached by my simple testimony, and led in the way to heaven; may those who are in the way already be strengthened, and comforted, and quickened in it; may God be glorified and sinners converted, and then our hearts shall be exceeding glad.

I. We shall go at once to the text, and consider, in the first place, **HOW JESUS CHRIST IS THE WAY, AND HOW HE COMES TO BE SO.**

How he is the way. A way supposes two points—from which and to which. Christ is the way from man's ruin to the Father. Our Lord was speaking of man's coming to the Father, so we know whither the way leads, and we know very well that the way were of no service unless it came to where we are by nature, and that is in the place of ruin and of wrath. Christ is the way that leadeth from the City of Destruction to the Celestial City—from the ruin of our father Adam right up to the glory of our Father who is in heaven.

Christ is the way, then, first, *from the guilt of sin* to the Father. The great difficulty was—How is sin to be put away? Many attempts have been made to remove it, but there is no way of our escaping from the guilt of sin except by Jesus Christ. Some have hoped for pardon from future good conduct, but as we all know that the payment of a future debt can by no means discharge a past debt, so that even the perfect future

obedience of man, could he achieve it, could not touch his past sins. Self-righteousness, therefore, even if it could reach perfection, would not be "the way." Some hope much from the mercy of God, but the law knows nothing of clearing the sinner of guilt by a sovereign act of mercy—that cannot be done; for then God's justice would be impugned, his law would be virtually annulled. He will by no means clear the guilty. Every transgression must have its just recompense of reward, so that the absolute mercy of God as such is not the way out of the guilt of sin, for that mercy is blocked up by avenging justice, and over the face of that star of hope called absolute mercy there passes an eclipsing shadow, because God is righteous as well as gracious. There is no way by which a sinner can escape from the guilt of sin but that which is revealed in Jesus Christ. God has sent forth his Son, his only Son. The Word was made flesh and came under the law: upon that mysterious being who combined both Godhead and manhood in one person, the Lord has laid the iniquity of us all. By imputation the transgressions of his elect have been laid upon their Covenant Head, so that he was numbered with the transgressors, and he bare the sin of many. He voluntarily undertook to be the substitute and covenant surety of his chosen; and in this way, by the transferring of sin from the sinner to Christ, the sinner ceases to be regarded as a sinner, and his guilt is removed. Here is the way for that sinner to approach the Father. His sin is laid upon Christ, who became the substitute for all sinners that ever have believed or ever shall believe on him, and he himself is clear. The whole mountain mass of the sins of believers lies not on them any longer, but on Christ. He hath taken their transgressions, he hath borne their iniquities, their sins are moved from them and laid on him. Now hark! The only way in which sin can be taken from any one of us is by this method; it is not imputed unto us, it is imputed unto him; but think not that the sin which was laid upon Christ of old lies upon Christ now. It does not, for the day came when the punishment for all that sin was demanded; the sword of vengeance awoke against human sin, and it would have smitten all the flock, and the sheep would have been destroyed, but the Shepherd came into the place of the flock, and he bore the strokes of the sword; and there upon yonder once accursed, but now for ever blessed, tree, the Saviour endured the fulness of divine wrath on account of sin. Now, where is the sin of his people? He hath cast it into the depths of the sea. By bearing its punishment he has caused it no more to exist; it is as though it had never been; it is annihilated, it is gone, if it be searched for, it cannot be found. Jesus Christ by his taking the sin and then discharging all the liability that was due to God from that sin, has for ever finished transgression—mark the word, made an end of sin, and brought in everlasting righteousness for his people. Now, sinner, if thou wouldst get away from thy sin, Christ is the way; this is the way by which thou canst escape from it. I have already told thee that thy future reformation cannot remove thy past sin, neither can the mercy of God, considered as an attribute by itself, clear thee from thy sin; but this wonderful deed of love and wisdom, this marvellous transaction that makes heaven and earth ring with grateful songs, when glorified spirits see further into it, and when angelic intellects are able to grasp it, this wondrous

transaction can clear thee from sin as it has cleared many of us ; for we are this day before God justified, so that none can lay anything to our charge. Sinners we are in ourselves, but not sinners before God's judgment-seat, for Jesus has made us clean ; we are whiter than snow, our sins being removed from us far as is the east is from the west by our great atoning Substitute. Here is a way consistent with divine justice, a way exactly meeting what you need. Oh, I pray God that while the words are used, "I am the way," your spirit may say, "Blessed be his name, Jesus shall be my way, I will this day believe on him and thus escape from my guilt."

The text refers to the guilt of sin, but then "I am the way" is as true concerning *the wrath of God* on account of sin. You will see at once, and, therefore, I need not use many words about it, that the way to escape from wrath is to escape from the sin which causes the wrath. Remove the cause, you remove the effect. Now, when the sin of God's people was moved from them to Christ, the wrath of God went where the sin went, and it fell upon Christ, until he said, "My God, my God, why hast thou forsaken me?" and when that bitter cup of wrath had been drained to its dregs, it was emptied for ever, and not one drop was left for a believing soul to taste. The wrath of God towards the believer has ceased to be, and at this moment there is no angry thought in God's heart towards a justified person. Whosoever has believed in Christ, his sins were laid on Christ, and punished in Christ, and God is not and cannot be angry with the man for whom Jesus was a substitute, for he has no sins for God to be angry with. "Oh," say you, "but does he not sin?" He does, but it is not imputed to him, according to the saying of the psalmist in the thirty-second Psalm: "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity." He commits sin, but it is not imputed to him, and so the wrath never comes on him; he is free from guilt and wrath; God has love to him, unbounded love, and though he may chasten him, yet this is not in anger, but with purposes of love to him for his spiritual and everlasting good. So you see Christ is the way out of divine wrath as well as out of our sin.

And, listen. There comes upon us in consequence of sin, when the Lord deals with us and makes us see sin, *a deep and terrible depression of spirit*, in some more and in some less, but in every case "when the commandment came, sin revived, and I died." Sin as soon as it is really felt in the soul to be sin, kills us, blasts our former hopes, crushes our pride, lays us like bruised and mangled things before the burning throne of justice. Oftentimes souls have been heard to cry, "There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin. For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me. My wounds stink and are corrupt because of my foolishness." Many such expressions, it may be, you, my awakened hearer, have been made to utter, but, oh! if thou comest to see that all this sin of thine is not thine, that in Christ Jesus God hath put away thy sin by thy Saviour's bearing it and enduring its punishment, I say, if thou seest this, thou wilt speedily rejoice. In a moment those waves of

wrath will pass away from thee, and thy spirit will sing, "Hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God." I know a truly awakened conscience never will believe in the pardon of sin without atonement first made; but when you hear that atonement has been made, that Christ suffered instead of you, that his death has glorified the justice of God more than your lying in hell could have glorified him, that his atonement is to God's injured law a better vindication than even your eternal destruction, do you not see it, do you not lay hold on it, and doth not your heart leap at the sound of this glorious gospel of the blessed God? Christ is the way, then, out of the guilt of thy sin, out of the wrath of God for thy sin, and out of thy sense of that wrath.

But more, Christ is the way to escape from the *power of sin*. The great object of a penitent soul is to get away from the tyranny and slavery of evil habits and of corrupt desires. A man may break off some of his sins by his own unaided efforts. For instance, no man need be a drunkard, common determination may have done with those intoxicating cups. No man need be a swearer; let him understand what a wantonness of iniquity there is in that sin, and he may surely give it up. Still, sin dwells in fallen creatures, and the imagination of the thoughts of their hearts is evil, and that continually. Who can bring a clean thing out of an unclean? Man, thy sinfulness is such that thou canst not cease from sin. But man, there is a power above and beyond thee which can deliver thee from the power of sin and make thee holy; it is found in Christ Jesus, in Christ Jesus as I have preached him to thee this day. Let me tell thee my own experience. Whenever I feel that I have sinned, and desire to overcome that sin for the future, the devil at the same time comes to me and whispers, "How can you be a pardoned person and accepted with God while you sin in this way?" If I listen to this I drop into despondency, and if I continued in that state I should fall into despair, and should commit sin more frequently than before; but God's grace comes in and says to my soul, "Thou hast sinned; but did not Jesus come to save sinners? Thou art not saved because thou art righteous; for Christ died for the ungodly." And my faith says, "Though I have sinned, I have an advocate with the Father, Jesus Christ the righteous, and though I am guilty, yet by grace I am saved, and I am a child of God still." And what then? Why, then the tears begin to flow, and I say, "How could I ever sin against my God who is so good to me? Now I will overcome that sin," and I get strong to fight with sin through the conviction that I am God's child. Doubts and fears, and the thought that God is angry only drive you further into sin, but the faith which in the teeth of sin yet believes in God's love, and still believes in the perfect pardon Christ has given, which God himself can never take back again; that holy faith which still clings to the cross with, "If I perish I perish, but to this atoning sacrifice I cling;" that faith, I say, makes you strong against sin. The saints in glory overcame through the blood of the Lamb, and there is no other way of overcoming. The precious blood of atonement wherever sprinkled kills sin, and he that lives in the full belief of it will be purified from sinful habits, as saith that precious text: "If we walk in the light, as he is in the light, we

have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." It is walking under a sense of divine love as manifest in Christ, it is walking with the full conviction of pardon through the blood that brings to us freedom from the reigning power of sin. So, soul, Jesus Christ is "*the way*" to escape from sin, its guilt, its wrath, its fear, its power.

Now we must have a word or two upon the other end of the way. I said it was *from* sin, *to* what? *To the Father*. Now the way to the Father is alone by Jesus Christ. We have for this the express saying of Christ: "No man cometh unto the Father, but by me." We hear talk of getting to God the Father by nature, but it is a ladder too short to reach the Infinite. God is somewhat seen in his works, but I believe those who have seen the grandest works of God, and have also seen God in Christ, will tell you that God is no more mirrored in his works than is the whole universe in a dewdrop. Earth is not broad enough to reflect the image of God. He doth not mirror himself in the sea, it is a glass too small to show the Deity; he cannot reveal his whole glory in the materialism of this poor world of ours, its axles would groan and crack beneath the weight of Deity. It is in Christ that Jehovah reveals himself more fully than in all nature, though you summon sun, moon, and stars, and read all their hieroglyphs, God is revealed in Christ in a way in which he cannot be in anything of time or of space.

Learn, then, that we get our best apprehensions of the Father through the Son. "He that hath seen me hath seen the Father." It is only by Christ that we realise the Fatherhood of God. I do not believe any man has any idea of what the Fatherhood of God is till he knows Jesus Christ, as the first-born among many brethren, and knows the power of his atonement to bring us near to God. The common Fatherhood doctrine that God is the Father of us all, because he made us all, is not true in the most real and tender sense of Fatherhood. A potter makes ten thousand vessels, but he is not the father of one of them. It is not everything that a man makes that he is the father of, or if he be so called, it is only in a modified sense. We are God's children when we are created anew in Christ Jesus; when regeneration has made us partakers of the divine nature. Sonship is no ordinary privilege common to all mankind, it is the high prerogative of the chosen; for what saith the Scripture: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not." When we are adopted into the divine family, then and not till then do we know God as the Father. As for unbelievers, they have not known the Father, for our Lord saith, "O righteous Father, the world hath not known thee." He that hath seen Christ hath seen the Father, and only he; but the very essence of Christ is seen in his expiatory death, and therefore we can never grasp the Fatherhood of God till we have believed in the atonement of his Son. "Whosoever denieth the Son, the same hath not the Father, but he that acknowledgeth the Son hath the Father also." May we then realise the Father through knowing in very deed the Lord, for to a knowledge of the Father he is the only way.

Again, Jesus is the way to *conscious acceptance with the Father*. I know, my dear troubled friend, you feel this morning that you would

give anything and everything if you could know that God had accepted you, and loved you, and that you were his dear child. Now, you can never know this until first you come to the cross, and see Jesus Christ dying there, as a substitute for you and for all who trust him. You trust him—your sins are on him, you are clear—the very next feeling of your soul will be, “I am not only pardoned in Christ, but I am accepted before God in Christ Jesus, for Christ’s sake, and as one with Christ I am now dear to God; and what is very marvellous, I am as dear to God as Jesus Christ himself is, I am brought as near as Christ is, I am what Christ is, for he who was once my representative in my sin, and bore the wrath for me, is now my representative in his glory, and has obtained favour and innumerable blessings for me.” This is a blessed thing. “The Father himself loveth you.” “Made nigh by the blood of Christ.” “Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.” The gift of Christ to us is a full proof of divine love, and wherever it is received it is the proof of God’s love to the receiver.

So, too, the way to have *communion with the Father* is the same. “Oh, how I long to talk with God,” saith one; “he seems to be a long way off, and the thick darkness shuts him out from me. O that I could speak with him, even though the only word I said were that of the returning prodigal: “Father, I have sinned against heaven and before thee.” Beloved, when you see Jesus Christ who bore your sins in his own body on the tree, when you see him ascending up to heaven, you have access with boldness unto God, because Christ has entered within the veil and stands in the presence of God for you. You do talk with God when you draw near in Jesus Christ. Your conviction that all your sin is put away through him, that you are accepted through him, that you live in him as the member lives in the body, that he is your Covenant Head, and that his honours and glories are all reflected upon you, this assured belief brings you so near to God that as a man speaketh with his friend, even so do you commune with him. “Truly, our fellowship is with the Father, and with his Son Jesus Christ.”

Again, we by Jesus *come to resemble the Father*. There is no way to get the likeness of the Father, except by learning God’s love in the person of his dear Son. Here, too, Christ is the way. You imitate Christ, and so become like the Father; you commune with Jesus Christ, and as you talk with him, his character sacredly operates upon yourself, and you are changed from glory to glory, as by the image of the Lord. I do believe, dear brethren, that the moment we forget Christ, and then seek after personal sanctification, we are trying to get to our journey’s end by declining to tread the road to it. It is, at least I find it so, impossible to grow in grace except by abiding evermore at the foot of the cross. When I know by faith, not by any other evidence than by faith, that Jesus loved me, and gave himself for me; when I see grace, magnified in sin, laid on him rather than on me, and see justice magnified, in that sin being put away by him; and when I see grace and justice together, clasping hands in solempn covenant to secure my soul against all fear of risk, then I feel that I am master over sin, then I feel my soul loves God, yearns after God, mounts up to

—and then it is she becomes more like God than she was before. Christ is the way from sin, with all we can say of it, to the Father, and all the blessed things that flow from his throne.

2. WHAT SORT OF WAY IS CHRIST, AND FOR WHAT SORT OF PEOPLE? First, let me say he is *the king's highway*, which means that he is divinely-appointed way from sin to the Father. If we came to you, friends, who are seeking salvation, and told you of a way of mercy, you would naturally enquire, "Who said it was the way? Who appointed it?" And if we replied that it was appointed by the last council at Rome, I should not wonder if you felt serious doubts about the matter, and questioned whether a council of men could infallibly determine the way of grace; but I have to tell you this day that Jesus Christ is "the way" of God's appointment. Thus saith the word: "Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." God the Father devised this plan of salvation by the transference of sin to Christ, and by the punishment of Christ the substitute, instead of us. It is clear to me that if God is satisfied with the way, I ought to be; if he, the aggrieved party, feels

Christ has finished the work, and that he can now justly forgive, why need we raise questions? O God, if thou canst look at Jesus and be well pleased in him, surely I can; if thou art perfectly content with the sufferings and death of thy dear Son, surely I may be. Now, because it is the king's highway, (I recommend you, my hearers, to every clear here), if thou art trusting in Christ who is the way of divine appointment, if he were to fail thee, which he cannot do, the blame would not lie with thee, but with him who appointed it. I speak presently. But he has appointed a way which cannot fail, for he is infinite wisdom and infinite power.

Then, as the king's highway it is an open way, I can come to it and I ask no man's leave. If I am treading the king's highway I am not to be a trespasser there. Poor sinner, Christ is the way from you to God, and you need ask nobody's leave to come to God through Jesus Christ. "He is able to save them to the uttermost that come unto God by him." "Him that cometh to me," said he, "I will in no wise cast out." Come thou and welcome, God appoints the way, and when he appoints the way, he puts it thus in 1 John ii. 21, "And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." In order that any sinner in the whole world who wishes to come to the Father by Christ, may pluck up courage and receive that his sins have been laid on Jesus.

Again, it is *a perfect way*. "I am the way." The way from sin to the Father by Christ is complete. It would not be complete unless it came down where you are, but it does. Where are you? Up to your throat in drunkenness? Where are you? Defiled by evil living? Well, there is a road from where you are right up to the immaculate reflection of the blessed at God's right hand, and that road is Christ. You have not to make a road to get to Christ, Christ comes to you

where you are. The good Samaritan did not ask the wounded man to come to him, and promise that then he would pour in the oil and wine, but he came where he was and poured it in. Christ will come where you are. Saul of Tarsus did not go far to meet Christ. He was riding to the devil as fast as he could, but he was suddenly struck down, there and then where he was, and as he was, and Jesus spake life to him. He can do just the same with you. You think you have some preparations to make, some feelings to pass through, something or other to perform before you may believe that Christ has taken your sins; but all you can do to make yourself fit for Christ is to make yourself unfit; all your preparations are but foul lumber—put them all away. Thou must come as thou art, as a sinner, for Jesus came not to call the righteous, but sinners to repentance: “the whole have no need of a physician, but they that are sick;” and if as thou art thou wilt come and take God’s way, and trust Jesus with all thy heart to save thee, thou wilt find he will prove to be the very Saviour thou needest, for he is so perfect a road that there is nothing needed at the beginning. And nothing will be needed at the end. Some have supposed that faith in the atoning sacrifice may carry us a certain way, and after that we must stand on another footing. God forbid I should say a single word against good works. Did I not the other Sabbath morning address you from these words, “Without holiness no man shall see the Lord”? But good works are not the way to heaven, in whole or in part; they are fruits of salvation; they are the sure products of those who are saved, but they do not save a man. A faith that produces no works will never save anybody; but that which saves men is not the work which comes from the faith, but the faith itself, the faith in Jesus Christ. The top and bottom, the beginning and end of salvation, lies in the Redeemer, and not in us. “I am Alpha and Omega, the beginning and the ending,” saith the Lord. If you think that you are to patch up Christ’s robe of righteousness, or that Jesus is to begin and you are to complete, you know nothing of Christ, and need to be taught something of yourself. It must be all Christ or no Christ, all mercy or no mercy. Grace must lay the foundation, and grace must put on the topstone, or else there can be no salvation. “I am the way,” then, means that Christ is the way from where the sinner now is right up to where God is, and he that gets Christ shall come to the Father.

Christ is a *free* way. There is not a toll-bar at the entrance, nor all along the road. Many are afraid to come into this road to heaven, because they cannot pay the charges—but there are no charges whatever. Whosoever wills to have Christ may have him for the taking. He that will pay for Christ cannot have him at all. You may have him for the asking; he is freely given. The way in which to have Christ is the way in which you have water, that is, by drinking; receive Christ, for “unto as many as received him, to them gave he power to become the sons of God, even to as many as believed on his name.” There are no legal conditions of salvation laid down anywhere. I know it is sometimes said that repentance and faith are conditions: from one point of view, and in one aspect, I might tolerate the term, but truly and really there is no bargain made between God and a sinner; it is ~~never~~ you do this and I will do that; it is always, “I will do this for you.”

and then you shall believe and repent as the result." If faith be in one respect a condition, it is in another respect a gift of God, and though we are commanded to repent, yet Jesus is exalted on high to give repentance. So you, poor sinners, who have no repentance, or anything of your own, I bid you come to Jesus Christ for everything. He is the way, and the whole way. This is a free way—nothing to pay, nothing to do, nothing to be, nothing to bring, no merits, no deservings, no preparations; it is all of grace; all the gift of God to the very vilest of the vile. Oh, it does sometimes seem too big to be true, that all for nothing I a great sinner shall be saved; but when I think of what the Saviour is, that he is God, that he came from heaven, and became a man for my sake, that he, the God-man, Immanuel, was born and died, and bore the wrath of God, I can believe it; and, O my Lord, I dare no more add any of my drivelling merits to the worth of thy dear Son than of stitching some foul, infected rags from a dunghill to a garment made of wrought gold. How could I put any nothingness of mine, that only my folly calls anything, side by side with the ever-precious merits of thy dear Son?

Again, let me add, it is a *permanent* way. Jesus says, "I *am* the way—not a way for Abraham, Isaac, and Jacob, only, but for you; not for the apostles, and martyrs, and early saints, only, but for you.

"His precious blood
Shall never lose its power,
Till all the ransom'd church of God
Be saved to sin no more."

It is a way that never has been broken up, and never will be. All the floods of all his people's sins have never made a swamp or bog-hole in this blessed way; all the earthquakes and upheavals of our rebellious natures have never made a gap or chasm in this glorious way. Straight from the very gates of hell, where the sinner is by nature, right up to the hill-tops of heaven, this glorious causeway runs in one unbroken line, and will for ever and for ever, till every elect one shall be gathered safe into the eternal home.

Let me add, it is a *joyful* way. You noted in the chapter we read that the redeemed are to return with songs, and everlasting joy is to be upon their heads. All believers in Christ as such are a happy and rejoicing people. "But," saith one, "I have seen believers mourn!" That is because they wander from the way. If they continued simply trusting in the substitution of Christ, if they kept their eye on him, and on him only, they would know no sorrow. Where there is no sin there is no sorrow; and when the believer knows that he has no sin, for it is put away in Christ, then also he has no sorrow, but his peace is like a river, because his righteousness is as the waves of the sea. Dear heart, if thou wouldst be happy, come unto Christ, and abide with him.

Lastly, on this point, he is *the only* way. So is he the only way that you cannot be saved if you trust anywhere else. This way which God has planned of laying sin upon the Substitute, is such that it is the only possible way, and therefore God will not have you insult his wisdom and his grace by trying to patch up another. Do not try to find a way by thine own feelings or thine own works; there is no such a way. All these supposed ways will end in disappointment and in ruin. Jesus

Christ is the one foundation, build on him. God help thee to say, "I will now cast myself flat upon Christ, having no confidence in myself; I will make him my confidence, he shall be my all in all." If you have done that, you are a saved soul; go your way, and rejoice with joy unspeakable.

Thus we see what kind of way it is, but *for what sort of people is it made?* Hurriedly in these two or three words, I reply, for all sorts of people. Christ is the way to heaven for anybody and everybody who is led to walk therein. Christ is the way to heaven for thee, poor wanderer, though thou hast sought the theatre and music hall, and worse places, to drive away thy melancholy. Come to Jesus, for he is the way to peace, the very way for a wanderer like you. Christ is the way for exiles, for banished ones, for those who have not seen the face of God for many a day, though once they rejoiced in him. Backslider, if you would get back to your God, Christ is the way.

Christ is the way for captives. You, who hear your chains clanking about you to-day, who feel as if you never would be free, take heart, take heart, there is a way of escape yet, and Christ is that way. Make a desperate push for it, and say, "I will throw myself into his arms, if he reject me I shall be the first one, but I will even go and rest on the bloody sacrifice of that dear Son of God, who sweat great drops of blood because of my heavy sins, my heavy, heavy sins."

Christ is the way, let me add, for the poorest of the poor. Our Master, when he makes a feast, sends us out to bring in men from the highways and hedges, highwaymen and hedgebirds, those who have not a house or a friend of their own. Ye who are lowest of the low and vilest of the vile, ye who are all but in hell, and are condemned already, ye who lie at hell's dark door, bound in affliction and iron, shut out from mercy, as ye think, Christ is the way for you; for all who long to escape from sin; for all who would come to God; for all who have a desire after mercy or eternal life. The great trumpet is blown, and may they come that are ready to perish, may the most needy and abject, and lost, and self-condemned, say, "I will come now and trust in Jesus who died the just for the unjust to bring us to God."

III. The last point is, HOW WE MAKE CHRIST OUR WAY, AND WHETHER HE IS OUR WAY NOW.

How do we make Christ our way? Why, as we make any other way our way? We hear a man say, "This is my way." How does he make that his way? Has he got the title-deeds of it? Has he a charter from his Majesty? No, nothing of the sort. The way in which I shall make the Clapham-road my way after I have done preaching is by getting into it; and the way in which Christ becomes a sinner's way is simply by going to Christ. That is all. You have no legal rights, no forms or ceremonies to go through, you have but to come to the king's highway by trusting Christ, and Christ is yours. "But may I," says one, "without any warrant come and trust Christ?" What warrant do you want? The only warrant is God's permission, and you have a great deal more than that, you have God's command, which is more than a permission, for he hath said, "Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptised shall be saved, but he that believeth not shall be damned."

In believing you do what that gospel warrants by its command. "Believe in the Lord Jesus Christ, and thou shalt be saved," is God's word; you certainly have a right to do what God commands you to do, so that your right to trust Christ lies in God's command. He says he will save you through what Christ has done. Will you believe him? Will you believe him so as to trust to-day in what Christ has done? If you do not, you make God a liar; if you do, you glorify God by believing his testimony, and you glorify his Son by trusting in his work, and you are saved.

Now, in order to keep the way your own, all you do is to continue in it. How do you keep any other way as your own? By any charter, by any fresh right that you had not at first? No, not at all. "This is my way," say I, as long as I still keep to that way; if I turn the other way I cannot say that it is my way, at least nobody would believe a way to be my way if I went in a contrary direction. If I leap over the hedge and go off in another direction and say, "This is my way," I lie. Man alive, that is your way which you go, your possession of the way lies in your keeping the way. So now, Christian, Christ continues yours by the same way in which he became yours; that is, by your still trusting him, not by anything you do, or are by yourself, or in yourself. Because Jesus lives you live also, not because of anything you do. "The just shall live by faith," not by any other means. You are not to begin in the Spirit and then be made perfect in the flesh; you are not to begin to walk by confidence in Christ and afterwards go on to walk by confidence in your own evidences and graces. Your evidences and graces will always shine best when you think the least of them, and always will be brightest with God when you look most at his dear Son, and not at them. If you ever take your best virtues and sanctifications and make them a ground of hope, you are building on that which will crumble beneath you in the time of trial; but as long as you keep to this, "Still a sinner, but still washed in the blood; still in myself guilty, but no guilt of mine imputed to me, all laid on my Substitute; still my best prayers, my best hymns, my almsgivings, my preachings, my all, all defiled—but yet I am clean through him that washes my feet and makes me clean in his most precious blood." This is the way to live, the way to live evermore, not only as a beginner, but when you are advanced in grace—the way to live when you are becoming a mature matron or veteran soldier, and the way when you come to die. It is especially, then, in those last moments that we fling everything away but just what Christ has done. We might have been troubling ourselves a great deal before about marks, evidences, and so on; but when it comes to the last, we are like the good man who, on his dying bed, tried to pick out what was good and what was bad of his own doings, but he said he was a long while judging them, but they were so much of a muchness that he at last tied them all up in one bundle and flung them over, and rested on Christ alone. That is the very best thing for us all to do even now:—

"None but Jesus, none but Jesus,
Can do helpless sinners good."

This will not make you unholy but holy. If you believe this, you will seek to honour and glorify God with all your might, and when you have

done all, you will feel that you are unprofitable servants, and into his dear arms you will cast yourselves, and pray that the hands that were pierced may still embrace you and keep you safe in death and in eternity.

Now, the question to finish with is this, "*Is Christ my way to-day?*" Oh, I know many of you could rise up and say, "Yes, he is, he is all my salvation and all my desire:—

"Nothing in my hands I bring,
Simply to the cross I cling."

"My God, thou knowest all things; thou knowest my soul's only reliance is on thy dying, thy risen, thy ever-living Son, who is my hope, my all.

But, perhaps, there are some here who are not in this way, because they do not even know it. I believe there is no doctrine so little known in England as the gospel; while a great many doctrines are preached, and very properly so, and the precepts are preached, yet there are hearers who have heard for years, and yet do not know this fundamental, essential doctrine of the gospel—that God laid sin on Christ that he might take sin off from us, and punished him that he might be just and yet the justifier of the ungodly. If you have never heard it before you have heard it now; you will not perish, therefore, with that excuse. If you put aside that way of salvation, it will not be because you have never heard it. If you perish, there will be no excuse for you.

But there are some who do not believe this plan to be divine, when they hear it and understand it, they scout it; some will say it is inconsistent with the pursuit of morality; others will say it is fantastic or unjust; one will say this and another that; but though the cross of Christ be to them that perish foolishness, to us who are saved, it is the wisdom of God and the power of God, and God forbid we should preach any other gospel to you. Some there are who even hate it, they will gnash their teeth at the idea of being pardoned through the merit of another, their righteous self feels indignant at being insulted by being put right out of the market. Ah, cast not thy soul away out of mere hate to God, but kiss him whom God has made King this day, and trust in him who is priest for ever after the order of Melchisedec, to put away the sin of man by his own great sacrifice. Come now to him and take the atonement and the peace which he brings. Some are not saved because they are too fearful to come this way, but to such I would speak very gently. The bruised reed he will not break, the smoking flax he will not quench. Let not your sense of sin make you think little of my Master. You are a great sinner, but he is a greater Saviour. Do not say that you have matched Christ, or overmatched him. Come, Goliath sinner, the Son of David can conquer thee or save thee yet: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Think of David, how foully he had transgressed, yet with all the lust-stains, and the murder-spots upon him, he had faith enough to say, "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." And so shall you be whiter than snow, when once the bloody sacrifice of Christ in all its merit has become yours, as it may this very morning if you simply trust in him. May my God the Eternal Spirit, may my God the blessed Father, may my God, even Jesus the Son, draw many reluctant hearts now, and his shall be the praise. Amen.

Metropolitan Tabernacle Pulpit.

THE SPUR.

A Sermon

DELIVERED ON LORD'S-DAY MORNING, JULY 31ST, 1870, BY

C. H. SPURGEON,

AT THE METROPOLITAN TABERNACLE, NEWINGTON.

"I must work the works of him that sent me, while it is day: the night cometh, when no man can work."—John ix. 4.

IF this ninth chapter of John is intended to be a continuation of the history contained in the eighth, as we think it is, it brings before us a very extraordinary fact. You will observe in the eighth chapter that our Lord was about to be stoned by the Jews; he therefore withdrew himself from the circle of his infuriated foes, and passed through the crowd, not I think in a hurried manner, but in a calm and dignified way, as one not at all disconcerted, but wholly self-possessed. His disciples, who had seen his danger, gathered round him while he quietly retreated. The group wended their way with firm footsteps till they reached the outside of the temple. At the gate there sat a man well known to have been blind from his birth; our Saviour was so little flurried by the danger which had threatened him, that he paused and fixed his eye upon the poor beggar, attentively surveying him. He stayed his onward progress to work the miracle of this man's healing. If it be so that the two chapters make up but one narrative, and I think it is, though we are not absolutely sure, then we have before us a most memorable instance of the marvellous calmness of our Saviour while under danger. When the Jews took up stones to stone him, he did not needlessly expose his life, but after he had withdrawn a very little space from the immediate danger, he was arrested by the sight of human misery, and stood still awhile in all calmness of heart to do a deed of mercy. Oh, the divine majesty of benevolence! How brave it makes a man! How it leads him to forget himself, and despise danger, and become so calm that he can coolly perform the work which is given him to do! I think I see our Saviour thus considerate for others, and unmindful of himself. May I add that there is a lesson here to us not only for imitation but for consolation! If he while flying from his enemies still stops to bless the blind, how much more will he bless us who seek his face now that he is exalted on high, and is clothed with divine power and glory at the right hand of the Father! There is nothing to hurry him now, he is exposed to no danger now; send up your prayer, breathe out your desires and he will reply, "According to your faith, so be it unto you."

Reading this cure of the blind man, one is struck again with the difference between the disciples and the Master. The disciples looked at this man, blind from his birth, as a great enigma, a strange phenomenon, and they began, like philosophers, to suggest theories as to how it was consistent with divine justice that a man should be born blind. They saw that there must be a connection between sin and suffering, but they could not trace the connection here; so they were all speculating upon the wonderful problem before them, which they knew not how to solve. Suggestively reminding us of theorists upon another difficulty which never has been explained yet, namely, the origin of evil. They wanted to sail upon the boundless deep, and were anxious that their Master should pilot them; he had other and better work to do. Our Lord gave them an answer, but it was a short and curt one. He himself was not looking at the blind man from their point of view, he was not considering how the man came to be blind, but how his eyes could be opened. He was not so much meditating upon the various metaphysical and moral difficulties which might arise out of the case, but upon what would be the best method to remove from the man his suffering, and deliver him from his piteous plight; a lesson to us, that instead of enquiring how sin came into the world, we should ask how can we get it out of the world; and instead of worrying our minds about how this providence is consistent with justice, and how that event can tally with benevolence, we should see how both can be turned to practical account. The Judge of all the earth can take care of himself; he is not in any such difficulties that he needs any advice of ours; only presumptuous unbelief ever dares suppose the Lord to be perplexed. It will be much better for us to do the work of him that sent us, than to be judging divine providence, or our fellow men. It is ours, not to speculate, but to perform acts of mercy and love, according to the tenor of the gospel. Let us then be less inquisitive and more practical, less for cracking doctrinal nuts, and more for bringing forth the bread of life to the starving multitudes.

Once again, as a prefatory remark, our Lord tells us the right way of looking at sorrow and at sin. It was a dreadful thing to see a man shut out from the light of the sun from his very birth, but our Saviour took a very encouraging view of it; his view of it was nothing at all desponding, nothing that could suggest complaining; it was most encouraging and stimulating. He explained the man's blindness thus: "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." The man's calamity was God's opportunity. His distress was an occasion for displaying divine goodness, wisdom, and power. I see sin everywhere—in myself, in others, in this great city, in the nations of the earth, and very conspicuously sin and suffering in this thrice accursed war; but what shall I say of it? Sit down and wring my hands in utter despair? If so, I shall be incapable of service. Nay, if I would do good, as Jesus did, I must take his bravely hopeful view of things, and so keep my heart whole, and my loins girt ready for work. The Master's view of it is that all this mischief furnishes, through the infinite benevolence of God, a platform for the display of divine love. I remember in the life of Dr. Lyman Beecher, he tells us of a young convert who, after

finding peace with God, was heard by him to say, "I rejoice that I was a lost sinner." Strange matter to be glad about, you will say, for of all things it is most to be deplored; but here was her reason: "Because God's infinite grace, and mercy, and wisdom, and all his attributes, are glorified in me as they never could have been had I not been a sinner and had I not been lost." Is not that the best light in which to see the saddest things? Sin, somehow or other, desperate evil as it is, will be overruled to display God's goodness. Just as the goldsmith sets a foil around a sparkling brilliant, even so the Lord has allowed moral and physical evil to come into this world to cause his infinite wisdom, grace, power, and all his other attributes, to be the better seen by the whole intelligent universe. Let us look at it in this light, and the next time we see suffering we shall say, "Here is our opportunity of showing what the love of God can do for these sufferers." The next time we witness abounding sin let us say, "Here is an opportunity for a great achievement of mercy." I suppose great engineers have been very glad of Niagara, that they might span it, very glad of the Mont Cenis that they might bore it, very glad of the Suez Isthmus that they might cut a canal through it, glad that there were difficulties that there might be room for engineering skill. Were there no sin there had been no Saviour; if no death, no resurrection; if no fall, no new covenant; if no rebellious race, no incarnation, no Calvary, no ascension, no second advent. That is a grand way of looking at evil, and marvellously stimulating. Though we do not know, and perhaps shall never know the deepest reason why an infinitely gracious God permitted sin and suffering to enter the universe, yet we may at least encourage this practical thought—God will be glorified in the overcoming of evil and its consequences, and therefore let us gird up our loins in God's name for our part of the conflict.

Thus much by way of preface. Now I shall invite you, this morning, and may God assist you while I invite, to consider first of all, *the Master Worker*; and, secondly, *ourselves as workers under him*.

I. The text is a portrait of THE GREAT MASTER WORKER. We will read it again: "I must work the works of him that sent me, while it is day: the night cometh, when no man can work."

And first observe, this Master Worker *takes his own share in the work*—"I must work"—*I*, Jesus, the Son of Man, for two or three years working here on earth in public ministry, *I*, *I* must work. There is a sense in which all gospel work is Christ's. As the atoning sacrifice, he treads the wine-press alone; as the great Head of the church, all that is done is to be ascribed to him; but in the sense in which he used these words, speaking of his human nature, speaking of himself as tabernacling among the sons of men, there was a portion of the work of relieving this world's woe, and scattering gospel truth among men, that he must do, and nobody else could do. "I must work." "I must preach, and pray, and heal, even I, the Christ of God." In salvation, Jesus stands alone; in life-giving he has no human co-worker; but in light-giving, which he refers to in the fifth verse: "As long as I am in the world, I am the light of the world"—in light-giving he has many companions. Though anointed with the oil of gladness above his fellows in this respect, yet is it true that all his saints

are the light of the world, even as Jesus Christ while in the world was the world's light. There were some to be cured by him who could not be cured by Peter, or James, or John, some to have the good news brought to them who must not receive it from any lip but his own. Our Lord when he became the servant of servants took his share in the common labours of the elect brotherhood. How this ought to encourage us! It is enough for the general if he stands in the place of observation and directs the battle; we do not usually expect that the commander shall take a personal share in the work of the conflict; but with Jesus it is not so, he fought in the ranks as a common soldier. While as God-man, Mediator, he rules and governs all the economy of grace, yet as partaker of our flesh and blood he once bore the burden and heat of the day. As the great Architect and Master Builder he supervises all; yet there is a portion of his spiritual temple which he condescended to build with his own hands. Jesus Christ has seen actual service, and actually resisted unto blood, amid the dust and turmoil of the strife. This made Alexander's soldiers valiant, it is said, because if they were wearied by long marches Alexander did not ride, but marched side by side with them; and if a river had to be crossed in the teeth of opposition, foremost amidst all the risk was Alexander himself. Let this be our encouragement—Jesus Christ has taken a personal share in the evangelisation of the world, has taken not only his own part as Head, and Prophet, and High Priest, and Apostle, in which he stands alone, but has taken his part amongst the common builders in the erection of the New Jerusalem. *"I must work the work of him that sent me."*

Note, next, that *our Lord laid great stress upon the gracious work which was laid upon him.* "I must work the work of him that sent me, whatever else is not done I must do that. The work allotted me of God, I must as his servant faithfully do. The Jews may be close at my heels, their stones may be ready to fall upon me, but I must fulfil my life-work; I must open blind eyes, and spread the light around me. I can forget to eat bread, I can forget to find for myself a shelter from the dews that fall so heavily at night, but this work I must do." Beyond all things the Redeemer felt a constraint upon him to do his Father's will. "Wist ye not that I must be about my Father's business?" "The zeal of thine house hath eaten me up." Everything in life yielded in the Saviour's case to his master passion. There were some works our Saviour would not do. When one asked him to speak to his brother to divide the inheritance, though that might have been a useful thing, yet Christ did not feel a call to it, and he said, "Who made me a judge and a divider over you?" But when it came to the work of giving light, that he must do. This was the *spécialité* of his life; to this he bent all his strength. He was like an arrow shot from a bow, speeding not towards two targets, but with undivided force hurrying towards one single end. The unity of his purpose was never for a moment broken; no second object ever eclipsed the first. Certain works of grace, works of benevolence, works of light-giving, works of healing, works of saving, these he must do; *he* must do them, his own part of them he must perform.

He rightly describes this work as the "work of God." Note that. If ever there lived a man who as man might have taken a part of the

honour of the work to himself, it was the Lord Jesus ; and yet over and over again he says, "The Father that dwelleth in me, he doeth the works." As man he is particularly careful to set us the example of acknowledging constantly that if any work be done by us it is the work of God through us; and so though he says "I must work," notice the next words, "the works of him that sent me." They are still my Father's works when most they are mine. Though I must work them, yet shall they still be ascribed to him, and he shall derive honour from them. My brethren, if I do not say much about this in respect to Christ, it is because it seems so much more easy to apply this to us than to him, and if so easily applied, let it be humbly and practically remembered by us to-day. My brother, if thou shalt win a soul by thy work, it is God's work; if thou shalt instruct the ignorant, thou dost it, but it is God that doeth it by thee if it be rightly done. Learn to acknowledge the hand of God, and yet do not draw back thine own. Learn to put out thine own hand, and yet to feel that it is powerless unless God make bare his arm. Combine in thy thoughts the need of the all-working God and the duty of thine own exertion. Do not make the work of God an excuse for thine idleness, neither let thine earnest activity ever tempt thee to forget that power belongeth unto him. The Saviour is a model to us in putting this just in the right form. It is God's work to open the blind eye; if the eye has been sealed in darkness from the birth no man can open it, God must do it; but yet the clay and the spittle must be used, and Siloah's pool must be resorted to, or the light will never enter the sightless eye. So in grace, it is God's to illuminate the understanding by his Spirit, it is his to move the affections, his to influence the will, his to convert the entire nature, his to sanctify, and his to save; yet thou, O believer, art to work this miracle; the truth thou shalt spread will illuminate the intellect, the arguments thou shalt use will influence the affections, the reasons thou shalt give will move the will, the precious gospel thou shalt teach will purify the heart; but it is God who doeth it, God indwelling in the gospel. See thou to this, for only as thou seest these two truths wilt thou go to thy work aright. *I must work personally*, and this holy work must be my special business, but I must do it in a right spirit, humbly feeling all the while that it is God's work in and through me.

Our Lord, in this portrait of himself, as the Master-worker, is clearly seen as *owning his true position*. He says, "I must work the work of *him that sent me*." He had not come forth from the Father on his own account. He was not here as a principal, but as a subordinate, as an ambassador sent by his king. His own witness was, "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." He often reminded his hearers in his preaching that he was speaking in his Father's name, and not in his own name; as, for instance, when he said, "The words that I speak unto you I speak not of myself." He took upon himself the form of a servant. "The Spirit of the Lord," saith he, "is upon me; for he hath anointed me." God gave him a commission, and gave him the grace to carry out that commission, and he was not ashamed to confess his condition of service to the Father. Though in his divine nature God over

all, blessed for ever, whose praises ten thousand times ten thousand harpers are rejoiced to sound upon that glassy sea, yet as the Mediator he stooped to be sent—sent, a commissioned agent from God, a servant to do Jehovah's bidding. Because he was such, it behoved him, as a servant, to be faithful to him that sent him; and Jesus felt this as a part of the divine constraint, which impelled him to say, "I must work;" "I am a sent man; I have to give an account to him that sent me." O brethren and sisters, I wish we all felt this; for as the Father sent Christ, even so hath Christ sent us; and we are acting under divine authority as divine representatives, and must, if we would give in our account with joy, be faithful to the communion with which God has honoured us by putting us in trust with the gospel of Christ. No man shall serve God aright if he thinks he stands upon an independent footing. It is recognising your true position that will help to drive you onward in incessant diligence in the cause of your God.

But, dwelling very briefly on each of these points, I must remind you that our Lord did not regard himself merely as an official, but *he threw a hearty earnestness into the work he undertook*. I see indomitable zeal glowing like a subdued flame in the very centre of the live coal of the text. "I must work the work of him that sent me." Not, "I will," "I intend," "I ought," but "I must." Though sent, yet the commission was so congenial to his nature, that he worked with all the alacrity of a volunteer. He was commissioned, but his own will was his main compulsion. Not of constraint, but willingly the Lord Jesus became a Saviour. He could not help it; it was within his very nature a sacred necessity that he must be doing good. Was he not God, and is not God the fountain of benevolence? Doth not Deity, perpetually like the sun, send forth beams to gladden his creatures? Jesus Christ, the God Incarnate, by irresistible instinct must be found bestowing good. Besides, he was so tender, so compassionate, that he must needs be blessing those that sorrowed. He felt for that blind man. If the blind man lamented his darkness, yet not more than the Saviour lamented it for the poor sufferer's sake. The eyes which Christ fixed on that man were eyes brimming with tears of pity. He felt the miseries of humanity. He was not flinty hearted, but tender, and full of compassion towards all suffering sons of men. Our Saviour therefore was self-impelled to his gracious labours. His love constrained him, he must do the work that he was sent to work. It is a right thing when a man's business and inclinations run together. You put your son apprentice to a trade which is not congenial to his tastes, and he will never make much of it; but when his duty and his own desires run in the same channel, then surely he is likely to prosper. So with Jesus; sent of God, but not an unwilling ambassador, coming as cheerfully and joyously as if there had been no constraint, but his own voluntary wish, he cries in gracious enthusiasm, "I must, I must." No man does a really good and great work till he feels he must. No man preaches well but he who *must* preach. The man sent of God must come under irresistible pressure, even like the apostle of old, who said, "Though I preach the gospel, I have nothing to glory of: for necessity is laid upon me, yea, woe is unto me if I preach not the gospel." Or like the eloquent Eliphaz in the book

of Job, who spoke last but best, and only spake at all because he felt like a vessel wanting vent. Our Saviour became so grand a worker because within his spirit desire kindled and burned, and flamed, till his nature was all aglow; he was like a volcano in full action which must pour forth its fiery flood, though in his case the lava was not that which destroys, but that which blesses and makes rich.

Once again, another point in the Saviour as a worker, *he clearly saw that there was a fitting time to work, and that this time would have its end.* In a certain sense Christ always works. For Zion's sake he doth not rest, and for Jerusalem's sake he doth not hold his peace in his intercessions before the eternal throne. But, my brethren, as a man, preaching, and healing, and relieving the sick on earth, Jesus had his day, as every other man, and that day ended at the set time. He used a common Eastern proverb, which says that men can only work by day, and when the day is over it is too late to work; and he meant that he himself had an earthly lifetime in which to labour, and when that was over he would no more perform the kind of labour he was then doing. He called his lifetime a day; to show us that he was impressed with the shortness of it. We too often reckon life as a matter of years, and we even think of the years as though they were of extreme length, though every year seems to spin round more swiftly than before; and men who are growing grey will tell you that life seems to them to travel at a much faster rate than in their younger days. To a child a year appears a lengthened period; to a man even ten years is but a short space of time; to God the Eternal a thousand years are but as one day. Our Lord here sets us an example of estimating our time at a high rate, on account of its brevity. It is but a day thou hast at the longest. That day, how short! Young man, is it thy morning? Art thou just converted? Is the dew of penitence still trembling upon the green blade? Hast thou just seen the first radiance which streams from the eyelids of the morning? Hast thou heard the joyous singing of birds? Up with thee, man, and serve thy God with the love of thine espousals! Serve him with all thine heart! Or hast thou known thy Lord now so long that it is noon with thee, and the burden and heat of the day are on thee? Use all diligence, make good speed, for thy sun will soon decline. And hast thou long been a Christian? Then the shadows lengthen, and thy sun is almost down. Quick with thee, man, let both thine hands be used. Strain every nerve, put every sinew to the stretch. Do all at all times, and in all places, that thine ingenuity can devise, or thy zeal can suggest to thee, for the night cometh wherein no man can work. I love to think of the Master with these furious Jews behind him, yet stopping because he must do the work of healing, because his day was still unended. He cannot die, he feels, till his day is over; his time is not yet come, and if it were he would close his life by doing one more act of mercy; and so he stops to bless the wretched, and afterwards passes on his way. Be ye swift to do good at all times. "Be ye stedfast, unmovable, always abounding in the work of the Lord." Knowing that the time is short, redeem the time, because the days are evil; press much into little by continuous diligence. Glorify thy God greatly while the short taper of thy life burns on, and God accept thee as he accepted his Son.

Thus much upon Christ, the Master Worker.

II. Now I shall want your earnestness while I try to speak of OURSELVES AS WORKERS UNDER HIM.

Here I must go over much the same ground, for first I must call to your remembrance that *on us there rests personal obligation*. Singular, distinct, personal obligation. "*I must work*;" "*I*," "*I must work the works of him that sent me*." We are in danger nowadays of losing ourselves in societies and associations. We had need labour to maintain the personality of our consecration to Christ Jesus. The old histories are very rich in records of deeds of personal daring; we cannot expect modern warfare to exhibit much of the same, because the fighting is done so much by masses and so much by machinery; even thus, nowadays, I am afraid our mode of doing Christian work is getting to be so mechanical, so much *en masse*, that there is barely room in ordinary cases for personal deeds of daring and singular acts of valour. Yet, mark you, the success of the church will lie in this last; it is in each man's feeling, "I have something to do for Christ, which an angel could not do for me, that the strength of a church must lie under God. God has committed to me a certain work which, if it be not done by me, will never be done. A certain number of souls will enter heaven through my agency; they will never enter there in any other way. God has given his Son power over all flesh to give eternal life to as many as he has given him, and Christ has given me power over some part of the flesh, and by my instrumentality they will get eternal life, and by no other agency. I have a work to do, and I must do it. Dear brethren and sisters, our church will be grandly equipped for service when you all have this impression, when there is no casting the work on the minister, nor on the more gifted brethren, nor leaving all to be done by distinguished sisters, but when each one feels, "I have my work, and to my work I will bend my whole strength, to do it in my Master's name."

Now observe, secondly, the personal obligation in the text compels us to *just such work as Christ did*. I explained to you what it was. We are not called meritoriously to save souls, for he is the alone Saviour; but we are called to enlighten the sons of men. That is to say, sin is not known to be sin by many. Our teaching and example must make sin to appear sin to them. The way of salvation by the substitutionary sacrifice of Christ is quite unknown to a large part of mankind; it is ours simply and incessantly to be telling out that soul-saving story. This work must be done whatever we leave undone. Some men are spending their time in making money, that is the main object of their lives; they would be as usefully employed probably if they spent all their lives in collecting pins or cherry-stones. Whether a man lives to accumulate gold coins or brass nails, his life will be equally grovelling, and end in the same disappointment. Money-making, or fame-making, or power-getting, are mere pieces of play, mere sports and games for children; the work of him that sent us is a far nobler thing. It is permanent gain if I gain a soul; it is lasting treasure if I win the Lord's approval; I am for ever richer if I give a man one better thought of God, if I bring to a darkened soul the light from heaven, or lead one erring heart to peace. If one spirit hastening downward to hell is by my means directed to a blissful heaven,

I have done some work worth doing. And such work, brethren, we *must* do, whatever else we leave undone. Let us make all else in this world subservient to this which is our life work. We have our callings, we ought to have them, the man who will not work, neither let him eat; but our earthly calling is not our life-work. We have a high calling of God in Christ Jesus, and this must have the pre-eminence; poor or rich, healthy or sick, honoured or disgraced, we must glorify God. This is necessity; all else may be, this *must* be. We resolve, sternly resolve, and desperately determine, that we will not throw away our lives on trifling objects, but by us God's work must and shall be done; each man will do his own share, God helping him. May the ever blessed Holy Spirit give us power and grace to turn our resolves into acts.

Let us not forget the truth which I declared to you before, namely, that *it is God's work which we are called upon to do*. Let us look to the text again. "I must work the work of him that sent me." I can discover no greater motive for earnestness in all the world than this, that the work I have to do is God's work. There is Samson—the strength which lies in Samson is not his own, it is God's strength. Is that therefore a cause why Samson should lie still and be idle? Nay, but it is a mighty sound of a trumpet to stir the blood of the hero to fight for the people of God. If the strength of Samson be not the mere force of thew and muscle, but force given him of the Almighty One, then up with thee, Samson, and smitten be the Philistine! Slay again thy thousands! What! Darest thou sleep with God's Spirit upon thee? Up, man! To sleep if thou wert but a common Israelite were treason to thy country, but when God is in thee and with thee, how canst thou be idle? Nay, put forth thy strength and rout thy foes!

When Paul was in Corinth, and God wrought special miracles by his hands, so that handkerchiefs which were taken from his body healed the sick, was that a reason why Paul should withdraw himself to some quiet retreat and do nothing? To my mind there appears to be no more potent argument why Paul should go from house to house and lay his hands on all around, and heal the sick. So with thee—thou hast the power to work miracles, my brother. The telling out of the gospel, accompanied by the spirit of God, works moral and spiritual miracles. Because thou canst work these miracles, shouldst thou say, "God will do his own work"? Nay, man, but right and left, at all times and in all places, go thou and tell out the soul-saving story, and God speed thee! Because God works by thee, therefore work thou.

A small vessel, lying idle in dock, without a freight, is a loss to its owner; but a great steam-ship, of many hundred horse-power, cannot be suffered to remain unemployed. The greater the power at command, the more urgently are we bound to use it. The indwelling power of God is put forth in reply to faith and prayer, shall we not labour to obtain it? The fact that the church's work is God's work rather than hers, is no cause why she should indulge in sloth. If she had only her own strength, she might waste it with less of crime; but having God's strength about her, she dares not loiter. God's message to her this morning is, "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city." Would God that

this message might come to every heart, so that all of us would arise, because God is in our midst.

Brethren, notice in the text *our obligation resulting from our position*. We are all sent as Jesus was, if we are believers in Christ. Let us feel our obligation pressing upon us. What would you think of an angel who was sent from the throne of God to bear a message, and who lingered on the way or refused to go? It was midnight, and the message came to Gabriel and his fellow songsters, "Go and sing o'er plains of Bethlehem, where shepherds keep their flocks. Here is your sonnet, Glory to God in the highest, on earth peace, good will towards men." Could you conceive that they halted, that they wished to decline the task? Impossible with such music, and with such a commission given from such a Lord! They sped joyously on their way. Your mission is not less honourable than that of the angels. You are sent to speak of good things, which bring peace and good will to men, and glory to God. Will you loiter? Can you longer be dumb? Nay, as the Lord Jesus sends you, go forth, I pray you, go at once, and with joy tell out the story of his love. I could conceive an angel being almost tempted to linger, if sent to execute vengeance, and to deluge fields with blood for the iniquity of nations. I dare not think that he would hesitate even then, for these holy spirits do the Lord's bidding most unquestioningly; but if the mission be of mercy the loving spirit of an angel would leap for joy, and be quickened by the sweetness of the errand as well as by the commission of his Lord. We, too, sent of God, if sent on hard service, are bound to go; but if sent on so sweet a service as the proclaiming of the gospel, how can we tarry? What, to tell the poor criminal shut up in the dungeon of despair that there is liberty, to tell the condemned that there is pardon, to tell the dying that there is life in a look at the crucified One—do you find this hard? Do you call this toil? Should it not be the sweetest feature of your life that you have such blessed work as this to do? If to-night when the day is over, when you are in your chamber alone, you should suddenly behold a vision of angels who should speak to you in celestial accents and nominate you to holy service in the church, you would surely feel impressed by such a visit. But Jesus Christ himself has come to you, has bought you with his blood, and has set you apart by his redemption. You have confessed his coming to you, for you have been baptised into his death, and declared yourself to be his; and are you less impressed by Christ's coming than you would have been by an angel's visit? Rouse thee, my brother, the hand of the Crucified hath touched thee, and he hath said, "Go in this thy might." The eyes that wept over Jerusalem have looked into thine eyes, and they have said with all their ancient tenderness, "My servant, go, and snatch dying sinners like brands from the burning, by publishing my gospel." Wilt thou be disobedient to the heavenly vision, and despise him that speaketh to thee from his cross on earth and from his throne in heaven? Blood-washed as thou art, blood-bought as thou art, give thyself up more fully than ever thou hast done to the delightful service which thy Redeemer allots thee. Bestir thyself and say, "I even I, must work the work of him that sent me while it is day."

You little know what good you may do, my brethren, if you always feel the burden of the Lord as you ought to do. I was led to think of that fact from a letter which I have here, which did my heart good as I read it. I daresay the dear friend who wrote it is present—he will not mind my reading an extract. He had fallen into very great sin, and though often attending at this Tabernacle, and being frequently stirred in heart, his conversion was not brought about till one day riding by railway to a certain town, he says, “I entered into a compartment in which were three of the students of the Tabernacle College. Although I did not know them at first, the subject of temperance was introduced by myself. I found two of them were total abstainers, and one was not. We had a nice friendly chat, and one of the abstainers asked me if I enjoyed the pardon of my sins and peace with God. I told him I regularly attended the Tabernacle, but I could not give up all my sins. He then told me how, in his own case, he had found it very desirable to be much in prayer and communion with God, and how he was thus kept from many besetting sins. I concluded my business in the town, and was returning homeward. I was rather dull, as I had no money with me to pay for my ride home, and consequently had to walk all the way. I heard some singing at a little chapel; I entered, and was invited to a seat; it was H—— Baptist Chapel. It turned out that these three students with whom I had come in the train some few hours before were there, and it was an occasion of deep concern to many, as one of the students, who was their pastor, was taking his farewell of his flock that evening, and many were in tears, himself also. I asked one of the students to pray for me; he did so, and I tried to lift up my whole heart to God, and, as it were, leave all my sins outside; but I found them a ponderous weight. At last I believed in Jesus, and exercised a simple faith such as I never knew before. I became quite contrite and humiliated; I found the Lord there, he is sweet to my soul; God has for Christ’s sake forgiven me all my sins. I am happy now. I shall ever pray for the students at the Pastors’ College, and never, I hope, begrudge my mite for the support of the same. God be praised for the students!”

See ye thus that a casual word about Christ and the soul will have its reward. I heard once of a clergyman who used to go hunting, and when he was reproved by his bishop, he replied that he never went hunting when he was on duty. But he was asked, “When is a clergyman off duty?” And so with the Christian, when is he off duty? He ought to be always about his Father’s business, ready for anything and everything that may glorify God. He feels that he is not sent on Sunday only, but sent always, not called now and then to do good, but sent throughout his whole life to work for Christ.

But I must finish. The greatest obligations seem to me to lie upon each one of us to be serving Christ, because of *the desperate case of our ungodly neighbours*. Many of them are dying without Christ, and we know what their end must be, an end that hath no end, a misery that hath no bounds. Oh, the woe which sin causes on earth! But what is that to the never-ending misery of the world to come!

Our time in which to serve the Lord on earth is very short. If we would glorify God as dwellers on earth, we must do it now. We shall soon ourselves be committed to the grave, or they whom we would fain bless may go

there before us. Let us then bestir ourselves! I felt much weight on my mind yesterday, from the consideration that we, as a nation, are enjoying peace, an unspeakable blessing—the value of which none of us can rightly estimate. Now, if we do not make, as a Christian church, the most earnest endeavours to spread abroad the gospel in these times of peace, before long this nation may also be plunged in war. War is the most unmitigated of curses, and among its other mischiefs, it turns the mind of the people away from all religious thoughts.

Now while we have peace, and God spares this land the horrors of war, ought not the church of God to be intensely eager to use her opportunities? The night cometh, I know not how dark that night may be. The political atmosphere seems heavily charged with evil elements. The result of the present conflict between France and Prussia may not be what some would hope, for it may again crush Europe beneath a despot's heel. Now, while we have liberty—a liberty which our sires bought at the stake, and sealed with their blood, let us use it; while it is day let us work the works of him that sent us; and let each man take for his motto the succeeding verse to my text, "As long as I am in the world I am the light of the world." Take heed that thy light be not darkness. Take heed thou conceal it not. If it be light, take heed that thou despise it not, for if it be never so little a light, it is what God has given thee, and as much as thou wilt be able to give God a joyful account of. If thou hast any light, though it be but a spark, it is for the world thou hast it; for the sons of men it is lent thee. Use it, use it now, and God help thee.

O that our light as a church, would shine upon this congregation! How do I desire to see all my congregation saved! Let believers be more in prayer, more in service, more in holiness, and God will send us his abundant blessing, for Jesus' sake. Amen.

. PORTIONS OF SCRIPTURE READ BEFORE SERMON—Nehemiah iii.
and John viii. 51—59; ix. 1—7.

NOTICE.—Mr. Spurgeon desires to thank the many sermon-readers who so promptly aided him in the bazaar for the Orphanage Infirmary. Their gifts will be found acknowledged in the "Sword and Trowel" for August. All the amount for the Infirmary is not raised, but very much of it is. For this may the Lord be praised

Metropolitan Tabernacle Pulpit.

AN ENCOURAGING LESSON FROM PAUL'S
CONVERSION.

A Sermon

DELIVERED ON LORD'S-DAY MORNING, AUGUST 7TH, 1870, BY

C. H. SPURGEON,

AT THE METROPOLITAN TABERNACLE, NEWINGTON.

“Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call on thy name. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will shew him how great things he must suffer for my name's sake.”—Acts ix. 13—16.

THE conversion of Saul of Tarsus was one of the most remarkable facts in Christian history. Perhaps there has never happened an event of equal importance since the days of Pentecost. It was important as a testimony to the power and truth of the gospel. When such a man, so violently opposed, so intelligent and well-instructed, could be converted to the faith of the Nazarene, by the appearance of the Lord from heaven, it was a testimony alike to the fact of our Lord's resurrection, and to the power of his word. Paul also occupied a high place among the defenders of the faith when the gospel had to struggle for a footing against Judaism and philosophy. Being well versed in the Scriptures of the Old Testament, and in the traditions of the Jews, and possessing great argumentative powers, he became a leading apologist for the faith, and in the synagogues and the schools, overthrew those who opposed the doctrines of Jesus. In addition to this, the conversion of the apostle Paul gave a great impetus to the missionary spirit of the Christian church. Here he shone pre-eminently. Into what lands did he not carry the gospel? Ordained to be the apostle of the uncircumcision, he proclaimed in the utmost ends of the earth the name of Jesus Christ. The apostle, moreover, as a writer takes the highest place in the Christian canon. It pleased God to select this most remarkable man to be the medium of inspiration by whose writings we should receive the most thorough and complete exhibition of the gospel of the grace of God. Turn to the New Testament, and see with astonishment how large a space is occupied by the letters of one first called Saul of Tarsus, but afterwards Paul, the servant of Jesus Christ. It is a matter of fact that Paul not only directed the energy of the Christian church of his own day, but shaped its mode of action, and in addition so toned the thought of the Christian world,

No. 944.

that to this moment I suppose he exercises, under God, a greater influence over the theology of Christendom than any other man. We claim him as the great apostle of the doctrines of grace; heading a line of teachers, among whom Augustine and Calvin stand conspicuous, he remains unrivalled as "a wise master-builder." Even the things hard to be understood which he was not afraid to grapple with, have continued to have their effect upon Christian theology. The Pauline mark will never be erased from the page of church history. That, however, is not my business this morning. I would rather remind you that the conversion of the apostle Paul was in itself instructive. It was not only operative upon the church, but as a narrative it is instructive to us. We are not to look upon it as a strange phenomenon to be only gazed upon, and wondered at, it is a lesson-book for all time; it contains a world of teaching within it, and principally teaching upon this point—the fact of the divine interposition in the church of God. God has been pleased by the foolishness of preaching to save them that believe: this is the era of instrumentality; Christ bids his disciples go into all the world and preach the gospel to every creature; and it is by the communication of one earnest heart to another that men are usually converted. Such, however, was not the way by which Paul was converted. He was called into the church by an interposition of the living Christ out of heaven, speaking directly to his soul; and we doubt not that the same Jesus has still his own ways of reaching human hearts when human instrumentality is not available. Paul's conversion is a type, or as our version reads it, a pattern, and it is natural to believe that the pattern has been copied. I shall look upon his conversion as being typical of some others that have occurred, and that will occur till the last hour of the Christian dispensation. Certain men will be brought to God not by manifest instrumentality, but more secret means. The church has reason to believe that while she industriously uses all the power committed to her, there will be interpositions of a power far higher than her own, which will work for her great successes and bring to her great additions of strength. While Barak fights below, the stars in heaven shall also fight against Sisera. That is the point I want to speak upon, this morning, for the glory of God, and the encouragement of any desponding spirits among us.

I. Our first thought shall be, this morning, **THERE ARE OTHER PRODUCTIVE FORCES AT WORK FOR THE CHURCH BESIDES HER TEACHING.** Her teaching is her main source of growth. She is to look to the instruction that she can give through her members, and her ministers, for the birth of most of her sons and daughters; but she is also to remember that there are other forces at work over and above these appointed agencies; the mountain is full of horses of fire and chariots of fire round about the gospel.

And, first, let me remind you of what may be expected from *the work of the Holy Spirit* in the church of Christ. All the success of the church comes through him. That blessed person of the Divine Trinity in Unity is pleased to give power to the truth, whereby it operates upon the hearts and consciences of men. It is not to that point, however, that I draw your attention, but I would ask you a question. Have we not reason to expect that the Holy Ghost will occasionally display his power,

by working apart from the ordinary agencies of the church? It is certain that the Holy Spirit can act directly upon the minds of men apart from human agency, for he has often done so in past ages. He can if so it pleaseth him, melt the stubborn heart, subdue the obdurate will, and purify the depraved affections; and though I believe he never works apart from the truth and the things of Christ, yet he can do all this while acting altogether apart from any human teaching. There have been many cases of the kind. We have heard of persons at their labour, who have not been accustomed to attend the house of God, who have not been reading religious books, and yet in the middle of their work they have been filled with penitent and devout thoughts, and have suddenly commenced an altogether new life. We have known cases of persons not engaged in lawful pursuits, but intending to perpetrate vice, who have, nevertheless, found the power of God to be greater over them than the power of their corrupt affections; they have been struck with certain reflections which they had never recognised before, have paused, and have been led to turn altogether in another direction, have, in fact, become believers in Christ and men of holy and ardent lives. Why should not the Holy Spirit do so still? If he pleaseth to employ us, it is to his honour to work by such poor instruments, but if he shall please occasionally to do without us, it is also to his honour, and I may add it is equally to our satisfaction; for we delight that he should display his power. We have reason to expect that he will so work sometimes, and this is one of the forces which may work apart from instrumentality.

Bethink you again, my brethren, of *the intercession of our Lord and Saviour Jesus Christ*. Most potent in heaven is the plea of him who here on earth offered atonement for the sins of his people. For Zion's sake he does not hold his peace, and for Jerusalem's sake he doth not rest; nor will he till his glory shall fill all the earth, and his elect bride shall share therein. Now our Lord Jesus Christ not only prays for those whom we pray for, but he prays for those we never thought of praying for. There are some whom he mentions before the eternal throne whom we have never mentioned, who have never yet been observed by any interceding Christian, whose cases have never impressed a single godly heart, yet Jesus knows them: and does he cry to God for them, and shall there not come to them grace in due season? Ay, my brethren, I rejoice in this, that where through ignorance or through the narrowness of my charity my prayer has never stretched itself, the prayer of the great High Priest who wears the Urim and Thummim can yet reach, and the salvation of God shall come to such. I doubt not Jesus might well have said to Paul, "I have prayed for thee, and therefore thou shalt be mine," and in many other cases the like is true. The intercession of our Lord is a mighty power, and as it wins gifts for men, yea, for the rebellious also, apostles, and preachers, and teachers, are called forth by divine grace. Not our colleges, our councils, our societies, or our conferences, but the intercession of Jesus is the mainstay of our strength, the secret cause of the calling of men into the mystery of the gospel.

Think, too, of another force, the result of which is not altogether expended in connection with manifest instrumentality; I mean *the daily and incessant intercession of the faithful in all places*. Of course,

this intercession brings success to instrumentality, the work of the church would be nothing without it—true prayer is true power; but there are prayers, I doubt not, which go up to heaven, but are not offered in connection with any particular agency, and are not answered through any manifest instrumentality. There are groanings which cannot be uttered for the general cause, for the regeneration of the elect, for the glory of the Redeemer, in which we appeal directly to God, and look for him to rend the heavens and arise in his might: such prayers most probably have a reply after their own likeness. The prayers of the church come down in a great measure, as I have said, upon instrumentality, but they also drop, I doubt not, on solitary and uncultivated places. The prayers of God's church are like the clouds which ascend from the sea, as the sun shines on the waves; they fall on the fields which have been sown by man, but they also drop upon the pastures of the wilderness, and the little hills rejoice on every side. Who shall say that Saul's conversion was not traceable to the prayer of Stephen, when, as he expired, he said, "Lord, lay not this sin to their charge"? Yet there was no distinct connection between the two such as could be defined and described. Who shall say that the gatherings in Jerusalem for earnest prayer, may not have had about them power with God for the conversion of the persecutors, the dread of whom may have made them more earnest in supplication? Yet we do not see the same connecting link as between the famous prayer-meeting in the house of John Mark's mother, and the escape of Peter from prison. Pray on, beloved brethren, for though there should seem to be no connection between your prayers and the salvation of the sons of men, yet this shall be one of the forces in operation which shall not spend itself in vain; God will be pleased, in answer to humble and unknown pleaders, to bring out his own hidden ones.

Then remember there is another impalpable, but very potent force, *the aroma of the truth in the world*. The truth is mainly spread by plain earnest statements of it, but there is also a savour in truth, an inherent perfume, whereby even in our silence it spreads itself. Paul declared that where he had preached the gospel he was a sweet savour of God, both in them that were saved and in them that perished. The gospel is like myrrh, and cassia, and aloes; it will make itself felt even where it is not sought after. Place some Oriental perfume in a room, and all the air will be loaded with its sweetness. Where the gospel of Jesus Christ comes, it impregnates the social atmosphere, it permeates society, it has an effect far beyond its local habitation. I do not doubt that many men who have not yet bowed before the deity of Christ, have unconsciously learnt much from him, and what they perhaps think to be their own is but a blessed plagiarism from the Jesus of Nazareth. Even the philosophies of men have been all the soberer, and the laws of men all the gentler, because of the existence of the gospel. Men cannot live in the midst of Christians, and yet altogether shut out the influence of Christianity. There is a lavender field over yonder, and though a man may hate the smell of it, and block up his windows and keep his doors closed, somehow or other, he may depend upon it, when the wind blows in the right direction, the perfume will reach him. And so it is here; if a man will not listen to the preaching of the gospel, if he constantly

neglects attendance upon the means of grace, yet for all that, the kingdom of heaven has come nigh to him, and in some form or other the angel of mercy will frequently cross his path. May we not hope for results from these influences? May not these things be the thin end of the wedge which shall be driven home by divine force, until the sinner is divided from his sins? I feel sure it is so in cases numberless; for we may say of the gospel as David did of the sun, "His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof."

Further, remember there is at work in the world, wherever there are believers, *the influence of Christian life and of Christian death*. Christian life wields a mighty power. Wherever the Christian acts up to his profession, and the grace within him shines forth in holiness, those who observe him take knowledge of him that he has been with Jesus; and as example speaks more loudly than precept, we may look for very marked results. The eloquence of Christian holiness is more potent for conversion than all the speaking of Christian orators—may we not therefore hope for converts by it? So, too, there are secret forces in every real Christian's death. When the ungodly man stands at the bedside, and sees a Christian die singing in holy triumph, there may not be a word addressed to him—the dying Christian may be so absorbed in heaven that he may scarce have a thought of the sinner who is looking on—but that happy death will be a potent agency to arouse, to attract, to win the heart for Christ Jesus.

Besides that, my brethren, we ought never to forget that *all the work of God in providence* is on the side of those who fight for the gospel of Jesus. I might truly say of the church that the stones of the field are in league with her, and the beasts of the field are at peace with her, for all things work her good. Sickness, when it stalketh through the land, is a powerful preacher to the unthinking masses. We have seen men impressed, in years of cholera, who despised religion before; we have marked them listening to us with attention when disease has humbled them. When death has come into the house, and the dear babe has died, it has frequently happened that ears were opened which never heard the gospel before, and hearts were impressed that were hard as iron until the fire of affliction melted them. I believe death himself to be an able ally of a faithful minister. The funerals which break men's hearts with natural sorrow are often overruled for the breaking their hearts in a spiritual sense also, so that oftentimes there are brought to Jesus, by the death of beloved ones, men who, to all human appearance, would otherwise have been lost. Have courage, ye that fight for Christ, disease and death itself shall be overruled to help you; physical calamities and catastrophes shall subdue the rebellious spirits of men, and ye then stepping in with consolation, shall find a welcome for the gospel. As God sent the hornet before his conquering Israel to overthrow the Canaanites, so doth he send providences to work together, for our help, that the truth may prevail. Providence, like the angel at the sepulchre, rolls away the stone for us. It makes straight in the desert a highway for God. It is the Elias which clears the way for the coming Saviour.

In addition to this, I must not fail to remind you that *every man has*

a conscience, and though conscience is sadly impaired it still leans to the right side. Conscience is not perfect, though some assert it to be so; in common with all the faculties of man it was disarranged by the fall, and conscience is therefore no infallible judge of right and wrong; still, for all that, half blinded as it is it yet knows which is light and which is darkness, and though it puts bitter for sweet, and sweet for bitter, still in the violence which it puts upon itself, it reveals an inner sense as yet undestroyed. Still is it a fact that even those who have not the law, "are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." The right awakens still an echo in man's bosom, the pure, the good, the true, still may count on recognition from the glimmering moral sense within. To the preacher this is a fact full of hope, and he ought not to forget it.

See then, that over and above our work which ought to be constant, incessant, intense, we have the Holy Spirit at work, we have Christ pleading, we have the whole company of the faithful sending up their perpetual intercessions, we have the blessed savour of the truth spreading itself abroad, we have the evidence and power of holy living and triumphant dying, we have the wheels of providence revolving, and the consciences of men made to yield an acquiescence to the truth of God.

I have thus very hurriedly run over a very extensive range of consideration.

II. Secondly, reflect, my brethren, that FROM THESE SOURCES WE MAY EXPECT REMARKABLE CONVERSIONS.

We expect to see the major part of conversion through the daily instruction given to the children of Christian people, through the constant preaching of the gospel, the distribution of religious literature, and the direct efforts of the followers of Christ; but over and above all this, we have a right to expect remarkable conversions from the less manifest sources of which I have spoken. As in the case of Saul these conversions will bring to us *persons formerly violently opposed to the truth through prejudice*. In Paul we see a man opposed to Christ not because he was opposed to truth, but because he thought that Jesus was not the Messiah. He worshipped God, the God of his fathers, with a fervent heart, and because he conceived that Jesus of Nazareth claimed to be what he was not, he hunted down his disciples to the death. Once convinced that he was wrong, he followed the right at once; and we may hope that interpositions will occur in which the Holy Spirit will enlighten the darkness of men who are honest in their darkness, and that they, seeing the light, will embrace the gospel and bow before our King. Be that a subject of your prayers. I doubt not there are to be found this day, devoted to an evil cause, men who nevertheless would not wilfully choose what they knew to be error. They are devoted to it because in their ignorance they sincerely believe it to be true. Many a heretic has died for his heresy, believing it to be the very truth of God. Our prayer should be that these men who would do right if they but knew it, may receive the blessed help of him who is the light of the world, and may be brought to see in his light the true light. In such cases I should hope for their enlightenment; they are seeking

goodly pearls, and I trust they will find the pearl of great price; he who has made them honest and good ground will, we trust, sow them with good seed.

We may expect, too, from these sources the conversion of *persons who have been doing much mischief to the good cause, and who are resolved to do still more*. Does not Ananias put it so? "He hath done great evil to the church at Jerusalem, and here he hath authority to bind all who call on thy name." Yes, but do not despair of a man because he is industriously opposed; do not despair of him even because he is furious. Anything is better than to slumber in indifference. Provoke a man by the gospel till he gnashes his teeth at you, and he is none the less likely to be converted; preach to him till he saith, "He playeth well upon a goodly instrument, he maketh sweet sounds to charm my ears," you will probably lull him into everlasting destruction. I love to see men rather aroused to oppose, than made to acquiesce, because they care not whether the gospel is true or false. We may expect the Lord to arrest the chief ones among his enemies, for it will glorify him.

These sources will probably produce *converts from among those who are beyond the reach of ordinary ministries*. We sometimes regret that the voice of a thoroughly faithful ministry is seldom heard in the courts of kings, and that there is little hope of the gospel's reaching the great ones of the earth. Nay, but for all that the Lord can reach those whom we cannot reach, he can in life or in the dying hour, come to the hearts of men whose ears were never reached by any testifier to the truth, and he can bring them yet to his feet. He is able of these stones to raise up children unto Abraham. Paul would not have heard a preacher of Christ; he would have hurried him to prison, but never have listened to him; there was no likelihood of Saul's conversion by ordinary means; he would not stop to examine any documents had they been offered to him; apologists for Christ he would have rejected with scorn, but the Lord hath a way where we have none, and he calleth whom he will by his own sovereign power.

We may expect persons who shall be converted by these causes to *become very earnest*. A man who feels that God has had singular mercy upon him, feels that being much loved, and having had much forgiven, he must render much service. If I have been brought to Christ in the Sabbath-school, or after habitual listening to the truth, I am a great debtor to the mercy of God, but the probabilities are that I shall not be so much impressed with my indebtedness as I ought to be; but if I have been quite out of the way, as it were, in the wilderness of sin, and yet the voice of the Lord that breaketh the cedars of Lebanon, hath sounded in my ears, then I shall glorify that voice, and glorifying it consecrate myself to the God who uttered it.

Such men, too, *become profoundly evangelical*. I trace Paul's exceeding evangelism to the fact that he was so remarkably converted. He could not be content with the surface of truth, he dived into the depths of grace and sovereignty. He saw in himself the boundless power, the infinite mercy, the absolute sovereignty of God; and therefore he bare witness more clearly than any other to these divine attributes. He spake of election, and predestination, and the deep things of God.

Who but he could have written the ninth of Romans, or the Epistle to the Galatians. Courage, then, my brethren and my sisters, the noblest minds will yet be engaged in the service of our Master. They tell us that the power of Popery spreads in the land, that everywhere men are going back to the old falsehoods from which they once were delivered; we are told that we are to be ground down again beneath the iron wheels of superstition; and on the other hand, we hear that infidelity and scepticism spread themselves like a plague-cloud over the land. Be not afraid. God will convert the priests and convince the infidel demagogue. Ye need not fear. The leaders on the enemy's side shall yet be champions in our Master's army. Reckon not your feeble bands, count not the timid soldiers already enlisted, say not, "How few we be and how weak!" Ye know not where the Lord's hidden warriors are, nor what chief among the mighties he has concealed. They are not merely hidden among the stuff of worldliness, but they are there, in open hostility to his cross and crown: the mightiest warriors against Christ. Some of these shall through conquering grace become the servants of God. Can ye not believe it? Have ye no faith in Jesus Christ? Believing it, will ye not pray for it? Praying for it, will ye not expect it? All things are possible to him that believeth. Above all, everything is possible to the might of the eternal God and his ever-blessed Spirit.

We must say no more on that, but pass on to a third reflection.

III. THIS OCCASIONAL SINKING OF INSTRUMENTALITY ANSWERS ADMIRABLE ENDS.

It might be thought to be a dangerous thing that sometimes God should work in grace apart from man; I mean dangerous to the industry of the church, for some are always ready enough to clutch at excuses for leaving God's work alone; and there are always certain indolent spirits who would fain say, "Let God do his own work, it can be accomplished without us, we therefore may be excused." These men know better. They know the falsehood of their talk. It were not worth the Master's while to confute them, their own hearts condemn them. There are admirable reasons for the Lord's sole working; for, first, these interpositions *disclose the presence of the living Christ*. We too often forget the person of the Lord Jesus Christ, and yet the power of the church lies in Christ. He is the wisdom of God, and the power of God. Some may remember Jesus, but not in his present personal character. In the Romish church its power over devout minds lies in no small degree in the fact that the person of Christ is much spoken of, loved, and revered; but mark well that you seldom see the Christ of the Romish church in any but two attitudes. As a rule, either he is a babe in his mother's arms, or else he is dead; scarcely ever is he set forth by them as the living King, Head, and Lord. In both of those first aspects let him be revered, let the incarnate God and the dying Saviour have your hearts; but there is another fact to be borne in mind, and that is, that he ever liveth. That church which, not forgetting his birth, nor his sacrifice, yet most clearly recognises that he still liveth, is the church that shall win the day. We must have a living Head to the church, we cannot do without one. Men will assuredly invent a living head on their own account, if they overlook the living Christ. They will find

some priest or other whom they would fain gird with the attributes of Deity, and set up as the Vicar of Christ. But we have a living Christ, and when he is pleased to appear to any man by his Spirit—I speak not of miraculous appearances, but of other direct operations of his Spirit upon the spirits of men—when he reveals himself apart from instrumentality to man, then the church discovers yet again that he is in her midst fulfilling his promise: “Lo, I am with you always, even to the end of the world.” Still the Lord Jesus walketh among the golden candlesticks, and exerts a living force in the hearts and consciences of men, and he would have us remember this.

Further, dear friends, these interpositions tend to *remind the church of the supernatural agency of the Holy Spirit*. The tendency nowadays is to expunge the supernatural, to bring everything down to the rule of reason, and the denial of faith; but for all that there is a Holy Spirit. Rest assured that that doctrine of the creed, “I believe in the Holy Ghost,” is a matter of reality. I am as certain that there is a Holy Ghost as that I live, for unto my spirit he has spoken, and I have come into contact with him. I know that there are men’s minds, for those minds have affected me; I know also that there is an Eternal Spirit, for he has affected my spirit, and I speak concerning him what I do know, and testify what I have seen. In proportion as that truth is made clear to the church by her personal experience, by the Spirit’s moving where he listeth, and working divine wonders, the church will be girt with power from on high.

This, too, tends to *unveil many of the divine attributes*. Men so remarkably converted are sure to display the sovereignty of God. “I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion,” is an utterance which rolls like thunder over the head of Paul when he sinks amidst the blaze of the light from heaven. God is saving whom he wills, for he stops the persecutor in the maddest fury of his rage. There, too, was seen God’s power. There might have been heard as a thunderclap from heaven, “Power belongeth unto God,” when down fell Saul, wounded beneath the arrows of the Prince of Peace. There, too, was seen divine grace. Paul looked upon himself as the fairest pattern of God’s longsuffering, obtaining mercy, though he had persecuted the church of God; the very chief of sinners, and yet made not a whit behind the chief of the apostles.

And so these remarkable conversions *aid very much the faith of the church*. When she is beginning to droop and to sink, when holy men fancy that at least for awhile the cause must wither, and even the bravest spirits wait rather than press forward, then it is that these remarkable conversions come in and inspirit the whole band, and they take courage and march to the victory with willing footsteps.

And this also *startles and impresses the world*. What knows the world of the conversion of those who have sat in these pews ever since they were children? What cares the world about the faith of those who, happily for themselves, were led to Jesus from their youth? But let some gross blasphemer weep the tear of penitence, let some bold persecutor preach the faith which once he sought to destroy, and the whole city hears of it, the land is astonished, and in proportion God is glorified, and the power of his grace is manifested.

Thus, you see, there are good reasons for the Lord thus working. He may do as he wills ; he will have us see that he needs us not. He may if he pleases use us, it is his rule to do so, and we are to work knowing that to be the rule ; but we must adore, and admire, and bless him, that sometimes putting us aside he puts his own bare arm to the work. Thus his glorious right arm is exalted, for the right hand of the Lord doeth valiantly.

IV. We shall now come to our fourth point, and draw towards a close. **ALL THIS BY NO MEANS LOWERS THE VALUE OF INSTRUMENTALITY.** It is not so intended, and only unwisdom would so interpret it.

For, first, *such cases are rare*, very much rarer than conversions by the agency of the church. One Saul is struck to the earth, only one; but Peter preaches at Pentecost, and three thousand are pricked in their hearts. See the difference in numbers ! The preaching of the gospel is God's way of converting, his usual and general way ; since "all his paths drop fatness," it is especially so with this path of the ministration of the truth by an earnest heart to other hearts. One Paul, I say, one Paul on the road to Damascus, but three thousand saved by the preaching of the word by Peter. I read of one Colonel Gardner who, on the very night he was about to commit a great sin saw, or fancied he saw, the appearance of our Lord, and heard the words, "I have done all this for thee, what hast thou done for me ?" There is one such case—only one—I believe most certainly a true case ; but there were fifty thousand perhaps in Scotland and in England at that time who were brought to a knowledge of the truth by the ordinary methods of mercy. So the exhibition of special interposing grace now and then doth not interfere with the regular work of the church, or lower our esteem of it. Riding along I see in the hedgerow a tree with rich fruit upon it, I am surprised, I do not know how it came there, it is a very unusual thing to see our garden fruit-trees in public hedgerows ; but when I have seen it I do not think any the less of my neighbour who over yonder is planting fruit-trees in his orchard. That is the ordinary way to get fruit. If now and then a fruit-tree springs up upon the heath, if we are hungry we are glad to pluck the fruit—we do not know how it got there, and it is of no consequence that we should know, there is the fruit, and we are glad of it ; but still we do not give up our orchard. Because sometimes a man finds a shilling, does he give up work ? Extraordinary events in nature are always treated as such, and are not made the rule of every-day action ; even thus wise men treat unusual displays of divine power. To forego regular agency that we may wait for wonders, were as idle as to leave the regular pursuits of commerce to live upon the waifs washed up by the sea.

Remember, next, that *these very cases involve human agency somewhere*. Saul is on his way to Damascus, and, lo, he is struck down by the light, and by a voice from heaven is converted, but after the three days of blindness and fasting, how does he get comfort ? Does that come by another voice from heaven ? It might have done ; but the Lord takes care that the very instrumentality which is put aside in one place shall be honoured in another, and so Ananias must be sent forth to bless the penitent. Ananias was a plain disciple—we do not know that he was either a preacher or an evangelist, but a disciple of good repute,

living at Damascus, and he must come and say, "Brother Saul, the Lord, even Jesus that appeared unto thee in the way, hath sent me." So you shall always find in conversion that there is instrumentality somewhere or other. My dear brother, if God is pleased to convert a soul without using you, he may honour you by employing you to comfort him after conversion. Conviction may be wrought by the Holy Spirit without means, but in the full decision, in the laying hold on Christ, he may give you occupation ; *somewhere or other God will use you*; only be you a vessel fit for the Master's use, and you will not be long out of service.

Further, so far from dishonouring instrumentality, the conversion of Saul and others of the kind is *a provision of a most remarkable instrumentality*. "I have called him"—not to be a singular article for exhibition—but "to be a chosen vessel unto me to bear my name among the Gentiles." Remarkable converts become themselves the most indefatigable servants of God. Paul put all the wheels of the church in more rapid motion than they ever knew before, and became himself one of the greatest wheels. Everywhere goeth he preaching the gospel, so that instrumentality is not silenced, but God helpeth it to a higher position than before. Was it not through Paul that many were called into the fellowship and afterwards into the work of Jesus Christ? Should we ever have heard of such as Timothy and Titus and others if Paul had not been their spiritual parent? So that here we have not only a master worker begotten by this non-instrumental work, but he also begetteth other workers, and so the work of God to distant generations receives an impetus from the conversion of one single man. No; God does not dishonour instrumentality. If he puts it by for awhile to glorify himself, he brings it forward again in due season and makes it brighter and more fit for his purpose.

Let us adore, dear friends, in conclusion, the power of the all-working God, let us reverence and worship him. In our gatherings as Christians, let us worship him with whom power still dwelleth. Let us not look to the earnestness of that man, or to the wealth of this, to the judgment of a third, to the eloquence of a fourth, but let us look to him who has all power in heaven and in earth, "whom having not seen we love," "in whom, though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory." Let us believe that the Father worketh hitherto and Christ works; let us think of him who "worketh all things according to the counsel of his own will." Let us never be dispirited, but believe that the everlasting purpose of God will be accomplished, that the success of his church will never be in jeopardy, that the onward march of the armies of God can be in no peril. All flesh shall see the salvation of God; all the earth shall worship him, and Christ shall be acknowledged to be God to the glory of God the Father; for the power to accomplish this is not contained in these poor vessels of clay, nor limited by the capacities of manhood, nor bounded by the perceptions of mortals. The arm which is on the side of the church is omnipotent, the mind that worketh over all for the glorious cause, is infinitely wise and prudent. "Be of good courage, and he shall strengthen your hearts, wait, I say, on the Lord." Keep ye his way; delight also yourselves in him, and he shall bring it to pass,

and you shall see that accomplished which you would not have believed though a man had spoken it unto you. Go on working, there is your sphere; pray much that God would work also, for prayer is another part of your sphere. Expect God to work, believe that he will surely conquer Satan; be confident, that evil will not win the day, that error cannot be permanent, that there will occur divine surprises which will make the church to wonder at what her Lord God can do. In one word, believe and you shall be established, wait upon God and you shall be strong. Never give way to unbelief. Believe in the unseen; rest in the invisible; have confidence in the infinite; and the Lord send to us and to all Christendom a band of men whom he hath chosen—whom he shall call out as he did his apostle—and who shall become the leaders of his church, and the conquerors of the world.

The Lord grant that some who are here this morning may be among that elect company. Amen.

PORTION OF SCRIPTURE READ BEFORE SERMON—Acts ix. 1—31.

"THE SWORD AND THE TROWEL." Edited by C. H. SPURGEON.

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RIPE FRUIT.

A Sermon

DELIVERED ON LORD'S-DAY MORNING, AUGUST 14TH, 1870, BY

C. H. SPURGEON,

AT THE METROPOLITAN TABERNACLE, NEWINGTON.

“My soul desired the first ripe fruit.”—Micah vii. 1.

THE nation of Israel had fallen into so sad and backsliding a condition, that it was not like a vine covered with fruit, but like a vineyard after the whole vintage has been gathered, so that there was not to be found a single cluster. Not one righteous man could be found, not one to be trusted or found faithful to God. The whole state had become like a field that has been closely reaped, in which nothing remains but the stubble; like a vineyard that has been completely stripped, in which there remains no vestige of fruit. The prophet, speaking in the name of Israel, desired the first ripe fruits, but there were none to be had. The lesson of the text, as it stands, would be that good men are the best fruit of a nation, they make it worth while that the nation should exist, they are the salt which preserves it, they are the fruit which adorns it and blesses it. Pray we then for our country, that God will continually raise up a righteous seed, a faithful band, who, for his name's sake, shall be a sweet savour unto God, for whose sake he may bless the whole land.

But I mean to take our text out of its connection, and use it as the heading of a discourse upon *ripeness in grace*. I think we can all use the words of Micah in another sense, and say, “My soul desired the first ripe fruit.” We would not be merely the green blade, we desire to be the full corn in the ear; we would not merely show forth the blossoms of repentance and the young buds of struggling faith, but we would go on to maturity, and bring forth fruit unto perfection, to the honour and praise of Jesus Christ.

This morning, then, I speak about ripeness in grace, maturity in the divine life, fruit ready to be gathered: and our first point shall be *the marks of this ripeness*; the second, *the causes that work together to create this ripeness*; the third, *the desirability of the ripeness*; the fourth, *the solemnity of the whole subject*.

I. First, then, let us speak upon THE MARKS OF RIPENESS IN GRACE.

Nos. 945-46.

Let us begin with the mark of *beauty*. There is a great beauty in a fruit tree when it is in bloom. Perhaps there is no more lovely object in all nature than the apple blossom; but this beauty soon fades—one shower of rain, one descent of hail, one puff of the north wind, and very soon the blossoms fall like snow; and if they remain their full time, speedily indeed in any case they must withdraw from view. Much loveliness adorns youthful piety. The love of his espousals, his first love, his first zeal, all make the newborn believer comely. Can anything be more delightful than our first graces? Even God himself delights in the beauty of the blossoming believer. "I remember thee," saith he, "the love of thine espousals, when thou wentest after me in the wilderness." Autumn has a more sober aspect, but still it rivals the glory of spring. Ripe fruit has its own peculiar beauty. As the fruit ripens, the sun tints it with surpassing loveliness, and the colours deepen till the beauty of the fruit is equal to the beauty of the blossom, and in some respects is superior. What a delicacy of bloom there is upon the grape, the peach, the plum, when they have attained perfection! Nature far excels art, and all the attempts of the modeller in wax cannot reach the marvellous blendings of colour, the matchless tints of the ripe fruit, worthy of Eden before the fall. It is another sort of beauty altogether from that of the blossom, yielding to the eye of the husbandman, who has the care of the garden, a fairer sight by far. The perfumed bloom yields in value to the golden apple, even as promise is surpassed by fulfilment. The blossom is painted by the pencil of hope, but the fruit is dyed in the hue of enjoyment. There is in ripe Christians the beauty of realised sanctification, which the word of God knows by the name of "the beauty of holiness." This consecration to God, this setting apart for his service, this watchful avoidance of evil, this careful walking in integrity, this dwelling near to God, this being made like unto Christ—in a word, this beauty of holiness is one of the surest emblems of maturity in grace. You have no ripe fruit if you are not holy, if still your passions are unsubdued, if still you are carried about by every wind of temptation. If still, "Lo here, and lo there," will attract you to the right hand and to the left, you have not reached to anything like maturity; perhaps you are not even fruit unto God at all. But where holiness is perfected in the fear of God, and the Christian is at least striving after perfect holiness, and aiming to be conformed to the image of Christ, one of the marks of the ripe fruit is plainly present.

Another mark is never absent in a mature believer—namely, the *weight* which is evidenced in *humility*. Look at the corn in the field, it holds its head erect while it is green, but when the ear is filled and matured, it hangs its head in graceful humbleness. Look at your fruit trees, how their blossoming branches shoot up towards the sky, but when they begin to be loaded with fruit, since the riper the fruit the greater its weight, the branch begins to bow, until it needs oftentimes to be propped up and to be supported, lest it break away from the stem. Weight comes with maturity, lowliness of mind is the inevitable consequence. Growing Christians think themselves nothing, full-grown Christians know that they are less than nothing. The nearer we are to heaven in point of sanctification, the more we mourn our infirmities,

and the humbler is our estimate of ourselves. Lightly laden vessels float high in the water, heavy cargo sinks the barque to the water's edge. The more grace, the more the need of grace is felt. He may boast of his grace who has none, he may talk much of his grace who has little, but he who is rich in grace cries out for more, and forgets that which is behind. When a man's inward life flows like a river, he thinks only of the source, and cries before his God, "All my fresh springs are in thee." He who abounds in holiness feels more than ever that in him, that is in his flesh, there dwelleth no good thing. Thou art not ripened, my brother, whilst thou hast a high esteem of thyself. He who glories in himself is but a babe in Christ, if indeed he be in Christ at all. When thou shalt see death written on the creature, and see all thy life in Christ; when thou shalt perceive even thy holy things to have iniquity in them, and see all thy perfectness in him who is altogether lovely; when thou shalt lie prostrate at the foot of the throne, and only rise to sit and reign in him who is thine all, then art thou ripening, but not till then.

Another mark of ripeness which every one perceives in fruit, and by which indeed the maturity of many fruits is tested, is *tenderness*. The young green fruit is hard and stone-like; but the ripe fruit is soft, yields to pressure, can almost be moulded, retains the mark of the finger. So is it with the mature Christian, he is noted for tenderness of spirit. Beloved, I think if I must miss any good thing, I would give up many of the graces if I might possess very much tenderness of spirit. I am persuaded that many Christians violate the delicacy of their consciences, and therein lose much of true excellence. Do you not remember, my brother, when you used to be afraid to put one foot before another for fear you should tread in the wrong place?—I wish we always felt in that same manner. You recollect when you were afraid to open your mouth lest perhaps you should say something that would grieve the Spirit!—I would we were always so self-diffident. "Open thou my lips"—I am afraid to open them myself—"Open thou my lips, and my mouth shall show forth thy praise." An extreme delicacy concerning sin should be cultivated by us all. When the believer can listen to a song with a lascivious tone, and does not feel himself indignant, let him be indignant with himself. When he can come across sin and feel that it does not shock him as once it did, let him be shocked to think that his conscience is being so seared. I would give you for a prayer that verse from Wesley's hymn—

"Quick as the apple of an eye,
O God, my conscience make,
Awake my heart, when sin is nigh
And keep it still awake."

The sensitive plant as soon as it is touched begins to fold up its leaves; touch it again, and the little branchlets droop, until at last it stands like the bare poles of a vessel, all its sail of leaf is furled, and it seems as if it would, if it could, shrink into nothing to avoid your hand. So should you be, so should I be, tender to the touch of sin, so as to say with the psalmist, "Horror hath taken hold upon me because of the wicked that forsake thy law." Such tenderness is a prominent mark

of ripeness, and it should be exhibited, not only in relation to sin, but in other ways. We should manifest tenderness towards the gospel—glad to hear it, thankful even for a little of it; glad to eat the crumbs from the Master's table; tenderness towards Christ, so that the heart doth leap at the sound of his name, tenderness towards the motions of the Spirit, so as to be guided by his eye. The Spirit often, I doubt not, comes to us and we do not perceive him, because we are heavy of hearing, we are dull of understanding. The photographer may place his plate in the camera, and the object to be taken may be long before it, and well focussed, too, and yet no impression may be produced; but when the plate is made sensitive, thoroughly sensitive, then it receives the image at once. O that your heart and mine might be sensitive to receive the impression of the Holy Spirit, so that on us there shall be printed at once the mind and will of God. Dear friend, bear this in thy memory, and forget not that it shall be a token of thy ripeness when the hardness is departing, when the heart of stone is being supplanted by the heart of flesh, and when the soul yields promptly to the presence of Christ, and the touch of his Spirit.

Another mark of ripeness is *sweetness*, as well as tenderness. The unripe fruit is sour, and perhaps it ought to be, or else we should eat all the fruits while they were yet green. If pears and apples had the same flavour when they are but small, as afterwards, I am sure where there are children, very few of them would come to their full development. It may, therefore, be in the order of grace a fit thing that in the youthful Christian some sharpness should be found which will ultimately be removed. There are certain graces which are more martial and warlike than others, and have their necessary uses—these we may expect to see more in the young men than in the fathers; and they will be toned down by experience. As we grow in grace, we are sure to grow in charity, sympathy, and love; we shall have greater and more intense affection for the person of “Him whom having not seen we love;” we shall have greater delight in the precious things of his gospel; the doctrine which perhaps we did not understand at first, will become marrow and fatness to us as we advance in grace. We shall feel that there is honey dropping from the honey-comb in the deeper truths of our religion. We shall, as we ripen in grace, have greater sweetness towards our fellow Christians. Bitter-spirited Christians may know a great deal, but they are immature. Those who are quick to censure may be very acute in judgment, but they are as yet very immature in heart. He who grows in grace remembers that he is but dust, and he therefore does not expect his fellow Christians to be anything more; he overlooks ten thousand of their faults, because he knows his God overlooks twenty thousand in his own case. He does not expect perfection in the creature, and, therefore, he is not disappointed when he does not find it. As he has sometimes to say of himself, “This is my infirmity,” so he often says of his brethren, “This is their infirmity;” and he does not judge them as he once did. I know we who are young beginners in grace think ourselves qualified to reform the whole Christian church. We drag her before us, and condemn her straightway; but when our virtues become more mature, I trust we shall not be more tolerant of evil, but we shall

be more tolerant of infirmity, more hopeful for the people of God, and certainly less arrogant in our criticisms. Sweetness towards sinners is another sign of ripeness; when the Christian loves the souls of men; when he feels that there is nothing in the world which he cares for so much as endeavouring to bring others to a knowledge of the saving truth; when he can lay himself out for sinners, bear with their ill-manners, bear with anything, so that he might but lead them to the Saviour—then is the man mature in grace. God grant this sweetness to us all. A holy calm, cheerfulness, patience, a walk with God, fellowship with Jesus, an anointing from the Holy One—I put all these together, and I call them sweetness, heavenly lusciousness, full-flavouredness of Christ. May this be in you and abound.

I hope I shall not weary you with these marks and signs, I shall not if you can find them in yourselves. *Fulness*, again, is the mark of ripeness, seen when the fruit is plumped out and arrived at its fair and full proportions. The man in Christ Jesus has a fulness of grace. As he advances in the divine life, all the graces which were in him at his new birth are strengthened and revealed. I suppose that in the newly-formed ear of wheat all the kernels are present, but they are not yet manifested; as the ear advances to maturity these grains begin to solidify and become more full. So with the believer; there is repentance in him, but not such repentance as he will have as he sees more clearly the love of Christ in pardoning his sin. There is faith in him certainly, but not such faith as he shall have when afterwards he shall boldly declare, “I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him.” There is joy in him at the very first, but not the joy which he will possess when he will rejoice in the Lord always, and yet again rejoice. Experience deepens that which was there before. Young Christians have the first draughts, the outline of the image of Christ, but as they grow in grace there comes the filling up, the colouring, the laying on of the deeper tints, the bringing out of the whole picture. This it is to grow mature—when we know whom we have believed by acquaintance with him, when we know sin by having struggled with it, when we know the faithfulness of God by having proved it, when we know the preciousness of the promise by having received it, and having it fulfilled in our own souls—this it is to be a ripe Christian, to be full of grace and truth like our Master.

Only one other mark of ripeness, and a very sure one, is *a loose hold of earth*. Ripe fruit soon parts from the bough. You shake the tree and the ripest apples fall. If you wish to eat fresh fruit you put out your hand to pluck it, and if it comes off with great difficulty you feel you had better leave it alone a little longer; but when it drops into your hand, quite ready to be withdrawn from the branch, you know it to be in good condition. When like Paul we can say, “I am ready to depart,” when we set loose by all earthly things, oh, then it is that we are ripe for heaven. You should measure your state of heart by your adhesiveness or your resignation in reference to the things of this world. You have some comforts here, some of you have money, and you look upon them, and you feel “it were hard to part with these”—this is green fruit; when your grace is mature, you will feel that though God should give you even

greater abundance of this world, you are still an exile longing for the better land. "Whom have I in heaven but thee? There is none upon earth that I desire beside thee." This is the mature believer's question. His song often is—

"My heart is with him on his throne,
And ill can brook delay;
Each moment listening for the voice,
'Rise up and come away.'"

It is a sure token of ripeness when you are standing on tiptoe, with your wings outspread, ready for flight; when no chain any longer binds you farther to earth; when your love to things below is subordinate to your longing for the joys above. Oh! it is sweet to sing with Dr. Watts—

"Father, I long, I faint to see
The place of thine abode;
I'd leave thine earthly courts, and flee
Up to thy seat, my God."

When we get to this in our very hearts, we are getting ripe, and we shall soon be gathered. The Master will not let his ripe fruit hang long on the tree. Thus I have given you the marks of ripeness.

II. Briefly, brethren, let us notice **THE CAUSES OF THIS RIPENESS**. So gracious a result must have a gracious cause.

The first cause of ripeness in grace is *the inward working of the sap*. The fruit could never be ripe in its raw state were it taken away from the bough. Outward agencies alone may produce rottenness, but not ripeness; sun, shower, what not, all would fail—it is the vital sap within the tree that perfects the fruit. It is especially so in grace. Dear brother, are you one with Christ, are you sure you are? Are you sure your profession is connected with vital godliness? Is Jesus Christ formed within you? Do you abide in him? If not, you need not think about maturity in grace, you had need to do your first works and repent, and turn unto him. Everything between hell and heaven which denotes salvation, is the work of the Spirit of God, and the work of the grace of Jesus. You not only cannot begin to live the Christian life, but you cannot continue in it except as the Holy Ghost enables you. That blessed Spirit, flowing to us from Christ, as he is the former of the first blossom, so he is the producer of the fruit, and is the ripener of it until it is gathered into the heavenly garner. Vitally endowed within you must be. Your sacraments, your attendance at a place of worship, your outward bowings of the knee in prayer, these are all vanity and less than nothing, unless there be this vital sap of the inward, spiritual grace.

When truth is present in the hidden part, outer influences help.

Fruit is ripened by the sun. His beams impart or produce in the fruit its perfectness of flavour. Sunless skies cause tasteless fruit. How sweetly Christians grow when they walk in the light of God's countenance! What a ripening influence the love of Jesus Christ has on the soul! When the love of God is shed abroad in the heart by the Holy Ghost, how rapidly the Christian advances! I believe we ripen in grace more in ten minutes when we live near to God than we might do in ten years of absence from his presence. Some fruit on a tree will not ripen fast, it is shielded from the sun. We have seen the cottagers pluck off the leaves from their vines in our chilly climate, in order to let the sun get at the vine, and bring out the colour and ripeness of the clusters; even thus the great Husbandman takes away many of the leaves of worldly comfort from us, that the comfort of his own dear presence may come at us, and ripen us for himself. We cannot have too much joy in the Lord, we cannot get too near to him. We may well sing—

“When wilt thou come unto me, Lord?
O come, my Lord, most dear!
Come near, come nearer, nearer still,
I'm blest when thou art near.”

The joy of the Lord is your strength, and the joy of the Lord is your perfectness.

Still, brethren, the fruit is no doubt equally ripened, though not as evidently so, by the shower and by the dew. All heat and no moisture, and there must be scarcely any fruit. So the dew of God's Spirit falling upon us, the constant shower of grace visiting us, and what if I add, even the trials and troubles of life, which are like showers to us—all these teach us by experience, and by experience we ripen for the skies. Some fruit I have heard of, especially the sycamore fig, never will ripen except it be bruised. It was the trade of Amos to be a bruiser of sycamore figs; they were struck with a long staff, and then after being wounded, they sweetened. How like to many of us! How many, many of us seem as if we never would be sweet till first we have been dipped in bitterness; never would be perfected till we have been smitten! We may trace many of our sharp trials, our bereavements, and our bodily pains, to the fact that we are such sour fruit, nothing will ripen us but heavy blows. Blessed be the Lord that he does not spare us. We would be ripe even if we be struck again and again. We cannot be content to continue in our sourness and immaturity; therefore, we meekly bless him that he will strike us, and make us ripe.

One idea I would correct before I pass from this—it is the notion that ripeness in grace is the necessary result of age. It is not so at all. Little children have been ripe for glory; ay, there have been authentic cases of their ripeness for heaven even at three years of age—strange

things dying babes have said of Christ, and deeply experimental things too. "Out of the mouths of babes and sucklings" the Lord not only brings childlike praise, but he has "perfected praise," or, as David has it, "Thou hast ordained strength because of thine enemies." Many an aged Christian is not an experienced Christian, for his experience, though it may be the experience of a Christian, may not have been Christian experience of an advanced kind. An old sailor who has never left the river is not an experienced mariner. An old soldier who never saw a battle is no veteran. Remember it is in the kingdom of God very much as it is with God himself, one day may be as a thousand years. God can, as Solomon tells us, give subtlety to the simple, and teach the young man knowledge and discretion. Years with grace will produce greater maturity, but what I want to say is, that years without grace will produce no such maturity. The mere lapse of time will not advance us in the divine life. We do not ripen necessarily because our years fulfil their tale, grey hairs and great grace are not inseparable companions. Time may be wasted as well as improved, we may be petrified rather than perfected by the flow of years. Here it may be well to note that there is no reason why a young Christian should not make great advance towards this maturity, even while young. The Lord's grace is independent of time and age; the Holy Spirit is not limited by youth, nor restrained by fewness of days. Young Samuel may excel aged Eli; a holy babe is riper than a backsliding man. Timothy was more mature than Diotrephes. Jesus can lead you, my youthful brother, to high degrees of fellowship with himself; he can make you to be a blessing even while yet you are young; I pray you aspire to the nearest place to Jesus, and like young John, lie in the Master's bosom. Truly, the aged have the help of experience, and in any case they deserve our reverent esteem, but let neither old nor young imagine that the merely natural fact of age has any influence in the spiritual life. God's work is the same in old and young, and owes nothing to the merely natural vigour of youth, or equally natural prudence of age.

III. Thus we have given you the causes of ripeness; briefly let us show you THE DESIRABILITY OF RIPENESS IN GRACE.

It is needful to dwell on this head, because many Christians appear to think that if they are just believers, it is enough. We do not in business think it enough if we barely escape bankruptcy. A man does not say, if his dear child has been ill in bed for years, that it is quite enough so long as the child is alive. We do not think that of our own bodies, that so long as we can breathe it is enough. If any one were dragged out of the Serpentine and life was just in him, we should not feel it sufficient to discover the vital spark and there leave it. No, we pursue the processes of

resuscitation till the person is perfectly restored. To be just alive as a Christian is horrid work. It is a poor state to be in to be always trying to see whether we are alive, by putting the looking glass of evidences to the lips to see if there is just a trace of gracious vapour on the surface. It is a dolorous thing to be always groaning—

“’Tis a point I long to know,
Oft it causes anxious thought,
Do I love the Lord or no?
Am I his, or am I not?”

Yet too many are content to continue in this ignominious condition. Brethren, it is desirable that you should get out of it, and come to ripeness in grace by God’s Spirit, for, first, ultimate ripeness is an index of the health of your soul. The fruit which under proper circumstances does not ripen is not a good fruit, it must be an unwholesome production. Your soul can surely not be as it should be if it does not ripen under the influence of God’s love and the work of his grace. The gardener’s reward is the ripe fruit. You desire that Christ should see of the travail of his soul and be satisfied, think you will he find that satisfaction in sour grapes? Is he to find his recompense in griping apples? No, sir; the gardener wants the mature productions of the soil, and he does not count that he has a return for his labour till he gathers ripe fruit. Let the Redeemer find ripe fruit in you. Say you with the spouse, “Let my beloved come into his garden, and eat his pleasant fruits.” Endeavour to imitate her when she said, “At our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O beloved.” Present yourself to him, and may he present you to the Father, made meet to be partakers of the inheritance of the saints in light!

It is the ripe fruit which proves the excellence of the tree. The tree may bear a name in very good repute, but if the fruit never ripens, very soon the gardener will remove it from the orchard. The church’s repute among wise men, is gained not from her raw and green members, but from her ripe believers—these are they by whose steadfast holiness those whose verdict is worth the having will be ruled. I would have men compelled to own that the church is a goodly vine, and her fruit most pleasant to the taste.

To break the metaphor, the church wants mature Christians very greatly, and especially when there are many fresh converts added to it. New converts furnish impetus to the church, but her backbone and substance must, under God, lie with the mature members. We want mature Christians in the army of Christ, to play the part of veterans, to inspire the rest with coolness, courage, and steadfastness; for if the whole army is made up of raw recruits the tendency will be

for them to waver when the onslaught is fiercer than usual. The old guard, the men who have breathed smoke and eaten fire before, do not waver when the battle rages like a tempest, they can die but they cannot surrender. When they hear the cry of "Forward," they may not rush to the front so nimbly as the younger soldiers, but they drag up the heavy artillery, and their advance once made is secure. They do not reel when the shots fly thick, but still hold their own, for they remember former fights when Jehovah covered their heads. The church wants in these days of flimsiness and timeserving, more decided, thorough-going, well-instructed, and confirmed believers. We are assailed by all sorts of new doctrines. The old faith is attacked by so-called reformers, who would reform it all away. I expect to hear tidings of some new doctrine once a week. So often as the moon changes, some prophet or other is moved to propound a new theory, and believe me, he will contend more valiantly for his novelty than ever he did for the gospel. The discoverer thinks himself a modern Luther, and of his doctrine he thinks as much as David of Goliath's sword, "There is none like it." As Martin Luther said of certain in his day, these inventors of new doctrines stare at their discoveries like a cow at a new gate, as if there were nothing else in all the world but the one thing for them to stare at. We are all expected to go mad for their fashions, and march to their piping. To whom we give place; no, not for an hour. They may muster a troop of raw recruits, and lead them whither they would, but for confirmed believers they sound their bugles in vain. Children run after every new toy; any little performance in the street, and the boys are all agog, gaping at it; but their fathers have work to do abroad, and their mothers have other matters at home; your drum and whistle will not draw them out. For the solidity of the church, for her steadfastness in the faith, for her defence against the constantly recurring attacks of heretics and infidels, and for her permanent advance and the seizing of fresh provinces for Christ, we want not only your young, hot blood, which may God always send to us, for it is of immense service, and we cannot do without it, but we need also the cool, steady, well-disciplined, deeply-experienced hearts of men who know by experience the truth of God, and hold fast what they have learned in the school of Christ. May the Lord our God therefore send us many such; they are wanted.

IV. And now I shall close by calling your attention to **THE GREAT SOLEMNITY OF THE SUBJECT.**

We have tried to treat it pleasantly, and to instruct after the Master's example by parables, but there is much of weight here, much of deep and solemn weight. The first is to me, to you, professor of the faith of Christ, a solemn question, am I ripening? I recollect when a child seeing on the mantel-piece a stone apple, wonderfully like an apple, too,

and very well coloured. I saw that apple years after, but it was no riper. It had been in unfavourable circumstances for softening and sweetening, if it ever would have become mellow; but I do not think if the sun of the Equator had shone on it, or if the dews of Hermon had fallen on it, it would ever have been fit to be brought to table. Its hard marble substance would have broken a giant's teeth. It was a hypocritical professor, a hard-hearted mocker of little children, a mere mimic of God's fruits. There are church members who used to be unkind, covetous, censorious, bad tempered, egotistical, everything that was hard and stony; are they so now? Have they not mellowed with the lapse of years? No, they are worse if anything; very dogs in the house for snapping and snarling, rending and devouring; great men at hewing down the carved work of the sanctuary with their axes, or at filling up wells and marring good pieces of land with stones. When the devil wants a stone to fling at a minister he is sure to use one of them. Well, now, are these people Christians at all? Are they? Let your senses exercise themselves. I leave you each one to judge. If these be extreme cases, let me ask, are there not many in whom ripeness is certainly not very apparent? No growing downwards in humility, no growing upwards in fellowship with God, no doing more, no giving more, no loving more, no praying more, no praising more, no sympathising more. Are you, then, a fruit unto God at all? Solemn question! I put it to myself as in the sight of God, and I ask you to do the same to yourselves.

Another question also rises up. There is constantly going on in every man, specially in every professed Christian, some process or other, and I believe that one of two processes will go on in us—the one is ripening, the other is rotting. Now rotting and ripening are exceedingly like each other in appearance up to a certain stage. You will sometimes find upon your tree a fruit which seems perfectly ripe, and has all the signs of ripeness a month before the proper time, outstripping thus all the other fruit. You must not think it is ripe. Cut it open, there is a worm inside. That noxious worm is to all appearance producing the same effect as the blessed sun and dew. So the worm of secret sin will eat out the heart of a professor, and yet it will outwardly produce in him the same savouriness of speech, the same apparent sanctity of life, which the Holy Spirit truly produces in a real Christian, but still the fair outside conceals a foul interior. The whitewashed sepulchre is full of decay. That fruit which mimics ripeness is rotten, leave it alone, and it will soon be a thing fit only for the dunghill. My dear friends, I have lived long enough, young as I am, to have seen some turn out to be very rotten hypocrites, though once they were in general esteem as more than ordinarily good men. I am sure we have all admired and loved persons

who after awhile have turned out to be utterly unworthy. They looked the more ripe because they were rotten: they were obliged to try and look like holy men because they feared that their real unholiness would be found out; just as some failing merchants make all the greater show to conceal their insolvency. You will rot if you do not ripen, depend on it. He that in the church of God does not grow more heavenly will become more devilish. It is a hard thing to be in the hot house of an earnest church without growing more rank if you do not grow more fruitful. Mind this, and God give you to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

One other reflection, and a very solemn one it is, while good fruits ripen, evil plants ripen too. While the wheat ripens for the harvest, the tares ripen also. They may grow together, and ripen together, but they will not be housed together. Dear hearers, some of you have been in this place now for years, and you are not converted. Well, you are ripening, you cannot help that; even weeds and tares come to maturity. "Let both grow together till the harvest." Look at these galleries and this vast area. I see before me three great fields of corn and tares. You are mingled while you grow. "Let both grow together till the harvest," that is the ripening and the dividing time. You are all growing, all ripening. Then, when all are ripe in the time of harvest, he will say to the reapers, "Gather together first the tares, bind them in bundles to burn them. Gather the wheat into my barn." O sinner, thine unbelief is ripening, it will ripen into despair. Thine enmity to God is ripening, it will ripen into everlasting rebellion against him. Even now thy heart grows harder and more stubborn, and thy death in sin becomes more hopeless every hour thou livest. Remember there shall be no hope that thy character will undergo improvement in another world. Then shall be fulfilled the saying which is written, "He that is filthy, let him be filthy still." For ever and for ever the processes which ripen sin will continue to operate on condemned spirits, "where their worm dieth not, and their fire is not quenched." God grant you grace to believe in Jesus Christ now, that you may receive the new nature, and having received it may grow up into ripeness, that so God may be glorified. May we all be housed in the garner of ripe fruit in the King's own palace above! Amen and Amen.

PORTIONS OF SCRIPTURE READ BEFORE SERMON—Psalm cxvi.
and Philippians i.

Metropolitan Tabernacle Pulpit.

THE PROFIT OF GODLINESS IN THE LIFE TO COME.

A Sermon

DELIVERED ON LORD'S-DAY EVENING, JUNE 19TH, 1870, BY

C. H. SPURGEON,

AT THE METROPOLITAN TABERNACLE, NEWINGTON.

Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come."—1 Timothy iv. 8.

WE endeavoured, this morning, to prove the profitableness of godliness as to the life which now is, and to discriminate as to what the promise of this life really is. We tried to prove that "the promise" of the life that now is, its real and highest beauty and excellence, consists in peace of mind, peace with God, contentment, and happiness of spirit; and while we pointed out that godliness did not ensure wealth, or health, or even a good name—for all these even to godly men might not be granted—yet we showed that the great end of our being, that for which we live and were created, that which will best make it worth while to have existed, shall certainly be ours if we are godly. We did not think it an unimportant matter to expound the bearing of true religion upon this present state, but I trust we did not exaggerate that view so as to keep those in countenance who dream that this world is the main consideration, and that the wisest man is he who makes it the be-all and the end-all of his existence.

Beloved friends, there is another life beyond this fleeting existence. This fact was dimly guessed by heathens. Strange as their mythology might be, and singular as were their speculations as to the regions of bliss and woe, even barbarous nations have had some glimmering light concerning a region beyond the river of death. Hardly yet have we been able to discover a people with no idea of an after-state. Man has scarcely ever been befooled into the belief that death is the finis of the volume of his existence. Few indeed have been so lost to natural

light as to have forgotten that man is something more than the dog which follows at his heel. That which was dimly guessed by the heathen was more fully wrought out by the bolder and clearer minds among philosophers. They saw something about man that made him more than either ox or horse. They marked the moral government of God in the world, and as they saw the wicked prosper, and the righteous afflicted, they said, "There must be another state in which the GREAT AND JUST ONE will rectify all these wrongs—reward the righteous, and condemn the wicked." They thought it proved that there would be another life; they could not, however, speak with confidence; for reason, however right her inferences, does not content the heart, or give "the substance of things hoped for, the evidence of things unseen." That is reserved for faith. The best light of heathens was but twilight, yet was there so much light in their obscurity that they looked beyond the stream of death, and thought they saw shades as of creatures that had once been here, and could not die. What was thus surmised and suspected by the great thinkers of antiquity, has been brought to light in the gospel of Jesus Christ. He has declared to us that we shall live again, that there will be a judgment and a resurrection both of the righteous and of the wicked, and that there will be awarded to the righteous a reward that shall know no end, while the wicked shall be driven into a banishment to which there shall be no close. We are not left now to speculate nor to rely upon unaided reason. We have been told upon the authority of God, sometimes by the lips of prophets, at other times by the lips of his own dear Son, or by his inspired apostles, that there is a world to come, a world of terrors to the ungodly, but a world of promised blessing to the righteous. My dear hearer, if it be so, what will the world to come be to you? Will you inherit its *promise*? You may easily answer that question by another—Have you godliness? If you have, you have the promise of the life that is to come. Are you ungodly? Do you live without God? Are you without faith in God, without love to God, without reverence to God? Are you without the pardon which God presents to believers in Christ Jesus? Then are you without hope, and the world to come has nothing for you but a fearful looking for of judgment and of fiery indignation which will devour you.

I. GODLINESS CONCERNING THE LIFE TO COME POSSESSES A PROMISE UNIQUE AND UNRIVALLED.

I say a unique promise, for, observe, *infidelity makes no promise of a life to come*. It is the express business of infidelity to deny that there is such a life, and to blot out all the comfort which can be promised concerning it. Man is like a prisoner shut up in his cell, a cell all dark and cheerless save that there is a window through which he can gaze upon a glorious landscape. Infidelity comes like a demon into the cell, and with desperate hand blocks up the window, that man may sit for ever in the dark, or at best may have the boasted light of a farthing rushlight called free-thinking. All that infidelity can tell him is that he will die like a dog. Fine prospect for a man who feels eternity pulsing within his spirit! I know I shall not die like the beast that perisheth; and let who will propound the theory, my soul sickens and turns with

disgust from it, nor would it be possible by the most specious arguments so to pervert the instincts of my nature as to convince me that I shall thus die, and that my soul, like the flame of an out-burnt candle, shall be quenched in utter annihilation. My inmost heart revolts at this degrading slander; she feels an innate nobility that will not allow her to be numbered with the beasts of the field, to die as they must do without a hope. Oh, miserable prospect! How can men be so earnest in proclaiming their own wretchedness? Enthusiasts for annihilation! Why not fanatics for hell itself? Godliness hath promise of the life that is to come, but infidelity can do nothing better than deny the ennobling revelation of the great Father, and bid us be content with the dark prospect of being exterminated and put out of being. Aspiring, thoughtful, rational men, can ye be content with the howling wildernesses and dreary voids of infidelity? Leave them, I pray you, for the goodly land of the gospel which floweth with milk and honey; abandon extinction for immortality, renounce perishing for paradise.

Again; let me remark that this hope is unique because *poperij in any of its forms cannot promise us the life which is to come*. I know that it speaks as positively as Christianity does about the fact that there will be another life, but it gives us no promise of it, for what is the expectation of the Romanist, even of the best Romanist? Have I not aforetime remarked to you that we have heard—and therefore it is no slander for us to say it—of masses being said for the repose of the souls of the most eminent Romanists? Cardinals distinguished for their learning, confessors and priests distinguished for their zeal, and even Popes reputed to be remarkable for holiness and even infallibility, have when they died gone somewhere, I know not where, but somewhere where they have needed that the faithful should pray for the repose of their souls. That is a very poor look-out for ordinary people like ourselves; for if these superlatively good people are still uneasy in their souls after they die, and have in fact, according to their own statements, gone to purgatorial fires or to purgatorial chills, to be tossed, as certain of their prophets have informed us, from icebergs into furnaces, and then back again, until by some means, mechanical, spiritual, or otherwise, sin shall be burnt out, or evaporated from them; if that be their expectation, I think I should be inclined, as the Irishman said, to become a Protestant heretic, and go to heaven at once, if there be so sorry a prospect for the Catholic. Godliness hath the promise of the life which is to come, but it is altogether unique in possessing such a promise. No voice from the Vatican sounds one-half so sweetly as that from Patmos, which we unfeignedly accept: “I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.” Our sorrow for the departed is not embittered by the absence of hope, for we believe that “them also which sleep in Jesus will God bring with him.” Neither superstition on the one hand, nor unbelief on the other, so much as dares to offer a promise as to the life to come.

No system based upon human merit ever gives its votaries a promise of the life to come, which they can really grasp and be assured of. No self-righteous man will venture to speak of the assurance of faith; in fact, he denounces it as presumption. He feels that his own basis is insecure, and

therefore he suspects the confidence of others to be as hollow as his own. He lives between hope and fear, a joyless, unsatisfied life: while the believer in Jesus, knowing that there is no condemnation to him, awaits the hour of his entrance into heaven with joyful expectancy. What is never promised to man's fancied righteousness is secured to all who possess the righteousness of Christ Jesus. "Come, ye blessed," is their assured welcome; to be with Jesus, their entailed portion.

Godliness hath a monopoly of heavenly promise as to the blessed future. There is nothing else beneath high heaven to which any such promise has ever been given by God, or of which any such promise can be supposed. Look at *vice*, for instance, with its pretended pleasures—what does it offer you? It offers pleasure in the life that now is; but as it speaks, you detect the lie upon its face, for even in the life that now is vice gives but a hasty intoxication, to be followed by woe and redness of the eyes. 'Tis true it satiates with sweets, but in all its tables there is vomit; satiety follows its gluttony, dissatisfaction comes, with discontent, loathing, remorse, and misery, like hounds at its heels. Vice dares not say, it never has had the effrontery yet to say, "Do evil and live in sin, and eternal life will come out of it." No, the theatre at its door does not proffer you eternal life, it invites you to the pit. The house of evil communications, the drunkard's settle, the gathering-place of scorners, the chamber of the strange woman—none of these has yet dared to advertise a promise of eternal life as among the boons that may tempt its votaries. At best sin gives you but bubbles, and seeds you upon air. The pleasure vanishes, and the misery is left. Even this side the tomb the hollowness of sinful mirth is clear to all but the most superficial, and he said truly who sang concerning merry worldlings—

"They grin; but wherefore? And how long the laugh?
Half ignorance, their mirth; and half a lie;
To cheat the world, and cheat themselves, they smile.
Hard either task! The most abandoned own
That others, if abandoned, are undone:
Then, for themselves, the moment reason wakes,
Oh, how laborious is their gaiety!
They scarce can swallow their ebullient spleen,
Scarce muster patience to support the farce,
And pump sad laughter till the curtain falls.
Scarce did I say? Some cannot sit it out;
Oft their own daring hand the curtain draws,
And show us what their joy by their despair."

If such the failure of the mirth of fools this side eternity, of what little benefit can it prove hereafter?

So with other things not sinful in themselves—there is no promise of the life that is to come appended to them. For instance, *birth*. What would not some men give if they could but somehow trace their pedigree up to a distinguished Crusader, or up to a Norman knight reported of in the battle-roll of Hastings? yet, nowhere in the world is there a promise of eternal life to blood and birth. "For when he dieth he shall carry nothing away: his glory shall not descend after him. Though while he lived he blessed his soul: and men will praise thee, when thou doest well to thyself. He shall go to the generation of

his fathers; they shall never see light." Genealogies and pedigrees are poor things; trace us all up far enough, and we are all descended from that naked sinner who tried to cover his shame with fig-leaves, and owed his first true garment to the charity of offended heaven. Let the pedigree run through the loins of kings, yea, and of mighty kings, and let every one of our forefathers have been distinguished for his valour, yet no man shall pretend because of this that eternal life will be secured thereby. Ah! no; the king rots like a slave and the hero is devoured by the worm as though he had been but a swineherd all his days; yea, and the flame unquenchable kindles on earl, and duke, and millionaire, as well as on serf and peasant.

And it is equally certain that no promise of the life that is to come is given to *wealth*. Men hoard it, and gather it, and keep it, and seal it down by bonds and settlements, as if they thought they could carry something with them; but when they have gained their utmost, they do not find that wealth has the promise even of this life, for it yields small contentment to the man who possesses it. "Their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations; they call their lands after their own names. Nevertheless man being in honour abideth not." As for the life to come, is there any supposable connection between the millions of the miser's wealth and the glory that is to be revealed hereafter? Nay, but by so much the more as the man lives for this world, by so much the more shall he be accursed. He said, "I will pull down my barns and build greater;" but God calls him a fool, and a fool he is, for when his soul is required of him, whose shall these things be which he had prepared? Nay, ye may grasp the Indies if ye will; ye may seek to compass within your estates all the lands that ye can see far and wide, but ye shall be none the nearer to heaven when ye have reached the climax of your avarice. There is no promise of the life that is to come in the pursuits of usury and covetousness.

Nor is there any such promise to *personal accomplishments and beauty*. How many live for that poor bodily form of theirs which so soon must moulder back to the dust! To dress, to adorn themselves, to catch the glance of the admirer's eye, to satisfy public taste, to follow fashion! Surely an object in life more frivolous never engrossed an immortal soul. It seems as strange as if an angel should be gathering daisies or blowing soap-bubbles. An immortal spirit living to dress the body! To paint, to dye, to display a ribbon, to dispose a pin, is this the pursuit of an immortal? Yet tens of thousands live for little else. But ah! there is no promise of the life to come appended to the noblest beauty that ever fascinated the eye. Far deeper than the skin is the beauty which is admired in heaven. As for earth's comeliness, how do time, and death, and the worm together, make havoc of it! Take up yonder skull, just upturned by the sexton's careless spade, "and get you to my lady's chamber, and tell her, though she paint an inch thick, to this complexion she must come at last," all her dressing shall end in a shroud, and all her washings and her dainty ornaments shall only make her but the sweeter morsel for the worm. There is no promise of the life to come to these frivolities; wherefore then waste ye your time and degrade your souls with them?

Nor even to *higher accomplishments than these* is there given any promise of the life to come. For instance, the attainment of learning, or the possession of that which often stands men in as good stead as learning, namely, cleverness, brings therewith no promise of future bliss. If a man be clever, if he can write interesting stories, if he can sketch the current fashions, if he can produce poetry that will survive among his fellow men—it matters not though his pen never wrote a line for Christ, and though he never uttered a sentence that might have led a sinner to the cross, though his work had no aim beyond this life, and paid no homage to the God of the gospel, yet even professed Christians will fall at the man's feet, and when he dies will canonise him as a saint, and almost worship him as a demigod. I reckon that the meanest Christian that loved his God, though he could only speak stammeringly the profession of his faith, is nobler far than he who possessed the genius of a Byron or the greatness of a Shakespeare, and yet only used his ten talents for himself and for his fellow men, but never consecrated them to the great Master to whom the interest of them altogether belonged. No; there is no promise of the life that is to come to the philosopher, or to the statesman, or to the poet, or to the literary man, as such. They have no preference before the Lord; not gifts but grace must save them. Humbly, penitently, and believingly they must find the promise of eternal life in godliness; and if they have not godliness, they shall find it nowhere. Godliness hath that promise, I say, and none besides. I saw in Italy standing at the corner of a road, as you may frequently see in Italy, a large cross, and on it were these words, which I had not often seen on a cross before: "*Spes unica*"—the only hope, the one unique hope, the one only hope of mankind. So would I tell you that on Christ's cross there is written this day, "*Spes unica*"—the one hope of men. "Godliness hath the promise of the life that now is, and of that which is to come," but to nothing else anywhere, search for it high or low, on earth or sea, to nothing else is the promise given save to godliness alone.

II. I pass on to notice, in the second place, that **THE PROMISE GIVEN TO GODLINESS IS AS COMPREHENSIVE AS IT IS UNIQUE.**

I have not time on this occasion to go into all the promises of the life that is to come which belong to godliness: who shall give an inventory where the treasure is boundless, or map out a land which has no limit? It will suffice if I give you the heads of this great theme. That promise is something of this kind. The godly man, unless Christ shall come, will die as others die, as to the matter of outward fact, but his death will be very different in its essence and meaning. He will pass gently out of this world into the world to come, and then he will begin to realise the promise which godliness gave him; for he will enter then, nay, he has entered now, upon an eternal life far other than that which belongs to other men. The Christian's life shall never be destroyed: "Because I live, ye shall live also," says Christ. There is no fear of the Christian's ever growing aged in heaven, or of his powers failing him. Eternal youth shall be to those who wear the un fading crown of life. Yon sun shall become black as a coal; yon moon shall fail until her pale beams shall never more be seen; the stars shall fall like withered figs; even this earth which we call stable, terming it *terra*

firma, shall with yonder heavens be rolled up like a vestment that is worn out, and shall be laid aside among the things that were, but are not. Everything which can be seen is but a fruit with a worm at the core, a flower fore-doomed to fade. But the believer shall live for ever, his life shall be coeval with the years of the Most High. God liveth ever, ever, ever, and so shall every godly soul. Christ having given him eternal life, he is one with Jesus, and as Jesus lives for ever, even so shall he.

In the moment of death the Christian will begin to enjoy this eternal life in the form of wonderful felicity in the company of Christ, in the presence of God, in the society of disembodied spirits and holy angels. I say in a moment, for from the case of the dying thief we learn that there is no halt upon the road from earth to heaven.

“ One gentle sigh the fetter breaks:
We scarce can say, ‘ He’s gone !’
Before the willing spirit takes
Its mansion near the throne.”

How does Paul put it? “ Absent from the body;” but you have hardly said that word, when he adds, “ present with the Lord.” The eyes are closed on earth and opened again in heaven. They loose their anchor, and immediately they come to the desired haven. How long that state of disembodied happiness shall last it is not for us to know, but by-and-by, when the fulness of time shall come, the Lord Jesus shall consummate all things by the resurrection of these bodies. The trumpet shall sound, and as Jesus Christ’s body rose from the dead as the first-fruits, so shall we arise, every man in his own order. Raised up by divine power, our very bodies shall be reunited with our souls to live with Christ, raised however, not as they shall be put into the grave to slumber, but in a nobler image. They were sown like the shrivelled seed, they shall come up like the fair flowers which decorate your summer gardens. Planted as a dull unattractive bulb, to develop into a glory like that of a lovely lily with snowy cup and petals of gold. Sown like the shrivelled barley or wheat, to come up as a fair green blade, or to become the golden ear. “ It doth not yet appear what we shall be, but when he shall appear we shall be like him, for we shall see him as he is.” Come, my soul, what a promise is given thee in God’s word of the life that is to come! A promise for my soul, did I say? A promise for my body too. These aches and pains shall be repaid; this weariness and these sicknesses shall all be recompensed. The body shall be re-married to the soul, from which it parted with so much grief, and the marriage shall be the more joyous because there never shall be another divorce. Then, in body and in soul made perfect, the fulness of our bliss shall have arrived.

But will there not be a judgment? Yes, a judgment certainly; and if not in set ceremonial a judgment for the righteous, as some think, yet in spirit certainly. We shall gather at the great white throne, gather with the goats or gather with the sheep. But there is this promise to you who are godly, that you shall have nothing to fear in that day of judgment: you shall go to it with the blood-bought pardon in your bosom, to be shown before the judgment-seat. You shall go to that judgment to have it proclaimed to men, to angels, and to devils,

that "there is now no condemnation to them that are in Christ Jesus," none being able to lay anything to the charge of those for whom Jesus Christ has died, and whom the Father justifieth. You need not fear the judgment, you need not fear the conflagration of the world, or whatever else of terror shall be attendant upon the coming of Christ as a thief in the night. You have the promise of the life that now is, and of that which is to come. Listen to me. You have the promise that you shall enjoy for ever the high dignity of being priests and kings unto God. You sons of toil, you daughters of poverty, you shall be peers in heaven, you shall be courtiers of the Prince Imperial, yourselves being princes of the blood-royal. Your heads shall wear crowns, your hands shall wave palms of triumph. And as you shall have glorious rank, so shall you have companions suitable to your condition. The worldling's haunt, the synagogue of Satan, shall be far away from you. No more shall you sojourn in Mesech and dwell in the tents of Kedar. No idle talk shall vex you, no blasphemies shall inflict themselves upon your ear. You shall hear the songs of angels; and as they charm you, you shall also charm them by making known unto them the manifold wisdom of God. The holiest and best of men, redeemed by Jesus' precious blood, shall commune with you, and, best of all—

"He that on the throne doth reign
You for evermore shall feed;
With the tree of life sustain,
To the living fountain lead."

You shall have unbroken fellowship with God and with his Christ. What ravishing joy this will be we shall better be able to experience than to imagine. Communion with Jesus here below uplifts us far above the world, but what its delights are in the unclouded skies of face-to-face fellowship, hath not yet entered into the heart of man.

Hearken yet more, beloved. You shall have suitable occupation. I know not what you may have to do in heaven, but I do know it is written, "They shall see his face, and his name shall be in their foreheads, and his servants shall serve him." They serve him day and night in his temple. You would not be happy without occupation. Minds made like yours could not find rest except upon the wing; delightful and honourable employment shall be allotted you, suitable to your perfected capabilities. But, mark you, you shall have rest as well as service. No wave of trouble shall roll over your peaceful bosoms. You shall for ever bathe your souls in seas of blissful rest—no care, no fear, no unsatisfied desire; for all desires shall be consummated, all expectations be fulfilled. God shall be your portion, the infinite Spirit your friend, and the ever-blessed Christ your elder brother. Into the joy of heaven, which knoweth no bounds, shall you enter, according to his words, "Enter thou into the joy of thy Lord." And all this, and infinitely more than my tongue can tell you, shall be yours for ever and for ever, without fear of ever losing it, or dread of dying in the midst of it. "Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things that God hath prepared for them that love him, but he hath revealed them unto us by his Spirit." All the kingdom which the Father has prepared, and the place which the Son has prepared, are

yours, O believer, by the promise of the Lord; for "whom he justified, them he also glorified." The promise goes with godliness, and if you have godliness there is nothing in heaven of joy, there is nothing there of honour, there is nothing there of rest and peace, which is not yours; for godliness hath the promise of it, and God's promise never faileth.

"Lo! I see the fair immortals,
Enter to the blissful seats;
Glory opes her waiting portals,
And the Saviour's train admits.

All the chosen of the Father,
All for whom the Lamb was slain,
All the church appear together,
Wash'd from every sinful stain.

His dear smile the place enlightens
More than thousand suns could do;
All around, his presence brightens,
Changeless, yet for ever new.

Blessed state! beyond conception!
Who its vast delights can tell?
May it be my blissful portion,
With my Saviour there to dwell."

Perhaps within the next ten minutes we may be there! Who knows? I had half said, "God grant it to me!" No doubt, many anxious spirits would be glad to end so soon life's weary journey, and rest in the Father's home.

III. Now, very briefly, consider another point. I have shown you that the promise appended to godliness is unique and comprehensive, and now observe that IT IS SURE.

"Godliness hath promise;" that is to say, *it hath God's promise*. Now, God's promise is firmer than the hills. He is God, and cannot lie. He will never retract the promise, nor will he leave it unfulfilled. He was too wise to give a rash promise: he is too powerful to be unable to fulfil it. "Hath he said, and shall he not do it?" Already tens of thousands to whom the promise was made have obtained a measure of this bliss in the glorification of their perfect spirits. We are on the road to the same happy state. Some of us are on the river's brink. Perhaps the Lord may come suddenly, and we shall be changed, and so perfected without dying. Be that as the Lord wills, it is not a question which disturbs us. Our faith is strong and firm. We are sure that we, too, shall enter into the rest which remaineth, and with all the blood-washed multitude shall in wonder and surprise adore the God before whose throne we shall cast our crowns.

IV. But I shall not tarry upon that, for there comes a fourth thought. This promise is A PRESENT PROMISE.

You should notice the participle, "*having* promise." It does not say that godliness after awhile will get the promise, but godliness has promise now at this very moment. My dear hearer, if you are godly, that is, if you have submitted to God's way of salvation, if you trust God, love God, serve God, if you are, in fact, a converted man, you have now the promise

of the life that is to come. When we get a man's promise in whom we trust, we feel quite easy about the matter under concern. A note of hand from many a firm in the city of London would pass current for gold any day in the week; and surely when God gives the promise, it is safe and right for us to accept it as if it were the fulfilment itself, for it is quite as sure. We have the promise, let us begin to sing about it; what is more, we have a part of the fulfilment of it, for "I give unto my sheep eternal life," says Christ: shall we not sing concerning that? Believe in Jesus, you have eternal life now. There will be no new life given to you after death. You have even now, O Christian, the germ within thee which will develop into the glory-life above. Grace is glory in the bud. You have the earnest of the Spirit; you have already a portion of the promise which is given to godliness. Now, what you should do is to live *now* in the enjoyment of the promise. You cannot enjoy heaven, for you are not there, but you can enjoy the promise of it. Many a dear child, if it has a promise of a treat in a week's time, will go skipping among its little companions as merry as a lark about it. It has not the treat yet, but it expects it; and I have known in our Sunday-schools our little boys and girls months before the time came for them to go into the country, as happy as the days were long, in prospect of that little pleasure. Surely you and I ought to be childlike enough to begin to rejoice in the heaven that is so soon to be ours. I know to-morrow some of you will be working very hard, but you may sing:—

" This is not my place of resting,
Mine's a city yet to come;
Onward to it I am hasting
On to my eternal home."

Perhaps you will have to fight the world's battles, and you will find them very stern. Oh! but you can sing even now of the palm-branch, and of the victory that awaits you; and as your faith looks at the crown that Christ has prepared for it, you will be much rested even in the heat of the battle. When a traveller who has been long an exile returns home, it may be after walking many miles, he at last gets to the brow of the hill, where he can see the church of the little town, and get a bird's-eye view of the parish. He gazes awhile, and as he looks again and again, says to himself, "Yes, that is the High Street there, and yonder is the turning by the old inn, and there—yes, there, I can see the gable of the dear old house at home." Though his feet may be blistered, the way may have been long, and the sweat may be pouring from his face, yet he plucks up courage at the sight of home. The last mile down hill is soon got over, for he has seen his long-loved home. Christians, ye may see it, ye may see the goodly land from *Now* even now:—

" How near
At times to faith's far-seeing eye,
The golden gates appear!"

When the crusaders first came in sight of Jerusalem, though they had a hard battle before them ere they could win it, yet they fell down in ecstasy at the sight of the holy city. And do not you and I say—

Soldiers of the cross, my fellow crusaders in the holy war of righteousness, will you not in prospect of the coming glory sing :—

“ O my sweet home, Jerusalem,
Would God I were in thee !
Would God my woes were at an end,
Thy joys that I might see !”

When the brave soldiers, of whom Xenophon tells us, came at last in sight of the sea, from which they had been so long separated, they cried out, “Thallasse ! Thallasse !”—“The sea ! the sea !” and we, though death appears between us and the better land, can yet look beyond it and see the

“ Sweet fields beyond the swelling flood
Arrayed in living green,”

and bless God that a sight of what is to be revealed renders the burdens of the way light as we march towards glory. Oh ! live, live in the foretaste of heaven. Let worldlings see that

“ The thought of such amazing bliss
Doth constant joys create.”

V. Last of all. This promise which is appended to godliness is **A VERY NEEDFUL ONE.**

It is a very needful one, for ah ! *if I have no promise of the life that is to come, where am I ? where am I ? and where shall I be ? where shall I be ?* I live, I know ; I die, I know I must ; and if it all be true as this old Book, my mother's Book, tells me, that there is a hereafter, if I have no godliness, then woe worth the day to me ! Oh ! how much I want the promise of the life to come, for if I have not that *I have a curse for the life to come.* I cannot die, God has made my soul immortal. Even God himself will never annihilate me, for he has been pleased to create me an immortal spirit, and on I must live for ever. There be some who say, and I think the doctrine full of unnumbered perils to the souls of men, that God made man naturally mortal, and the soul can become extinct ; and they go on to teach that sinners are made to live after death on purpose to be tormented for a longer or shorter time, and then at last are annihilated. What a God must he be to give them a life they need not have, on purpose that he might torment them ! I know no such God. But HE, whom I adore, in his unbounded goodness, gave to mankind what was in itself a wondrous blessing—immortality ; and if you, my hearer, choose to turn it into a curse for ever, it is you that are to be blamed for it, and not God who gave you the immortality which, if you believe in the appointed Saviour, will be to you an eternity of bliss. You are now past all recall an immortal being, and if you die without hope in Christ there will remain only this for you, to go on sinning in another state as you have gone on sinning here, but to get no pleasure from it as you think you do sometimes here—on the contrary, to be tortured with remorse concerning it, and vexed with angry passions to think that you cannot have your will, passions that will make you struggle yet worse against your God, and make your misery consequently the greater. The worm that never dies

will be your own furious hatred of God. The fire that never shall be quenched is probably the flames of your own insatiate lust after evil. I say not that there will not be bodily pains, but the natural results of sin are the deepest hell to the soul. Sin has made you unhappy now. It will ripen; it will increase; when everything that checks it shall be taken off, your true character will be developed, and with that development will come enlarging wretchedness. Separated from the company of the righteous, and placed among the wicked, you will go on to be worse and worse, and every step in the increase of sin necessitates an increase of misery. It is not true that God will punish you in mere caprice. He has ordained, and right enough was he to ordain it, that sin should punish itself, that sin should be its own misery, and its own anguish. Sin will be to you a never-ending death. O wherefore will ye die? Wherefore will ye die? Wherefore will ye by the love of sin bring upon yourselves an eternity of sin, an eternity of suffering? Turn ye unto Christ. I pray his Spirit to turn you. Come ye now, come ye now, and lay hold on eternal life!

I have been thinking while I have been preaching to you, this evening, of my own self awhile, and I shall turn my thoughts to myself and any others who are preachers or teachers, and who try to do good to others. Years ago Hamburg was nearly half of it burned down, and among the incidents that happened, there was this one. A large house had connected with it a yard in which there was a great black dog, and this black dog in the middle of the night barked and howled most furiously. It was only by his barking that the family were awakened just in time to escape from the flames, and their lives were spared; but the poor dog was chained to his kennel, and though he barked and thus saved the lives of others, he was burned himself. Oh! do not you who work for God in this church perish in that fashion. Do not permit your sins to enchain you, so that while you warn others you become lost yourselves. Do see that you have the godliness which has the promise of the life that is to come.

And now, you who really desire to find godliness, remember, it is to be had in Christ, and only in Christ. I was in Windermere some three weeks ago, on a hot, dusty day, and I saw a little gushing stream of water, and a chain with a ladle to it for the passer-by to drink. I wanted to drink, and I went to it, but the ladle was cracked quite through, was very rusty, and would not hold a drop of water, neither was the water, if it had been held in it, fit to drink. There are ways of salvation chosen by some that are equally as deceptive. They mock the traveller. But oh! my Lord and Master, Jesus Christ, is a river of mercy, deep and broad. You have but to stoop and drink, and you may drink as much as you will, and none shall say you nay. Have you not his word for it, "Let him that is athirst come. And whosoever will, let him take the water of life freely"?

God grant you may with your heart believe the gospel of Jesus, for Christ's sake.

PORTION OF SCRIPTURE READ BEFORE SERMON—Matt. xiv. 31—36.

Metropolitan Tabernacle Pulpit.

SEEKING FOR JESUS.

A Sermon

DELIVERED ON LORD'S-DAY MORNING, AUGUST 21ST, 1870, BY

C. H. SPURGEON,

AT THE METROPOLITAN TABERNACLE, NEWINGTON.

“Seeking for Jesus.”—John vi. 24.

THE persons who are here described as seeking for Jesus, were looking after him from a very mean and selfish motive, not because of the gracious words which he spake, nor to render him thanks for benefits received at his hands, but merely because they had eaten of the loaves and fishes, and hoped to do so again. From such sordid motives let us flee. May we all shun with detestation the very idea of making a profession of religion for the sake of worldly advantage; it is detestable to the last degree. Those who seek Jesus Christ with the grovelling desire to make a gain of godliness are hypocrites of the meanest order; like Judas they will follow the Lord while they can filch from the bag, and like that “son of perdition,” they will sell him when the twenty pieces of silver are the reward of treachery. Let them know that such gain will involve their souls’ eternal loss.

I shall apply the words before us to those who really and spiritually seek Jesus, seek him as Jesus—the Saviour who saves his people from their sins. Last Sabbath morning I tried to speak concerning maturity in grace, giving the advanced believer a word; and as we are bound to give a portion of meat in due season to all classes, I will now deal with those who are but babes in grace, if indeed they be babes at all; I shall speak to those who cannot say, “We have found him,” but who are earnestly “seeking for Jesus.”

I. First, let us notice THE CHARACTER OF THE STATE described as “seeking for Jesus.” In it there is a mingling of good and evil. We see in it much of light, but too much of darkness. It is neither day nor night, a dim twilight, hopeful but overclouded. I may call it “not light, but darkness visible.” It is one of those miry places, a marsh, not altogether sea, and certainly not land. Like the brackish water of the river’s mouth, not altogether salt, but assuredly not sweet.

“Seeking for Jesus” has *a large amount of hopefulness* in it; it is as the almond tree in blossom, though as yet fruit there is not. The seeker at any rate is not indifferent now; he is not a careless sluggard, demanding yet more sleep and folding of the hands; he is not a deliant rebel, daring the wrath of God with blasphemous audacity; he is no longer a denier of revelation; he would not be seeking for Jesus unless he had some kind of faith—at any rate, a theoretical faith—in a Saviour, and in his need of him. Now it is a very

encouraging sign when we see men aroused and willing to hear. When we can bring men to think, we are very grateful, for thoughtfulness lies on the road to conviction of sin, and conviction is on the way to faith in the Lord Jesus Christ. I am glad, my dear friend, that you are now no longer deaf to the appeals of God's word; it is well that your ear is open, and though as yet what you hear is far from bringing you any comfort, rest assured it is a great blessing to you to hear the truth, even when it condemns you. I rejoice to see you under concern, and I hope that something may come of it.

Your face is now turned in the right direction, now that you are "seeking for Jesus." When you sought sinful pleasure you were facing the pit of hell, now your face is heavenward. I am glad that Jesus is the object of your search, for depend upon it, nothing else is worth seeking for: salvation from sin and hell should be the first object of your soul's desire. For an alarmed and awakened sinner to seek rest in ceremonies, will be a search for bread among ashes; to labour for salvation by thine own righteousness, will be looking for substance among dreams. Thy seeking after Jesus shows that thou art on the right tack, and though as yet thou hast not reached the haven, the helm is set in the right direction, and I am grateful to God for it, and encouraged concerning thee. I regard thy present state as the little cloud which foretells the coming rain; but, alas! I may be disappointed, and the early cloud may melt into nothingness. Hope tells a flattering tale, but she may be deceived. What a pleasing sight it is to see a man who has formerly been prayerless, casting himself upon his knees in secret! How gratifying to see the unread Bible brought out from the dust and carefully studied! Methinks an angel must look on with holy interest when he sees the fresh tear fall in the solitary chamber, and the unaccustomed suppliant bow before his God. Glad are those blessed spirits when they hear the seeker say, "O God, I will seek thee until I find thee; I will cry unto thee till I receive an answer of peace." Intelligence of such a vow would make a church rejoice in hope; trusting that the time for newborn children of God to be found in her midst was fully come. A heart that turns itself to Christ if haply it may find him, is evidently in a hopeful condition.

Yet in the state of "seeking for Jesus" *there is much that is doubtful*; for, my brethren, the seeker after Christ remains disobedient to the great command of the gospel. If he were obedient to the great gospel precept, he would at once cease to be a seeker, and become a happy finder. What is the command of the gospel? "Believe in the Lord Jesus Christ, and thou shalt be saved." Properly speaking, Christ is not an object for seeking, he is not far from any of us; like the brazen serpent uplifted by Moses, he is not so much to be looked *for* as looked *at*. We have neither to clamber to heaven to find him in the loftiness of his Deity, and bring him down; nor dive into the chambers of Hades, to bring him up again from the dead. Thus saith the Lord, "The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Jesus is Immanuel, God with us. A prayer will reach him, a wish will find him,

a groan will pierce his heart—do but confide in him, and he is yours. The first command of the gospel to guilty sinners is not to pray, to search the Scriptures, to attend upon sermons—all these are natural duties, and woe unto the man who neglects any of them; but *the* command, the special command of the gospel is, “Believe in the Lord Jesus Christ!” Now, the seeking sinner is disobedient to the command. He is going about hither and thither seeking, but he declines trusting; he is eagerly looking abroad for that which is at home; he is seeking for peace afar off when it is nigh him. He looks east and west to behold a wonder, while the Wonderful, the Saviour, stands at his right hand ready to forgive. The way of salvation for me as a sinner is simply this, that I, being a sinner, do now put my trust in Christ Jesus the substitute for sinners. God has set forth his crucified Son as the accepted propitiation for sin: the way of salvation is that I accept him for what God has set him forth, namely, as the atonement for my sin, in which I place my sole reliance. Seeing he is God, seeing he took upon himself the nature of man, seeing that as mediator he suffered in the stead of as many as trust in him, I trust him, and I obtain thereby the blessed result of his sufferings—I am in fact thereby saved. Now, it is some good thing certainly to be a seeker, but it is also an ill thing if I follow my seeking and refuse God’s way of salvation. Hear what the apostle John saith: “He that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.” This is no small sin to be guilty of, and it entails no small punishment, for “he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.” Suppose that I have been told of a remedy for my disease. Well, it is so far good that I desire to be cured of my deadly malady, it is so far hopeful that I have sent for a physician. But after being informed that there is the one specific for my disease, and that it alone will certainly heal me—if I were still to continue seeking a remedy, or to say I am seeking this one true remedy, I shall remain sick, and ultimately die. I shall never be healed unless I take that which is prescribed: to seek it is not enough, I must actually take it. In seeking, then, there is some good, but oh, how much of evil! Here are gleams and flashes of light, but oh, how dense is the darkness! Here is a little smoke in the flax, but I dare scarcely call it a spark. O seeker for Jesus, think of this, for while I would not discourage thee, yet would I encourage thee to end thy seeking by becoming a believer. Look not at salvation’s cup, but drink of it. Stand not by the fountain’s brim, but wash in it and be clean. O may the Holy Spirit lead thee to cease thy search for goodly pearls, for the pearl of great price is before thee. Jesus is not to be discovered as a secret, he stands before thee openly. Behold his hands and his feet, mark well his riven side, and as thou lookest trust, and henceforth he is all thine own.

Hear, dear friend, your true position. It is the case of a soldier on the battle field, wounded, bleeding, life oozing away from him, he is perishing, but he is sufficiently sensible to know it and to call for help. The surgeon is on the field within hearing, the sufferer pleads for relief with many cries and entreaties. So far well; but I pray you remember that crying and weeping will not of themselves heal the sick man—the

surgeon must actually come and bind up his wounds; and if he refuses to receive him, he may cry as he wills, but he will bleed to death. So remember that your prayers and seekings of themselves cannot save you, Jesus must come to you, and it is madness on your part to refuse him by your unbelief. To give another similitude: you are to-day like the manslayer of old, you have done the murderous deed, vengeance is armed against you; swift as lightning judgment pursues you; you are not now slumbering in foolish security, or presumptuously defying the avenger, but happily you are so aroused that you are running towards the city of refuge. I delight to mark your earnest running, but run as you may, you are not safe until you are within the city gate; the most vigorous running will not save you if it do not end within the walls of refuge. To enter that open gate, to dwell within that sheltering wall, to enjoy the privilege of sanctuary—this is safety; all else is but hope of escape, and not deliverance itself. To pray, to hear, to desire, to seek—all this is the roadway and the running, but Christ himself must be laid hold upon by faith, or we are not saved. Run, man, but oh! take care that thou run in God's way, by faith in Jesus, and not by trusting in thy resolves and feelings. Thou must have Christ to be thine by personal faith, or thou must die eternally. Let me give yet another picture. You are like one who has been asleep in a burning house. At last you are awakened; the cries of those who would fain save you have broken your deadly slumbers. You start up in horror. I think I see you now at the upper window, with the flames drawing near to you. You clearly perceive your danger, you passionately clamour for aid; all your energies are aroused. So far, good; but, man, all this will not rescue thee; thou must get into the fire escape which is now uplifted to the window. Art thou unwilling to take the one and only way of escape? It is close to thee; it is suitable, it is efficient; why seek another? There it is, and precisely what thou needest. Thy present alarm will only be the prelude of thy despair, if thou dost put from thee the way of escape. I put these figures before you that you may see that while you are only seeking for Jesus, your best friends dare not altogether hope for you, but are led to tremble too. We wonder which way the scale will turn, your future quivers in the balances. As anxious eyes watch a labouring barque making with difficulty for port, and in imminent danger of the rocks, so watch we you. We see you like Lot and his family, ready to leave the City of Destruction, but you have not yet reached the mountain, and our heart asks concerning you, "Will he linger in the plain? Will he look back? Or will he altogether be delivered?" If you remain as you are, there is no hope of you. All the supposed good which is now in you, is vanity itself if it leaves you short of Christ. Remember well this verse, and I will pass on:—

"Why those fears, poor seeking sinner?
 Why those anxious, gloomy fears?
 Sighs and sorrowings cannot save thee,
 Healing dwells not in thy tears;
 'Tis BELIEVING
 Which the soul to Christ endears."

II. The second part of our discourse shall deal with **THE PERPLEXITIES OF THIS STATE.**

“Seeking for Jesus” is a state of heart in which the poor soul is usually very much put to it—“tumbled up and down in his thoughts,” as John Bunyan would say; for first seekers are very often much perplexed, as the result of *their ignorance* of the way of salvation. Too often, awakened souls, though they may have heard the gospel, do not in their hearts understand it. Many enquirers do not know what faith is. I am persuaded millions of our fellow countrymen do not know what believing in Jesus means. Though every Sabbath-day they are told, yet do they not catch the thought, for the Spirit of God has not illuminated their minds. To believe in Jesus, as we say again, and again, and again, is simply to trust in Jesus—to take God at his word, to take Christ for what God says he is, namely, the atonement, the satisfaction for sin, the Saviour of sinners. But poor, troubled consciences think faith is a deep mystery, and they go about like blind men groping for the wall; they wander like travellers in a dense fog, not knowing which way leads to their homes; hoping, but hoping against hope, by reason of ignorance. Many, though desirous to be saved, do not understand the work of Christ, or know what atonement is. Though the doctrine of substitution, which is the very marrow of the gospel, is to believers so very plain, yet many seekers have not learned it. That Jesus bore the sin of his people; that “the Lord hath laid on him the iniquity of us all;” that he was made a sin for us; that justice received its due at his hands; this precious fact many penitent sinners have not grasped. They still think there is so much repentance to do, so much feeling to endure, so much praying to go through, so much mystery to be experienced; but the plain, simple precept, “Believe and live,” trust and be accepted, hide under the shadow of the cross and be safe—this, through ignorance, they do not understand, and this involves them in trouble upon trouble, till their way is hedged up with thorns.

At such times, too, to increase their perplexity, they are usually *distracted with fear*. Persons in a panic act generally in the worst conceivable manner for their own safety, and an awakened sinner is in much the same condition; a terrible sound is in his ears, he hears the rumbling of the everlasting tempest, he sees the gathering storm. He knows not what to do, nor whither to flee. His sins, which once appeared such trifles, now rise before him like mountains of blackness; the wrath of God, which once he defied, makes him exceeding fear and quake. He sees the dark record of his transgressions, and anticipates the hour when all his sins shall be read before the assembled universe, and the sentence of wrath shall go forth against him. Whither shall he flee! He scarce knows how or where to fly. A spirit distracted with dread is never a wise spirit, and often is goaded on to madness. Pressed out of measure with forebodings of heart, and threatenings of conscience, many a man refusing to believe in Jesus, has laid violent hands upon himself. Do you wonder, then, that souls under a sense of sin and fear of wrath, are far from being calm and collected, but rather are like mariners in a storm, who “reel to and fro, and stagger like a drunken man”? How soon would their bewilderment end in sweet repose, if they would obey the divine mandate and accept the great salvation!

During these struggles for life, the mind is usually *harassed with a thousand questions*. The newly-awakened mind is very apt to lose itself in the many spiritual problems which lie before it. The man cared nothing for these matters before, but now he has even a morbid craving after knowledge; he seems as if he could not learn too much or too fast. How many an enquirer instead of turning to the cross, worries himself with intricacies of doctrine, vexed points which belong rather to metaphysics than to divinity! They are fascinated by the "things hard to be understood," and forget the truths which a wayfaring man, though a fool, may readily comprehend. How many ask themselves, "Are we elect?" when their enquiry should be, "How can a man be cleansed from iniquity?" Forsooth, they must learn Latin and Greek before they know their letters, and must fathom the doctrine of election before they will believe in the redemption of Jesus. They would come to the Father before they have come to the Son, and learn their predestination before their pardon. That which has perplexed the wisest of men, namely, how to reconcile divine ordination with the free agency of man, they attempt to grapple with while they are in danger of the unquenchable fire. They philosophise at hell's mouth, and debate in the jaws of perdition. You may show them how absurd it is, as absurd as for a drowning man to wish to quibble about hydraulics, and refuse to lay hold on the friendly rope until he understands some mystery in hydrostatics; or, as if a person sorely sick refused all surgery until he understood anatomy, and comprehended the secret influences of drugs upon the divers portions of the body. Yet some enquirers will abide in this folly. I do not wonder at it, when I remember how foolish man is by nature. Men who have left the whole spiritual realms untroubled are very apt, when they see it open up suddenly before their eyes, to aspire in their hearts' pride to stand upon its loftiest peaks, to climb its Himalayas, to swim its Bosphorus, to fathom its Atlantic, and from this cause they forget its green pastures and still waters. I would have every convinced sinner here listen to my word this morning. Friend, thou hast to do with the plain truth of the gospel—namely, this, "Jesus Christ came into the world to save sinners"—sinners such as thou art, and faith links thee to that Saviour. When thou hast learned that lesson, then shalt thou discover that God hath chosen thee from the beginning, that he hath ordained thee unto eternal life; but as yet thou canst not unriddle that matter. Leave thou that glorious doctrine till first thy soul be saved by faith in Jesus Christ. It is plain, however, that this appetite for strong meat takes off the babe from the unadulterated milk of the word. These questions help to confuse, trouble, worry, and distract the seeker for Jesus.

At this hour too, to make confusion more confounded, Satan is quite sure to assail the soul with his diabolical insinuations and suggestions, with strong temptations and despairing thoughts. No king will willingly lose his subjects, and Satan when he sees his captives about to turn runaways, sets extra guards around them. He will set others on to tempt them, or he will come himself personally and inject into the soul the most horrible thoughts, the most blasphemous suggestions, and the most despairing forebodings that can be conceived of. Having felt this, I speak tenderly to such as may now be exercised with them. Marvel

not at them, neither be dismayed. If thou canst, by the Holy Spirit's help, resist Satan, he will flee from thee; if thou canst assail him with "it is written," he will leave thee; but be not astonished if now for awhile the fiery darts fly thick as hail. He has his mitrailleuses from which he can vomit ten thousand shots at once upon a poor lost soul, and make it feel as though it were broken in pieces all asunder with horror and dismay. Thou wilt triumph over him yet if thou believest: the Lord will bruise Satan under thy feet shortly. Be thou of good courage! Though thou fall, thou shalt rise again; faith will lift thee up in the power of Jesus. I marvel not that when that dog of hell howls in thine ears, thy spirit is sorely put to it for comfort.

It may be also that when the soul is seeking for Jesus, it is at the same time *much grieved to find it cannot even now cease from sin*. "My old sins," saith the heart, "I would be rid of them, but how can I hope for forgiveness, for I have sinned this very day? I went to my chamber, and I bowed my knee, and said, 'God be merciful to me, a sinner!' and I came down stairs resolved to be watchful, but something vexed me, and I spoke unadvisedly. How can I think God will have mercy on me?" Or saith another, "I was seeking the Saviour this morning; but I went out to my business, and I met with worldly company, and I forgot my Lord: I am afraid I mingled with them so closely as to participate in their sinful mirth, and now how can the Lord have any pity upon such a hypocritical seeker as I have been?" As if that poor heart expected to be perfect before it had even found pardon! As if a patient expected to be perfectly well before he had followed the advice of his physician! My dear hearer, if you were able to cease from all sin for a single day, I am sure you would be out of place on earth, for heaven is the place for perfect people, and not this sinful earth. If a fountain sent forth nothing but pure water for one whole day, we might conclude that it was completely purified. The bearing of good fruit for one season would prove the tree to be good. If your heart abstained from sin of itself throughout one day, it might for another, and so on for ever, and where would be the need of a Saviour? What, dost thou not know that Christ came to save thee from thy new sins as well as from thine old transgressions? Is his arm too short to reach thy daily needs? His blood of too little power to wash away thy fresh pollutions? Hast thou still some hope of bettering thyself? Have done with this trifling. Confess thyself a helpless sinner, shapen in iniquity, conceived in sin, depraved in heart, and, therefore, needing the never-ceasing mercy of the Lord thy God. Come, wash now in the fountain filled with blood, and if sin returneth, ask Jesus to wash thy feet again. Make Jesus your sole reliance. Cry to him, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." Nothing else can end your perplexities; you cannot untie the Gordian knot of your difficulties, cut it, then, by leaving all to Jesus. You cannot overcome your sins except by the blood of the Lamb. You cannot be what you should be, nor what you would be, except by taking Jesus to be your all in all. Here is a song for you—

"At last I own it cannot be
That I should fit myself for thee:
Here, then, to thee I all resign;
Thine is the work, and only thine.

What shall I say thy grace to move?
I give up every plea beside,
Lord, I am sin, but thou art love:
Lord, I am lost—but thou hast died!"

III. And now, in the third place, let me warn you of THE DANGERS OF THE STATE of "seeking for Jesus."

I have already told you that there is much of hopefulness, but there is much of peril in your condition. Dear seeker, what a sad thing it is that you should be wasting so much time, and losing so much comfort, by this long-continued seeking, when it might all end so happily even now at this present hour. Hadst thou believed in Jesus at the very first, thou hadst had light at once. How often would he have gathered you, as a hen gathereth her chickens under her wings, but you would not! If you will trust him now, the day star shall shine in your heart. You are like Hopeful and Christian in Giant Despair's Castle. They lamented and bemoaned their common sorrow, and planned divers unavailable methods of escape; but at last Christian, as one half amazed, broke out into this passionate speech: "What a fool, quoth he, am I to lie in this stinking dungeon, when I may as well walk at liberty! I have a key in my bosom called Promise, that will, I am persuaded, open any lock in Doubting Castle." Then said Hopeful, "That's good news: good brother, pluck it out of thy bosom, and try." My awakened hearer, this is your condition. You have in your bosom, and you have in God's word, that which will unlock every door in your prison-house. Up, man, and try it now. Canst thou not believe that Jesus is the Christ, and that God has sent Jesus to bear thy sin? Canst thou not trust in him? If thou canst, thou art free; thy sins are forgiven thee, thou art saved. You have perhaps heard the incident of a dove pursued by a hawk, which flew into the bosom of a man who was walking in the fields, and you remember that it was safely protected by him whom it had trusted. The dove would not of itself have flown there, but under the terror of the hawk it sought a shelter. You have been afraid of Jesus, you have thought he would not receive you. But now that hell pursues you, be venturesome, and fly to him. Say as our hymn puts it:—

"I can but perish if I go;
I am resolved to try;
For if I stay away, I know
I must for ever die."

If Christ stood with a drawn sword in his hand, you had better run on the point of his sword than perish without him. O come thou to him, driven by desperation itself, if by nothing else, come into his bosom! Thou shalt have peace at once. But all the while thou remainest seeking, I know not in what distracted manner, thou art wasting time, thou art missing comfort, thou art losing opportunities of happiness. Cease thy seeking, for there is the Man whom you seek. He stands revealed before thee. Reach hither thy finger and put it into the print of the nails; or if that be too bold, touch but the hem of his garment, and thou shalt be made whole.

Another evil is not only the losing present peace and comfort, but the danger of being driven to despair. I do not doubt that some persons who were once sincere but unrenewed seekers, have now given up all thought of seeking Christ, because they continued to seek when he was near them, to look for him instead of looking to him; and

they have waited so long in prayer and Bible reading, and so on, that now they utterly despair, and give all up as hopeless. It is no wonder. If you will try to do a thing in a wrong way, you cannot hope to succeed. If a man will not plough and sow, neither shall he reap. If ye will not believe, neither shall ye be established. A person may be very industrious indeed in what he does, but if he follows a method which never can produce the result he desires, he must not be surprised when he is disappointed. You are a seeker, and I am glad you are; but if you will not put your trust in Jesus, and lay your burden down at the cross where he offered the great sacrifice, it is no marvel if you continue to seek in vain. It will be a great sorrow, but it will not be a great wonder, if you become at last despairing, and are shut up in the iron cage. O man, O woman, break away from this. May God's Holy Spirit come to your rescue now! Give up thine own ideas of how to get peace, take God's method of salvation, and lay hold on eternal life by trusting in the Saviour slain.

Another danger is that in some cases, seeking at length dies out in indifference. Having sought after a fashion by prayer, and failing to find peace at once, temptations to go back to the world's pleasure attack the soul, and too often it becomes henceforth impervious to exhortations and expostulations. The unbroken, unrenewed heart grows sullen, and declares, "I tried, but I did not succeed. I may as well have what pleasure I can have, for spiritual joys are denied me. If the world to come cannot be mine, I will have this world and take my fill of it." I pray you may never be driven to that, but my fear is that if you tarry long in this border land, seeking but yet halting between two opinions, undecided and unbelieving, at last you will relapse into your former state of spiritual slumber, and your last end will be worse than the first.

Another danger is lest you should take up with something short of Jesus Christ. I have known persons who have been content to remain seekers all their days. They have felt comforted by the thought that they are seekers. Now, such comfort is daubing with untempered mortar. A man out of employment has been walking up and down the London streets to find something to do. His family is in need, and he must find a situation. He is quite right to seek, but he will not be satisfied with seeking, he wants to find. Tramping the street will not feed his children. He is not contented with having called at many shops; he will not rest till he finds what he is after—and he would be very foolish if he did. So to be a seeker after Christ, walking up and down the streets as it were, will not fill your hungry soul; you must get Christ himself. If any unemployed father of a family were to say, "Well, I walk about so many days in the week, and so many hours in the day, and I am quite satisfied, though I do not find anything to do," you would think him a great simpleton. And so with you. It is a good sign when there is an appetite; but a mere appetite does not satisfy a man—he must eat the food provided. Your seeking Christ will not save you, except it leads you in very deed to believe in Jesus. It is an ill sign when a man says, "Well, I am doing my best, I am always at a place of worship, I am a Bible reader, I practise prayer at home, I do my best." My dear friend, if you settle down in that idea, you are self-righteous, and are off the road altogether; besides, you are lying to

your own heart, for after all you are at enmity with God, and the sign of that enmity is this, that you refuse to believe on his dear Son. If you were reconciled to God you would love Jesus Christ, and trust in him. I see what it is—you have resolved, after all, to be your own saviour; you still think that there is something in outward religion to produce salvation; whereas, I solemnly assure you that, if you stand out against believing in Christ, if you will not fly to those dear wounds of his, if you will not hide beneath the shelter of the atonement, you will go to hell as well from a place of worship as from the haunts of sin, and will perish as certainly with a Bible read as with a Bible burned.

“None but Jesus, none but Jesus,
Can do helpless sinners good.”

“Oh, but,” you say, “I feel my sins so much!” Yes, but if you trust in your feelings you will perish in them as much as though you wallowed in your sins. O soul, resolve with Toplady—

“He that suffer’d in my stead,
Shall my Physician be;
I will not be comforted
Till Jesus comforts me.”

Never hope to be saved except by God’s way of salvation. O that the Holy Ghost would enable you in your heart to say, “Now I come to thee, O Jesus; guilty as I am, I lift my eye to thee, and this is my prayer: ‘Help me for thy mercy’s sake; have pity upon me and cleanse me in thy blood, for I put all my trust in thee.’” Resolve, O seeker, to have no refuge of lies, no Saviour but the Lamb of God.

I will confess to you, dear seeker, that often and often I am myself personally driven to do what I trust you may be led to do to-day. I look back upon my past life, and while I have much to thank God for, much in which to see his Spirit’s hand, yet when I feel my responsibilities and my shortcomings, my heart sinks within me. When I think of my transgressions, better known to myself than to any one else, and remember too that they are not known even to me as they are to God, I feel all hope swept away and my soul left in utter despair, until I come anew to the cross, and bethink me of who it was that died there, and why he died, and what designs of infinite mercy are answered by his death. It is so sweet to look up to the Crucified One again, and say, “I have nought but thee, my Lord, no confidence but thee. If thou be not accepted as my substitute I must perish, if God’s appointed Saviour be not enough I have no other, but I know thou art the Father’s Wellbeloved, and I am accepted in thee. Thou art all I want, and all I have.” How I desire, with intense longing, that you may do the same; it would be a blessed day for you, and for me a joyful occasion. The Jews in the present chapter asked our Saviour, “What shall we do that we may work the works of God?” and he said, “This is the work of God, that ye believe on him whom he hath sent.” The greatest of all works, the most Godlike work, is to leave off self-righteous seeking, and trust in Jesus.

IV. Now I will conclude by delivering one or two DIRECTIONS TO THOSE WHO ARE “SEEKING FOR JESUS.” Very brief shall these be.

The first direction is—*give attention, dear friend, to the object of faith.* The only way by which you can be saved is by faith. Take that to be settled. Now if a man says, “I cannot believe such a thing”—what then? What is his wisest course? Suppose you find a difficulty in believing a report—what do you do? why, you consider the probabilities of it. Suppose it had been rumoured that the Emperor Napoleon had shot himself. Shall I believe the report? I will ask whence the rumour comes, what intelligence corroborates it, upon what authority it is stated, and so on; by that means I arrive at a conclusion whether it is probably true, or is a mere idle tale. Now if you earnestly desire to believe, faith is the gift of God, and a work of the Spirit, but God works according to the laws of mind, and faith in Christ will most readily come to you in conformity with those laws. “Faith cometh by hearing,” how by hearing? Why, because by hearing I learn the truth concerning Christ, and what I hear commends itself to my judgment and understanding, and so I come to believe. Faith comes to us by reading, which is another form of hearing. Read what the Scripture has to say about the Messiah and his work, and you will be helped to believe God’s testimony, by knowing what it is and on what authority it comes to you. Let your hearing and your reading be accompanied with meditation; like the Virgin Mary, ponder these things in your heart. “Incline your ear,” saith the Spirit, “and come unto me; hear, and your soul shall live.” Now, that inclining of the ear means a devout and diligent attention to the good news, and a weighing of it in your inmost heart. Now look at it, you have sinned, and God must punish sin. These two facts are clear enough to your conscience. Is it not a marvellous system that God should be pleased to put away sin through an atonement, by laying the sin upon another, and punishing it in the person of his Son? Do you know of any other system that would meet the case so well, that would be so suitable to you? I believe that the authenticity of Scripture is better proved by the very existence of this doctrine than by anything else, for no human mind could ever have contrived or conceived of a way so just to God, and yet so infinitely gracious. I feel sure it is true, I am certain of it. Then I find it promised over and over again by God himself, that if I trust Christ I shall have the benefit of all his work. I therefore believe the thing is reasonable, it is proclaimed by divine authority. I have God’s promise for it, I know that the Almighty One cannot lie; I cheerfully accept what he provides for me, and I am saved. My dear hearer, if thou findest it hard to believe, shut thyself up this afternoon in thy room, and come not out again till thou hast pictured to thy mind’s eye the everlasting God unveiling himself of his ineffable splendours, and taking upon himself the nature of man; behold that glorious one nailed to Calvary’s tree, forsaken of God, crying out in anguish, and dying without a friend, and all to make an atonement to the law of God! As thou art fixing thine eyes upon this, and bowing in humble prayer, faith will come to thee, the Holy Ghost will overshadow thee and beget it in thy soul; faith will drop in thy soul like the dew from heaven; thou wilt wonder to find the hardness of thine heart all gone, and thine unbelief all departed, and thou wilt say, “Lord, I believe; help thou mine unbelief.”

Another direction, however, is—take care, my dear friend, to clear

away as far as possible everything that would hinder your believing. Now you may depend upon it that going into sin hinders believing. You cannot continue in wilful sin and yet become a believer; sin cherished in the heart is an effectual hindrance. A man cannot be tied to a post and yet run away at the same time; if you bind yourself to your sin, you cannot escape. Withdraw at once from evil company—it is a very deadly mischief to young seekers. You hear an impressive sermon, but then you go away talking with idle gossips, and you fall into frivolumous chit-chat on the Sabbath afternoon; you cannot expect your soul to grow in the right direction under such influences. Get you to your knees, get you to solitude, get you to your God, get you to Jesus Christ; this it is that will roll away the stone which blocks the door.

And, once again, do *remember that till you have believed, your danger is of the most imminent kind.* You are not in danger of something future only, you are in peril even now, for the wrath of God abideth on you. You are not like a city which is to be attacked by troops yet at a distance: the Judge is even at the door. You are actually besieged. The foes have encompassed you round about; they lift the scaling ladders, they will soon scale the walls. Beware, O sinner, beware, for thy present state is terrible; thy future state will be hopeless. To-day is the accepted time. Now or never it is with some of you—now escape for your lives: now seek, but seek in the right way, by believing in him who is the Saviour of the sons of men.

How I have longed, this morning, for a tongue like the pen of a ready writer; how I have opened my mouth and panted to speak these things in passionate earnest, for I hunger for your salvation. Speak from my soul I do, but I cannot preach as I would, else would I saturate this sermon with my tears. O that the Master might bless even my weakness of speech to carry home the truth to your hearts and consciences. I do not like to let one of you go unless you have thought over these things, and have given your hearts to Jesus. I shall probably never address many of you again, certainly not all of you. You have come across the sea and you are going to the ends of the earth, some of you. I speak in God's name. O now, ere yet thou hast gone from under the sound of the word, now let the believing look be given: "Look unto me, and be ye saved, all the ends of the earth." It is the cry of the crucified Saviour. Turn not away from that dear voice so full of anguish, hide not your eyes from that brow still marked with the thorn-crown; despise not those nailed hands and feet, but yield to him as again he cries in agony of love, "Look unto me, and be ye saved, all the ends of the earth." O Lord, do thou turn them, and they shall be turned. Amen.

PORTIONS OF SCRIPTURE READ BEFORE SERMON—Psalm xxxii.;
Matthew xv. 21—28; Luke viii. 41—48.

Metropolitan Tabernacle Pulpit.

A STRING OF PEARLS.

A Sermon

DELIVERED ON LORD'S-DAY MORNING, AUGUST 28TH, 1870, BY

C. H. SPURGEON,

AT THE METROPOLITAN TABERNACLE, NEWINGTON.

“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time.”—1 Peter i. 3—5.

THE persons whom Peter addressed were in great need of comfort. They were strangers, strangers scattered far from home; they had in consequence to suffer manifold trials, and therefore needed plenteous consolations. Such is our position in a spiritual sense, we, too, are strangers and foreigners; we are pilgrims and sojourners below, and our citizenship is in heaven; we also require the word of comfort, for while our banishment lasts, we look for tribulations. The persons whom Peter addressed were God's chosen, “elect according to the foreknowledge of God the Father,” and one sure result of divine election is the world's enmity. “If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.” So you too, my brethren, chosen out from among men, to be the peculiar people of God, must expect to be partakers of the cross, for the servant is not greater than his Lord; since they persecuted him they will also persecute you. Therefore to you, as to those of old by Peter, the word of consolation is sent this day. The apostle also addressed the sanctified. Through the Holy Spirit they had been sanctified and set apart; to the “obedience and sprinkling of the blood of Jesus” they had been brought. They were a people who had “purified their souls in obeying the truth through the Spirit;” and rest assured no man can do this without encountering fiery trials. He who swims with the stream shall find all things go easily with him until he reaches the cataract of destruction; but he who stems the torrent must expect to breast many a raging billow; and therefore to such the strong consolations of the gospel are necessary.

Speak we then this morning to the same characters as those addressed by Peter, even to you who “are not of the world,” but “strangers;” to you who are “chosen of God,” and therefore the object of the enmity of man; to you who maintain the separated life of true holiness, and are therefore opposed by the profane; ye have need of comfort, and in the Word, and by the Holy Spirit, your need is more than met.

No. 948.

Our apostle cheers these troubled hearts by exciting them to a song of praise. I might almost entitle these three verses a New Testament Psalm. They are stanzas of a majestic song. You have here a delightful hymn; it scarce needs to be turned into verse; it is in itself essential poetry. Now, my brethren, to lead the mind to praise God is one of the surest ways of uplifting it from depression. The wild beasts of anxiety and discontent which surround our bivouac in the wilderness, will be driven away by the fire of our gratitude and the song of our praise. When the Psalm recounts with joyous gratitude the mercies which God has given us, it supplants distress by thankfulness, even as the fir tree and the myrtle take the place of the thorn and the brier where the gospel works its wonders. In these three verses we have a string of pearls, a necklace of diamonds, a cabinet of jewels; nay, the comparisons are poor, we have something far better than all the riches of the earth can ever typify. You have here the heritage of the chosen of God; your heritage, beloved, your own peculiar portion, if you belong to Christ, this day. We shall conduct you through this mine of treasure, and ask you to dwell upon each several blessing, that your souls may be comforted, and that you, lifting up your hearts in blessing, and praising the God of all grace, may forget your cares and sorrows, and find a young heaven begun below, a paradise blooming amid the desert.

There are seven choice things in the text, a perfect number of perfect things. One might see more than seven, but these will exhaust all our time. Therefore we shall speak briefly upon each one.

I. First, I see in the text as the source of all the rest, **ABUNDANT MERCY**. "Blessed be the God and Father of our Lord Jesus Christ, who *according to his abundant mercy* hath begotten us again unto a lively hope."

No other attribute could have helped us had *mercy* refused. As we are by nature, justice condemns us, holiness frowns upon us, power crushes us, truth confirms the threatening of the law, and wrath fulfils it. It is from the mercy of our God that all our hopes begin. Mercy is needed for the miserable, and yet more for the sinful. Misery and sin are fully united in the human race, and mercy here performs her noblest deeds. My brethren, God has vouchsafed his mercy to us, and we must thankfully acknowledge that in our case his mercy has been *abundant* mercy. We were defiled with abundant sin, and only the multitude of his lovingkindnesses could have put those sins away. We were infected with an abundance of evil, and only overflowing mercy can ever cure us of all our natural disease, and make us meet for heaven. We have received abundant grace up till now, we have made great drafts upon the Exchequer of God, and of his fulness have all we received grace for grace. Where sin hath abounded, grace hath much more abounded. Will you, my fellow debtor, stand still awhile and contemplate the abundant mercy of our blessed God! A river deep and broad is before you. Track it to its fountain head; see it welling up in the covenant of grace, in the eternal purposes of infinite wisdom. The secret source is no small spring, no mere bubbling fount, it is a very Geyser, leaping aloft in fulness of power; the springs of the sea are not comparable therewith. Not even an angel could fathom the springs of eternal love or measure the depths

of infinite grace. Follow now the stream; mark it in all its course. See how it widens and deepens, how at the cross foot it expands into a measureless river! Mark how the filthy come and wash; see how each polluted one comes up milk-white from the washing! Note how the dead are brought to be bathed in this sacred stream, and mark how they live the moment that they touch its wave; mark how the sick are laid upon the bank, and if but the spray of the river falls upon them they are made whole! See how on either bank rich verdure clothes the land! Wheresoever this stream cometh all is life and happiness. Observe along the margin the many trees whose leaves never wither, and whose fruits in season are always brought to maturity; these all draw their life from this flood, and drink from this river of God, which is full of water. Fail not with gladsome eye to note the thousand barques of fairest sail which scud along the mighty river with colours flying, each vessel laden with joy. Behold how happily they are borne along by the current of mercy to the ocean of infinite felicity! Now we reach the mighty main of mercy, dare you attempt with wings of faith to fly over that glassy sea? No shore gives boundary to that great deep, no voice proclaims its length and breadth, but from its lowest deeps and all along its unruffled bosom I hear a voice which saith, "Herein is love." "Touching the Almighty, we cannot find him out," but this we know, that his love towards his elect surpasses all conception, even—

"Imagination's utmost stretch
In wonder dies away."

Turn to the words of the text a moment, for there is great suggestiveness in them. It is *God's* great mercy that is spoken of herein. "The God and Father of our Lord Jesus Christ, who according to *his* abundant mercy." Everything in God is on a grand scale. Great power—he shakes the world; great wisdom—he balances the clouds. His mercy is commensurate with his other attributes, it is Godlike mercy! Infinite mercy! You must measure his Godhead before you shall compute his mercy. My soul, think for awhile, thou hast drank out of this exceeding great and wide sea, and it is all thine to drink from for ever. Well may it be called "abundant," if it be infinite. It will always be abundant, for all that can be drawn from it will be but as the drop of a bucket to the sea itself. The mercy which deals with us, is not man's mercy, but God's mercy, and therefore boundless mercy.

But note again, it is the mercy of the "God and Father of our Lord Jesus Christ." It is the *mercy of God in Christ*. God's mercy is always special, but his mercy in Christ is specially special. I know not how else to describe it. His mercy in nature is bright, his mercy in providence is conspicuous, but his mercy in his dear Son, his mercy in the incarnate God, his mercy through the perfect sacrifice, this is mercy's best wine kept to the last, mercy's "fat things full of marrow." When I see Jesus descending from heaven to earth, Jesus bleeding, Jesus paying all the debts of his people, I can well understand that the mercy of God in Christ must be abundant mercy.

Note carefully another word, it is *the mercy of "the Father."* You have read this last week, I dare say, and felt sickened as you read, the fearful stories of the wounded and their sufferings on the battle field. You

have read also descriptions of how the wounded when they are brought into the divers German towns, are met by their compatriots, who rejoice in their victories, but at the same time lament for the valiant men who are maimed for life. You stand on the platform of the railway station, a stranger, and you see a fine young man with an arm shot away, looking sickly and pale from pain and hardships, and you pity him. I know you pity him from your heart, but an elderly man rushes before you, it is the father, and as he looks upon his son, whom he sent to the war so manly, so strong, so full of health and vigour, now reduced to the mere ghost of what he was, he pities as a stranger cannot. His inmost bowels are moved with compassion for his son. The mercy of the Lord to us is not the mercy of a stranger to a stranger, but the mercy of a Father towards his own dear children. Such mercy has the Lord had on me, and I weep for joy as I tell of it. "Like as a father pitieth his children," so has he pitied me. I know if he had not loved me he could not have treated me so tenderly. Such pity, such mercy has he had on you; and he is still the same. Do you not rejoice to think that you participate in abundant mercy, divine mercy, the mercy of God in Jesus Christ, a father's mercy, the mercy of our God and Father? O reach to the height of the text, one more step will do it; the Father who is thus tender to us, is also the "*Father of our Lord Jesus Christ*;" and therefore such a Father as can be found nowhere else. The Father of him who is the perfect and the ever blessed, is also your Father; and all his mercy belongs to you. Let us congratulate each other, my brethren in the faith; let us shake off all thoughts of our poverty and all tremblings because of our trials; we are rich and abound, for heaven's "abundant mercy" belongs to us. "Bless the Lord, O my soul, and all that is within me bless his holy name."

II. The next great blessing in the text is that of **INCORRUPTIBLE LIFE**.

Mark that, O believer. "The God and Father of our Lord Jesus Christ, according to his abundant mercy, hath begotten us again unto a lively hope." One of the first displays of divine mercy which we experience is being begotten again. Our first birth gave us the image of the first Adam—"earthly;" our second birth, and that alone, gives us the image of the second Adam, which is "heavenly." To be begotten once may be a curse: to be begotten again is everlastingly and assuredly a blessing. To be born once may be a subject for eternal bewailing: to be born a second time will be the theme of a joyful and unending song. My brethren, saints "begotten again unto a lively hope" in the hour of their regeneration, when they are "born again from above." Have we been so born? If we have, we enjoy a blessing far exceeding anything which the natural man can dream of. The Holy Spirit comes upon the chosen in the hour appointed, and creates in them a new heart and a right spirit; in a supernatural manner a new principle is implanted, a new life is created within the soul. Just as assuredly as our first birth gives us being from our former nothingness, our new life brings us from utter death into the world of spirit, and into newness of life. We are new born by the "incorruptible seed which liveth and abideth for ever." Not the fancied regeneration of those who impute to a mere ceremonial invented by men a change which is altogether of God's own working; not an imaginary charm worked by incantations and aspergings over an

unconscious babe; but a real creation, a true life, not fictitious, but actual and operative, and one which is found to reveal itself in righteousness and true holiness. You shall know this new life by the faith and the repentance which always come with it wherever God himself is pleased to work it. The new life of a Christian is *divine in its origin*—God hath begotten us. The new life cometh not from man, it is wrought by the operation of the Holy Ghost. As certainly as God spake, and it was done, in the creation of the world, so he speaks in the heart of man, and it is done, and the new creature is born. The new life in us, as it has a divine origin, has also a *divine nature*. Ye are made partakers of the divine nature. The life of a Christian is the life of God—God dwelleth in him. The Holy Spirit himself enters the believer and abides in him, and makes him a living man. Hence, from its divine nature, the inner life of the believer can by no possibility ever be destroyed. You must first destroy the Godhead before you can quench the spark of the eternal flame that burns within the believer's bosom. Hath not the apostle told us it is a "living and incorruptible seed which liveth and abideth for ever"? What a great mystery is this, but at the same time what a blessing! To be born again, to be born from above, to be born by the power of God into a discernment of spiritual truths, to hear spiritual voices, to see spiritual sights, and to be worshippers in spirit and in truth of God, who is a Spirit. God grant that if we have never known this we yet may, ere we go hence, be created anew in Christ Jesus.

Observe, dear brethren, *to be begotten again is a very marvellous thing*. Suppose a man born into this world, as is too frequently the case, with a predisposition to some sad hereditary disease. There he is, filled with disease, and medicine cannot eject the unwelcome tenant from his body. Suppose that man's body could be altogether new born, and he could receive a new body pure from all taint, it would be a great mercy. But, O my brethren, it does not approach to regeneration, because our supposition only deals with the body, while the new birth renews the soul, and even implants a higher nature. Regeneration overcomes not a mere material disease, not an infliction in the flesh, but the natural depravity of the heart, the deadly disorder of the soul. We are born again, and by that means we are delivered from the power of corruption; the new nature having no depravity in it, nor tendency to sin, "it cannot sin because it is born of God." The moment the heavenly life is implanted it begins to war with the old nature, and continues to struggle violently with it: there is a deadly enmity between the two; the new nature will never be reconciled to the old, or the old one to the new, but the new will conquer and overcome the evil. You have smiled at the pleasant fiction of old men being ground young again in a mill, but that marvel would be nothing compared with this, for the old man made young would still be the same man, and placed in the same circumstances, would develop into the same character; but here is the old man crucified and a new man created in the divine image! Who can estimate the privilege of receiving a heaven-born nature, which, however weak and feeble it may be at the first, is everliving, and by the power of God, will gain the ultimate victory? Let us then rejoice and be glad! We may be very poor to-day, but we are born from above. We may be

much afflicted, but what of that if we are the twice-born sons of heaven! We may be despised and rejected, but the heavenly light hath shone upon our eyes. We have been regenerated, we have "passed from death unto life;" here is ceaseless cause for gratitude and joy, and if we rightly consider it we may forget our griefs.

III. A third blessing, strictly connected with this new life, is **A LIVELY HOPE**. "He hath begotten us again unto a lively hope."

Could a man live without hope? Men manage to survive the worst condition of distress when they are encouraged by a hope, but is not suicide the natural result of the death of hope? Yes, we must have a hope, and the Christian is not left without one. He has "*a lively hope*," that is to say, first, *he has a hope within him, real, true, and operative*. Some men's hopes of heaven are not "living hopes," for they never stir them to action. They live as if they were going to hell, and yet they coolly talk about hoping that all will be well with them at last! A Christian's hope purifies him, excites him to diligence, makes him seek after that which he expects to obtain. A student at the University hoping to gain a prize uses his best endeavours, burns the midnight oil, strains all his faculties that he may reach the mark which will ensure his passing the examiners. Even thus the Christian with a lively hope devotes himself to obtaining the blessings which God has promised in his word. The Lord hath begotten us to a "lively hope," that is to say, to a vigorous, active, operating hope.

It is a "lively hope" in another sense, namely, that *it cheers and enlivens*. The swimmer who is ready to sink, if he sees a boat nearing him, plucks up courage and swims with all his strength, because now he expects that his swimming will be of effectual service to him. The Christian amid the waves and billows of adversity retains his hope, a glorious hope of future bliss, and therefore he strikes out like a man towards the heavenly shore. Our hope buoys up the soul, keeps the head above water, inspires confidence, and sustains courage.

It is also called a "living hope," because *it is imperishable*. Other hopes fade like withering flowers. The hopes of the rich, the boasts of the proud, all these will die out as a candle when it flickers in the socket. The hope of the greatest monarch has been crushed before our eyes; he set up the standard of victory too soon, and has seen it trailed in the mire. There is no unwaning hope beneath the changeful moon: the only imperishable hope is that which climbs above the stars, and fixes itself upon the throne of God and the person of Jesus Christ.

The hope which God has given to his truly quickened people is a lively hope, however, mainly because *it deals with life*. Brethren, it may be Christ will come while yet we live, and then we shall not die but shall be fitted for heaven by a change. However, it is probable that we may have to depart out of this world unto the Father by the usual course of nature, and in expecting to do so let us not look at death as a gloomy matter, as though it could at all jeopardise our welfare or ultimately injure us. No, my brethren, we have a living hope, a lively hope. Charles Borromeo, the famous bishop of Milan, ordered a painter who was about to draw a skeleton with a scythe over a sepulchre, to substitute for it the golden key of Paradise. Truly this is a most fitting emblem for a believer's tomb, for what is death but the key of

heaven to the Christian. We notice frequently over cemetery gates, as an emblematic device, a torch turned over ready to be quenched. Ah, my brethren, it is not so, the torch of our life burns the better, and blazes the brighter for the change of death. The breaking of the pitcher which now surrounds the lamp and conceals the glory, will permit our inner life to reveal its lofty nature, and ere long even the pitcher shall be so remodelled as to become an aid to that light; its present breaking is but preparatory to its future refashioning. It is a blessed thought that the part of us which must most sadly feel the mortal stroke is secured beyond all fear from permanent destruction. We know that this very body, though it moulders into dust, shall live again; these weeping eyes shall have all tears wiped from them; these hands which grasp to-day the sword of a conflict shall wave the palm branch of triumph. My brethren, it were not just that one body should fight and another body should be crowned, that one body should labour and another body have the reward. The same identical body shall rise from the dead at the Lord's coming, marvellously changed, strangely developed as the seed develops into the full-blown flower, but still the same, in very deed the selfsame; this very body shall be resplendent with glory, even the same which now beareth sickness and pain. This is our lively hope, that death hath no dominion over any part of our manhood. There is awhile a separation between the soul and the body, it is but for awhile; there is for the flesh a temporary slumbering in the tomb, it is but a slumber, and the waking shall be in the likeness of Christ. As for the soul, it shall be for ever with the Lord, waiting for the latter day and the coming of Christ, when the body itself shall be raised from corruption into the likeness of the glory of him who is the first begotten from the dead.

Thus, then, I have brought you up from the abundant mercy to the new life, and onward, to the lively hope.

IV. We cannot tarry, but must notice, in the fourth place, another delightful possession which ought effectually to chase away from all of us the glooms of this life, and that is A RISEN SAVIOUR. "He hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."

Our best friend is not dead, our great patron and helper, our omnipotent Saviour, is not lying in the tomb to-day. He lives, he ever lives. No sound of greater gladness can be heard in the Christian church than this: "The Lord is risen, the Lord is risen indeed!" Now, brethren, observe the connection between a risen Saviour and our living hope. Jesus Christ died, not in appearance, but in reality; in proof whereof, his heart was pierced by the soldier's spear. He was laid in the tomb of Joseph of Arimathea, truly a corpse. Not a spark of life remained. The only difference between his dead body and the dead body of any other was that still the preserving power hovered over him, and as his body had been defiled by no sin, so his flesh could not see corruption, as it would have done had it been the body of a sinful man. Then, at the end of the appointed time, the same Saviour who was laid in the tomb rose from the dead, not in secrecy, but before the Roman guards who watched the sepulchre. They fled in terror. He met his disciples—sometimes one by one, sometimes two at a time; on other occasions, four

hundred at once saw him, credible witnesses, persons who had no reason for forging a falsehood, persons who so believed that they saw him that many of them died for their belief the most painful deaths. He rose, not in phantasy and figure, but in reality; for one of the witnesses put his finger into the print of the nails, and thrust his hand into his side; and in the presence of his assembled disciples, the risen one ate a piece of a broiled fish and of a honeycomb. He really and literally rose from the dead—the selfsame Christ who was born of the Virgin Mary, who suffered under Pontius Pilate, and afterwards ascended into heaven. That fact is as well proved as any fact in human history. There never, perhaps, was any incident of human history more fully verified than the rising of Jesus of Nazareth from the tomb. Now, note ye well the comfort which arises out of this fact, since it proves that we possess a living advocate, mediator and high priest, who has passed into the heavens. Moreover, since *all believers*, being partakers of the incorruptible life of God *are one with Jesus Christ*, that which happens to him virtually happens to them. They died in his death, they live in his life, they reign in his glory. As in Adam all die who were in Adam, so in Christ shall all be made alive who are in Christ: the two Adams head up their dispensations; whatsoever happeneth to either of the Adams, happeneth to those represented by him. So, then, the resurrection of Jesus is virtually my resurrection. Were he dead still, then might I fear, nay know, that I, dying, should die; but he, having died, arose again in due season and liveth; therefore I, dying, shall also rise and live, for as Jesus is so must I be. If I have within me the new life, I have the same life in me that is in Christ, and the same thing happeneth to me as happeneth to Christ; if his life dieth, mine, being the same, dieth also; but, as he hath said, “Because I live, ye shall live also,” my life is secure. Here, then, is the top and bottom of the Christian’s hope: “We are begotten again into a lively hope by the resurrection of Jesus Christ from the dead.” As we see him alive, we rejoice that he liveth, because he liveth for us, and we live in him.

Let me give you an illustration. When Joseph was in Egypt, he was highly exalted and placed upon the throne. Now, while his brethren did not know him, they were grievously afraid to go down into Egypt: they thought him to be an Egyptian, a haughty ruler of the land, and that he treated them roughly; but when once they and their father were persuaded that Joseph their brother was alive and on the throne, then they cheerfully joined with the old man when he said, “Joseph my son is yet alive; I will go and see him before I die.” Now, into the unknown land our Elder Brother has gone—where is he and what? Why, he is King of the country; he sitteth on a throne. O brethren, with what comfort do we now go down into that Egypt! With what consolation will we enter the unknown country, which some think to be shrouded in darkness, but which, now that Jesus reigns on its throne, is full of light to us. Or take another image. When the children of Israel went through the Jordan, they were told that the Jordan would divide before them, but they were still more fully assured when the priests went forward with the ark; for as soon as the feet of the priests touched the margin of the river, the waters began to divide. As they saw their priests march through the bed of the stream, and come up on the other side, all doubts

about the security of the passage must have vanished at once, for the priests were the representatives of the people before God, and where they passed safely all Israel might go. See ye then, my brethren, the "Great High Priest of our profession" has led the van, the ark of the eternal covenant has gone before, death is dried up, so that we can say, "O death, where is thy sting? O grave, where is thy victory?" And you and I may with perfect confidence, full of a lively hope, march onwards into the glory land, for Jesus Christ hath safely passed the flood, and even so shall we. Here, then, is reason for joy. We will not fear the present, we will not dread the future; for Christ is risen indeed, and our lively hope is fixed on him.

Thus we have set before you four out of the seven precious things.

V. The fifth is exceeding rich, but we can only give a word where many sermons would not exhaust—AN INCORRUPTIBLE INHERITANCE—"an inheritance incorruptible, and undefiled, and that fadeth not away."

God has been pleased in his abundant mercy to prepare for his people an inheritance. He has made them sons, and if children, then heirs. He has given them a new life, and if a new life, then there must be possessions and a place suitable for that new life. A heavenly nature requires a heavenly inheritance, heaven-born children must have a heavenly portion.

Now I shall only ask you to notice that the inheritance which God has prepared for us has a fourfold description appended to it. First, as to *its substance*—it is "incorruptible." The substance of everything earthly by degrees passes away. Even solid granite will rot and crumble. The substance of things seen, I may say in paradox, is devoid of substance. Empires have grown great, but the inward corruption within their constitution has at length dissolved them. Dynasties have been wrecked, and thrones have tottered by internal corruption, but the inheritance of the saints of God has nothing within it that can make it perish. For ever and for ever shall the blissful portion of the sanctified be theirs. Heaven, and the streets thereof, are all said to be of precious stones and pure gold, because they are imperishable.

Next, for *purity*—it is "undefiled." Earthly inheritances are often defiled in the getting. Some men have grown rich by fraud, by violence, by oppression of the poor. How many a heritage is polluted all over with the slime of the serpent! and he that inherits the goods of such a one inherits therewith a curse, for God will surely avenge injustice and wrong doing, even to the third generation. But our inheritance is undefiled, for it was won by the obedience, the perfection, and sufferings of Jesus. No thought of wrong was used in the getting of the portion of the Wellbeloved of God. An inheritance may be defiled after it is possessed, but heaven never shall be. Satan shall never enter there, nor sin of any kind pass through the gate of pearl. O brethren, what a joy is this! Defilement is on everything in this fallen world. We cannot purge ourselves completely, earthly things all bring a measure of defilement with them; but up yonder our portion shall not be stained with sin, we shall be perfect, and all around us perfect too.

And then it is added for its *beauty*, "it fadeth not away." The substance of a thing might endure after its beauty was gone, but in heaven there shall be no declining in the beauty of anything celestial. Milton

sings of the amaranth, which he describes as blossoming at the foot of the tree of life in the garden of Eden. It was a flower of perpetual sweetness, whose beauty never faded; but he says—

“Soon for man’s offence
To heaven removed, where first it grew, there grows
And flowers aloft, shading the fount of life,
And where the river of bliss through midst of heaven
Rolls o’er Elysian flowers her amber stream;
With these, that never fade, the spirits elect
Bind their resplendent locks, inwreath’d with beams.”

The amaranthine inheritance is yours. The garden of Paradise shall never cease to bloom, and the wreath of victory shall never wither from your brows. Oh, what joy is this for you! Your inheritance is for substance incorruptible, for purity undefiled, for beauty unfading.

And then for *possession, it is secure*—“reserved in heaven for you.” How I delight to dwell upon the thought that heaven is not to be scrambled for, that the portion of each saint in glory is given to him by lot even as was Canaan of old to Judah, to Reuben, to Manasseh, and the like. There is a place in heaven for me which none of you could fill. There is a harp which no fingers can strike but mine, and a crown which no brow can wear but this. And so with each of you—you shall have your own, your own appointed inheritance. He hath begotten each one of you again, you are as truly begotten as any other believer, you have the same hope, and you shall as surely stand in your lot at the end of the days. O clap your hands, ye righteous, shout for joy. Scanty is your portion here and hard your lot, it may be, but the undefiled inheritance will more than make amends. Therefore, lift up your hearts this day, and let not your hands hang down.

VI. Time fails us, therefore we must mention the sixth blessing at once, it is INVIOLEABLE SECURITY.

The inheritance is kept for you, and you are kept for the inheritance. The word is a military one, it signifies a city garrisoned and defended. Think of a city besieged—Strasbourg, if you will—that is an emblem of your condition in this world. The enemy pour in their shot, they keep up the fire day and night, and set the city on a blaze, and even thus Satan bombards us with temptations, and beleaguers us with all the hosts of hell. Our great enemy has determined to raze the citadel of our faith even to the ground, his great guns are drawn up around our bastions, his sappers and miners are busy with our bulwarks. Even now it may be his shells are tearing our hearts, and his shot is setting our nature in a blaze. Herein is our confidence, our great Captain has walled us around, he has appointed salvation for walls and bulwarks. We are safe, though all the devils of hell surround us, for we are garrisoned by omnipotence. Each believer is kept by that same power which “bears the earth’s huge pillars up,” and sustains the arches of heaven. Jerusalem, thou art besieged, but thou mayst laugh thine enemy to scorn, he shall never break through thy ramparts.

“Munitions of stupendous rock
Our dwelling-place shall be,
There shall our soul without a shock
Our vanquish’d foemen see.”

Our enemies shall assemble, but when they perceive that God is known in our palaces for a refuge, they shall be troubled and hasten away; fear shall take hold upon them there, and pain as of a woman in travail. Every believer is kept by the power of God, but the power of God does not produce in us sloth but faith. We are commanded to watch, that is what *we* are to do, but we are told both to watch *and pray*, because our watching is not enough; we need God's watching also, and we are to pray for it. Faith is the under captain of the city. God's power protects it—"the King is in the midst of her;" but faith is the high constable of the tower, he it is that goeth on the walls, arms the warders, strengthens the bastions, and brings help out of the sanctuary. While the sword of the Lord and of Gideon is at work, the Midianites cannot prevail.

This keeping, observe, my brethren, for I must leave the point, *this keeping is complete and continuous*, it will never end until we shall need keeping no longer. We shall be kept "unto salvation ready to be revealed in the last time." I believe this means that we shall not only be kept till our souls reach heaven, but we shall be kept till the advent. You say, "How is that necessary?" I reply, only half of our manhood goes to heaven at death, the other part, namely, our body, waits below till the resurrection. Yet our dust is precious in God's sight, and therefore it is watched over until the day of Christ's appearing, for that is the appointed hour for the redemption of the body.

"Sweet truth to me, I shall arise,
And with these eyes, my Saviour see."

Wheresoever my dust may be scattered, though to the four winds of heaven it be divided, though it pass through every conceivable change and combination, yet each atom of my dust shall hear the sound of the archangel's trump, or if not each earthly particle of this my frame, yet each essential constituent shall hear the voice of God, and bone to bone each bone shall come, and the body shall rise intact and perfect, for it is kept by the power of God unto the salvation ready to be revealed. O my brethren, what a glorious thing it is to know that the salvation God has given us in Christ, is a perfect salvation of our complete manhood! There shall not a hair of your head perish; you shall go into the furnace, you shall walk amid the glowing coals of death, but you shall come forth with not a smell of fire passed upon you. At the Lord's appearing you shall be none the worse for the fall of Adam, you shall be none the worse for your own transgressions, you shall be none the worse for all the scars of battle, you shall be none the worse for dying, you shall be in heaven as bright as God himself could have made you if you had never fallen, and never sinned. Do I exaggerate? Nay, verily, for it is written, "We shall be like him, for we shall see him as he is." We shall wake up in his likeness. Oh, the glory of complete victory over Satan's arts, and Satan's strength! He shall be defeated all along the line; he shall gain nothing by all his attacks upon our God, and upon us, but we in the image of Jesus shall laugh at the complete defeat of evil, and glorify God and the Lamb for ever.

VII. The best I have reserved for the last. Out of the seven treasures of the Christian the last comprehends all, is better than all,

though what I have already spoken be everything—it is **A BLESSED** God.

We left this to the last, though it comes first: "Blessed be the God and Father of our Lord Jesus Christ." It is joy to have heaven, it is joy to possess a new life to fit me for heaven, but the greatest of all is to have my God, my own Saviour's God, my Father, my own Saviour's Father, to be all my own. God himself has said, "I will be their God, and they shall be my people." He has not given you earth and heaven only, though that were much, he hath given you the heaven of heaven—himself. Herod spake of giving the "half of his kingdom;" but the Lord has not given you the half of his kingdom, nor even the whole of his kingdom only, but his own self the blessed God has in covenant made over to you. Will not this make you rejoice? Methinks you may go forth with those that make merry and rejoice before God with a joy that knows no bound: "Sing unto God, sing praises! sing unto God, sing praises!" "Rejoice in the Lord always, and again I say, Rejoice."

Brethren, the practical point is, *show your gratitude and your joy by blessing God*. You can bless him with your voices. Sing more than you do. Singing is heaven's work, practise it here. At your work, do if you can, quietly raise a hymn and bless the Lord. But oh! keep the fire on the altar of your hearts always burning. Praise him, bless him. His mercy endureth for ever, so let your praises endure. Bless him also with your substance. He is a blessed God. Do not give him mere words, they are but air, and tongues but clay. Give him the best you have. In the old superstitious times the churches used to be adorned with the rarest pearls and jewels, with treasures of gold and silver, for men then gave mines of wealth to what they believed to be the service of God. Shall the true faith have less operative power upon us? Shall the "lively hope" make us do less for God than the mere dead hope of the followers of Rome? No, let us be generous at all times, and count it our joy to sacrifice unto our God. Let us give him our efforts, our time, our talents. Bless the Lord this afternoon, you Sunday-school teachers. Teach those dear children under a sense of your own obligations to God. You who go from house to house this afternoon, you who will preach in the streets, and lift up your voices in the corners of the thoroughfares, preach as those who are begotten unto a lively hope by the abundant mercy of God. Preacher, live thou more intensely and ardently than ever thou hast done. Deacons, serve the church more thoroughly than you have done as yet. Elders, give your whole souls to the care of Christ's flock, which he hath redeemed with his blood. Each one of you workers for Jesus Christ work not for him after an ordinary sort, as men do for a master whose pay is no larger than he can be compelled to make it, but work with heart, and soul, and strength for him who loved you to the death, and poured out his soul to redeem you from going down into hell. Thus prove that the divine nature is truly in you, and that you possess the "lively hope" implanted by the resurrection of Jesus Christ from the dead.

The Lord bless you all, for Christ's sake. Amen.

PORTION OF SCRIPTURE READ BEFORE SERMON—1 Peter i.

Metropolitan Tabernacle Pulpit.

THE UNCONQUERABLE KING.

A Sermon

DELIVERED ON LORD'S-DAY MORNING, SEPTEMBER 4TH, 1870, BY

C. H. SPURGEON,

AT THE METROPOLITAN TABERNACLE, NEWINGTON.

“At the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?”—Daniel iv. 34, 35.

No one has ever numbered Nebuchadnezzar with the prophets, or believed his language to be inspired. We have before us simply a statement made by an uninspired man, after passing through the most extraordinary experience. He had been among the greatest and proudest of men: he suddenly fell into the condition of a grass-eating ox, by losing his reason; and upon being restored, he acknowledged publicly the hand of the Most High. I should not have taken his language as my text if it had not happened to be, as it is, a most correct and vigorous statement of sublime doctrines which are clearly stated by the Holy Spirit in different parts of Scripture. It is a singular instance of how, when God comes to deal with men in afflicting providences, he can make them clearly see many great truths concerning himself, and can constrain them to express their convictions in identically the same way as they would have done if his own Spirit had dictated the terms. There are certain parts of the divine character which even the unspiritual man cannot avoid seeing; and after passing through certain processes of suffering and humiliation, the man is compelled to add his witness to the testimony of God's Spirit with regard to the divine character. Every single word that Nebuchadnezzar here utters can be backed up and supported by undoubtedly inspired words of men sent of God to proclaim infallible truth. We shall not therefore need to answer the objection that our text is simply the statement of Nebuchadnezzar—we grant that it is so—but we shall show as we proceed that Babylon's humbled monarch herein has spoken most correctly and accurately, and in full accordance with the testimony of other parts of Scripture.

Before I conduct your minds to a close consideration of the text, I must make one remark. Many of you will very naturally suppose that the chapter read during this service, the hymns and the sermon, were all intended to have reference to a certain great political event reported

God." Let your mind retreat as far as its capacities will allow into the remote past of old eternity, and there it finds Jehovah alone in the fulness of his glory. Then let the same thought flash forward into the far-off future, as far as unreined imagination can bear it, and there it beholdeth the Eternal, unchanged, unchangeable. He works changes and effects changes, but he himself abides the same. Brethren, let us worship him with words like these—

"Thy throne eternal ages stood,
Ere seas or stars were made;
Thou art the Ever-living God,
Were all the nations dead.

Eternity with all its years,
Stands present in thy view;
To thee there's nothing old appears;
Great God! there's nothing new.

Our lives through various scenes are drawn,
And vex'd with trifling cares,
While thine eternal thought moves on
Thine undisturb'd affairs."

That he lives for ever is the result, not only of his essential and necessary self-existence, of his independence, and of his unchangeableness, but of the fact that there is no conceivable force that can ever wound, injure, or destroy him. If we were profane enough to imagine the Lord to be vulnerable, yet where is the bow and where the arrow that could reach him on his throne? What javelin shall pierce Jehovah's buckler? Let all the nations of the earth rise and rage against God, how shall they reach his throne? they cannot even shake his footstool. If all the angels of heaven should rebel against the Great King, and their squadrons should advance in serried ranks to besiege the palace of the Most High, he has but to will it, and they would wither as autumn leaves, or consume as the fat upon the altar. Reserved in chains of darkness, the opponents of his power would for ever become mementos of his wrath. None can touch him; he is the God that ever liveth. Let us who delight in the living God bow down before him, and humbly worship him, as the God in whom we live and move, and have our being.

In our text we next find Nebuchadnezzar asserting *the everlasting dominion of God*. He saith, "Whose dominion is an everlasting dominion, and his kingdom is from generation to generation." The God whom we serve not only exists, but reigns. No other position would become him but that of unlimited sovereignty over all his creatures. "The most high God, possessor of heaven and earth hath prepared his throne in the heavens, and his kingdom ruleth over all." As David said so also say we, "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all." "The Lord sitteth upon the flood; yea, the Lord sitteth King for ever." The Lord is naturally the ruler of all, but who shall pretend to rule over him? He is not to be judged of man's finite reason, for he doeth great things which we cannot comprehend. Amazing is the impertinence of man, when the creature dares to sit in

judgment on the Creator. His character is not to be impugned or called in question ; only the boundless arrogance of our pride would so dare to insult the thrice holy God. "Be still, and know that I am God," is a sufficient reply to such madness. The Lord's place is on the throne, and our place is to obey ; it is his to govern, ours to serve ; his to do as he wills, and ours, without questioning, to make that will our constant delight. Remember, then, that in the universe God is actually reigning. Never let us conceive of God as being infinitely great, but not exerting his greatness, infinitely able to reign, but as yet a mere spectator of events. It is not so. The Lord reigneth even now. Though in one sense we pray, "Thy kingdom come," yet in another we say, "Thine is the kingdom, and the power, and the glory, for ever and ever." The throne of the universe is not vacant, nor its power in abeyance. God doth not hold a bare title to kingship, but he is actually King. The government is upon his shoulders, the reins of management are in his hands. Even at this hour he speaks to the sons of men, "See now that I, even I, am he, and there is no god with me : I kill, and I make alive ; I wound, and I heal : neither is there any that can deliver out of my hand." Before your very eyes he has fulfilled his word. (Luke i. 51, 52.) Events appear to fly at random like the dust in the whirlwind, but it is not so. The rule of the Omnipotent extends over all things at all times. Nothing is left to its own chance hap, but in wisdom all things are governed. Glory be unto the omnipresent and invisible Lord of all.

This divine kingdom appeared very plainly to the once proud monarch of Babylon, to be an everlasting one. The reign of the Everliving extends as other kingdoms cannot, "from generation to generation." The mightiest king inherits power and soon yields his sceptre to his successor ; the Lord hath no beginning of days nor end of years ; predecessor or successor are words inapplicable to him. Other monarchies stand while their power is unsubdued, but in an evil hour a greater power may crush them down. There is no greater power than God ; yea, there is no other power but that which proceeds from God, for "God hath spoken once ; twice have I heard this ; that power belongeth unto God ;" hence his monarchy cannot be subdued, and must be everlasting. Dynasties have passed away, dying out for lack of heirs, but God the everliving asks none to succeed him and to perpetuate his name. Internal corruptions have often blasted empires which stood aloft like forest trees, defiant of the storm : at the core the tree was rotten, and ere long, weakened by decay, it tottered to its fall ; but the infinitely holy God has no injustice, error, partiality, or evil motive in the government of his affairs, everything is arranged with spotless holiness, unimpeachable justice, unvarying fidelity, untarnished truth, amazing mercy, and overflowing love. All the elements of his kingdom are most conservative, because radically right. There is no evil leaven in the council chamber of Omniscience, no corruption on the judgment-seat of heaven ; hence "his throne is established in righteousness." (Psalm xlvii. 8.) Because his throne is holy we rejoice that it can never be moved.

Pause here, dear hearer, and let your soul's eye behold again this view of things. God has reigned from the first day, God shall reign when days

are gone. Everywhere he is the reigning God—reigning when Pharaoh said, “Who is Jehovah, that I should obey him?” as much as when Miriam took her timbrel, and said, “Sing unto the Lord, for he hath triumphed gloriously;” reigning when Scribe and Pharisee, Jew and Roman, nailed his only-begotten Son to the cross, as much as when the angelic cohorts shouted in triumph, “Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, that the King of Glory may come in;” reigning amid all the calamities which sweep the globe as much as he shall be in the halcyon days of peace. Never is the throne vacant, never is the sceptre laid aside. Jehovah is always King, and shall be King for ever and for ever. Oh, happy subjects, who have such a throne to look to! Oh, blessed children, who have such a King to be your Father! You, as a royal priesthood, may feel your royalties and your priesthoods both secure, for this unconquerable King sitteth securely on his throne. Your monarch has not yielded up his sword to a superior foe, you have not to search for another leader. In the person of his dear Son he walks among our golden candlesticks, and holds our stars in his right hand. He keepeth Israel, and never slumbers nor sleeps.

But we must hasten on. Nebuchadnezzar, humbled before God, uses, in the third place, extraordinary language with regard to *the nothingness of mankind*. “All the inhabitants of the earth are reputed as nothing.” This is Nebuchadnezzar, but his words are confirmed by Isaiah, “Behold the nations are as a drop of a bucket,” the unnoticed drop which remains in the bucket after it has been emptied into the trough, or the drip which falls from it as it is uplifted from the well, a thing too inconsiderable to be worthy of notice. “And are counted as the small dust of the balance;” as the dust which falls upon scales, but is not sufficient to affect the balance in any degree whatever. “Behold, he taketh up the isles as a very little thing.” Whole archipelagos he uplifts as unconsidered trifles. This triple kingdom of ours he reckons not only to be little, but “a very little thing.” The vast island of Australia, the gems of the Pacific, the nations of the Southern Ocean, all these he handles as children lift their toys. “All nations before him are as nothing; and they are counted to him less than nothing, and vanity.” So if Nebuchadnezzar goes far, Isaiah, inspired of the Spirit, goes farther; the one calls the nations “nothing,” and the other “less than nothing and vanity.” You will find the passage in the fortieth of Isaiah, at the fifteenth and seventeenth verses. Now mark the force of each word, “*all* the inhabitants of the earth,” not some of them only, not the poor ones among them, but the rich, the kings, the wise, the philosophers, the priests, all put together, “are as nothing.” What an assembly would there be if all the nations could be gathered together! An impressive spectacle rises before my vision! One had need possess an eagle’s wing merely to pass over the mighty congregation. Where could a plain be found which could contain them all? Yet all of them, saith the text, are “as nothing.”

Now, observe they are so in themselves, for concerning all of us who are gathered here it is certain that there was a time when we were not—we were then in very deed “nothing.” At this very moment, also, if God wills it, we may cease to be, and so in a step return to nothing. We are nothing in ourselves, we are

only what he chooses to allow us to be, and when the time comes—and it will be a very short time, so far as this world is concerned—we shall be nothing. All that will remain of us among the sons of men will be some little hillock in a cemetery or a country churchyard, for we shall have no part in anything which is done under the sun. Of what account at this day, my brethren, are all the antediluvian millions? What are the hosts of Nimrod, of Shishak, of Sennacherib, of Cyrus? What recks the world of the myriads who followed the march of Nebuchadnezzar, who obeyed the beck of Cyrus, who passed away before the eye of Xerxes? Where are the generations which owned the sovereignty of Alexander, or the legions which followed and almost adored the eagles of the Cæsars? Alas! even our grandsires, where are they? Our sons forewarn us that we must die. Have they not been born to bury us? So pass the generations like the successive series of forest leaves; and what are they but at their best estate “altogether vanity”?

The nations are nothing in comparison with God. As you may place as many ciphers as you like together, and they all make nothing, so you may add up as many men, with all their supposed force and wisdom, as you please, and they are all nothing in comparison with God. He is the unit. He stands for all in all, and comprehendeth all; and all the rest are but so many valueless ciphers till his unity makes them of account. Here let me remind you that every man who is spiritually taught of God is made to feel experimentally on his own account his own utter nothingness. When his inner eye, like that of Job, beholdeth the Lord, he abhors himself, he shrinks into the earth, he feels he cannot contrast or compare himself with the Most High even for a single second.

“Great God, how infinite art thou!
What worthless worms are we!”

is the verse which naturally leaps to the lip of any man who knows himself and knows his God. Spiritually, our nothingness is very conspicuous. We were nothing in our election: “Ye have not chosen me, but I have chosen you;” “The children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;” “It is not of him that willeth, nor of him that runneth, but of God that showeth mercy.” We were nothing in our redemption; we contributed nothing to that price which Jesus paid: “I have trodden the winepress alone; and of the people there was none with me.” We are nothing in our regeneration: can the spiritually dead help the blessed God to quicken them? “It is the Spirit that quickeneth, the flesh profiteth nothing.” “We are his workmanship, created anew in Christ Jesus.” We shall, when we get to heaven, make it part of our adoration to confess that we are less than nothing and vanity, but that God is all in all; therefore shall we cast our crowns at his feet, and give him all the praise for ever and ever.

“The inhabitants of the earth are as nothing.” It is a wonderful expression, and you see I do not attempt to expound it or any part of the text; I rather repeat words of the same meaning with the text by way of illustration. Before me is a great deep, and who shall fathom it? I would not darken counsel by words without knowledge.

If there were an ant's nest somewhere in a farmer's estate, suppose he had ten thousand acres of land, that ant's nest would bear some proportion, though a very small one, to the ten thousand acres of land; it could not be so strictly said to be as nothing as the whole world can when compared with God. This round earth bears a very insignificant proportion to the vast creation of God, even to that which is revealed to us by the telescope; and we have reason to believe that all which can be seen with the telescope—if indeed it be a mass of worlds, and all inhabited—is but as a pin's prick compared with the city of London, to the far-reaching universe. If it be so, and your mind were capable of compassing the entire creation of God, yet it would be only as a drop of a bucket compared with God himself who made it all, and could make ten thousand times ten thousand as much, and then be but at the beginning of his power. This world then bears no such proportion to the Lord as an ant's nest to the estate of ten thousand acres. Now if the farmer wishes to till the soil, it is not at all probable that he will take any cognisance whatever of that ant's nest in the arrangement of his affairs, and in all probability will overturn and destroy it. This proves the insignificance of the emmet, and the greatness of man as compared with ants; but as it involves a degree of forgetfulness or overlooking on the farmer's part, the ants are great enough to be forgotten, but the nations are not great enough even for that. If it were possible for the farmer to arrange without difficulty all his plans, so that without disturbing his proceedings, every bird, emmet, and worm should be cared for in his scheme, how great then would he be compared with the ants! And this is just the case with the Lord: he so arranges all things, that apparently without effort the government of providence embraces all interests, wrongs none, but yields justice to all. Men are so little in the way of God that he never finds it needful to perpetrate an injustice even on a single man, and he has never caused one solitary creature to suffer one unnecessary pang. Herein is his greatness, that it comprehends all littlenesses without a strain: the glory of his wisdom is as astonishing as the majesty of his power, and the splendours of his love and of his grace are as amazing as the terror of his sovereignty. He may do what he wills, for none can stay him; but he never wills to do in any case aught that is unjust, unholy, unmerciful, or in any way inconsistent with the perfection of his matchless character. Here let us pause, and worship. I at least must do so; for my soul's eyes ache, as though I had been gazing at the sun.

We turn now to the next sentence, which reveals *the divine power at work sovereignly*. "He doeth according to his will in the army of heaven, and among the inhabitants of the earth." This is easy to understand in reference to the celestial host, for we know that God's will is done in heaven: we devoutly pray that it may yet be done on earth after the same fashion. The angels find it their heaven to be obedient to the God of heaven. Under the term "army of heaven" is comprehended fallen angels who were once numbered with that band, but were expelled from heaven for their rebellion. Devils unwillingly, but yet of necessity, fulfil the will of God. "Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places." When we read in the text that on earth God's will is done, we

see that it is so in a measure among the righteous whose renewed hearts seek after God's glory ; but the truth goes further, for that will is also accomplished in the unrighteous, and by those who know him not ; yea, in those whose will is determined to oppose him ; still in some way unknown to us the will of God is still achieved. (Prov. xix. 21 ; Acts iv. 27, 28.) I can understand a man taking so many pieces of wood, and arranging them just as he pleases, nor can I see any very remarkable skill in so doing ; but the miracle of divine glory lies in this—that he has made men free agents, has endowed them with a will, with which will he never interferes, except according to the laws of mind ; that he leaves them absolutely free to do what they will, and they will universally of themselves to do contrary to his will ; and yet, such is the magnificent strategy of heaven, such is the marvellous force of the divine mind, that despite everything, the will of God is done. Some have supposed that when we believe with David, in Psalm cxv., that God hath done whatsoever he hath pleased, we deny free agency, and of necessity moral responsibility also. Nay, but we declare that those who would do so are tinctured with the old captious spirit of him who said, " Why doth he yet find fault, for who hath resisted his will ? " and our only answer is that of Paul, " Nay, but O man, who art thou that repliest against God ? " Can you understand it, for I cannot, how man is a free agent, a responsible agent, so that his sin is his own wilful sin and lies with him and never with God, and yet at the same time God's purposes are fulfilled, and his will is done even by demons and corrupt men?—I cannot comprehend it : without hesitation I believe it, and rejoice so to do, I never hope to comprehend it. I worship a God I never expect to comprehend. If I could grasp him in the hollow of mine hand, I could not call him my God ; and if I could understand his dealings so that I could read them as a child reads his spelling book, I could not worship him ; but because he is so infinitely great I find truth here, truth there, truth multiform ; and if I cannot compress it into one system, I know it is all clear to him, and I am content that he should know what I know not. It is mine to-day to adore and obey : by-and-by when he sees fit I shall know more and adore better. It is my firm belief that everything in heaven, and earth, and hell, will be seen to be, in the long run, parts of the divine plan ; yet never is God the author or the accomplice of sin, never is he otherwise than the hater of sin and the avenger of unrighteousness. Sin rests with man, wholly with man, and yet by some strange overruling force, Godlike and mysterious, like the existence of God, his supreme will is accomplished. Observe how the two truths combine in practice, and are stated in the same verse in reference to our Lord's crucifixion, in Acts ii. 23 : " Him, being delivered by the determinate council and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Now, to deny this truth because we cannot understand it, were to shut ourselves out of a great deal of important knowledge. Brethren, if God does not rule everywhere, then something rules where he does not, and so he is not omnipresently supreme. If God does not have his will, some one else does, and so far that some one is a rival to God. I never deny the free agency of man, or diminish his responsibility, but I dare never invest the free will of man with omnipotence, for this were to make man into a sort of

God, an idolatry to be loathed. Moreover, admit chance anywhere, and you have admitted chance everywhere, for all events are related and act on one another. One cog of the wheel of providence disarranged or left to Satan, or man's absolute freedom apart from God, would spoil the whole machinery. I dare not believe even sin itself to be exempted from the control of providence, or from the overruling dominion of the Judge of all the earth. Without providence we were unhappy beings, without the universality of the divine power providence would be imperfect, and in some points we might be left unprotected and exposed to those evils which are, by this theory, supposed to be beyond divine control. Happy are we that it is true, "the Lord doeth as he wills in the army of heaven, and among the inhabitants of the earth."

Let us now consider the fifth part of the text—"None can stay his hand, or say unto him, What doest thou?" I gather from this *that God's fiat is irresistible and unimpeachable*. We are told by some annotators that the original has in it an allusion to a blow given to a child's hand to make him cease from some forbidden action. None can treat the Lord in that manner. None can hinder him, or cause him to pause. He has might to do what he wills. So also says Isaiah: "Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?" Man is powerless, then, to resist the fiat of God. Usually he does not know God's design, although he blunderingly thinks he does: often in opposing that apparent design, he fulfils the secret design of God against his will. If man did know God's design, and should set himself with all his might against it, yet as the chaff cannot resist the wind, as it is not possible for the wax to resist the fire, so neither can man effectually resist the absolute will and sovereign good pleasure of the Most High. Only, here is our comfort; it is right that God should have this might, because he always uses his might with strictest rectitude. God cannot will to do anything unjust, ungenerous, unkind, ungodlike. No laws bind him as they bind us, but he is a law to himself. There is "Thou shalt," and "Thou shalt not," for me, for you, but who shall put "Thou shalt" to God, or who shall say, "Thou shalt not"? Who shall attempt to be legislator for the King of kings? God is love. God is holiness. God is the law. God is love, and doing as he wills, he wills to love. God is holy, and doing as he wills, he wills holiness, he wills justice, he wills truth; and though there were raised a thousand questions as to how is this just? how is that loving? how is that wise? the one sufficient answer is—

"God is his own interpreter,
And he will make it plain."

O sons of men, it is not for me to unriddle the enigmas of the Infinite, he shall explain himself. I am not so impertinent as to be his apologist, he shall clear himself. I am not called to vindicate his character. "Shall not the Judge of all the earth do right? What folly to hold up a candle to show the brightness of the sun! How much more foolish to attempt to defend the thrice holy Jehovah! Let him speak for himself if he will deign to contend with you. If you do but hear his thunders, how you tremble! when his lightnings set the heavens on fire, how

amazed ye are! Stand ye forth, then, and question him if you dare. If you are at sea in a storm, when every timber of your vessel creaks, when the mast is broken, when the mariners stagger like drunken men, when overhead is the horrible tempest, and the thundering voice of God in the tempest, and all around you the howling winds, then ye cease your cavillings, and cry unto him in your trouble. Act ye then this day as you would do in such a case, for ye are equally in his hands. (Psalm xcix. 1, 5; c. 3, 4.)

Thus have I tried to set forth the doctrine of the text.

II. Now, very briefly, consider its PRACTICAL INSTRUCTION.

I think the first lesson is, *how wise to be at one with him!* As I bowed before the majesty of this text in my study, I felt within my soul, "Oh, how I long to be perfectly at one with this infinitely mighty, glorious and holy God. How can I dare to be his enemy?" I felt then if I had not yielded before I must yield now, subdued before him. I would that any of you who are not doing his will would give up your hopeless rebellion. He invites you to come. He might have commanded you to depart. In his infinite sovereignty he has appointed Christ Jesus to be the Saviour of men. Come and accept that Saviour by faith.

How encouraging this is to those who are at one with God! If he be on our side, who shall be against us? "The Lord of Hosts is with us, the God of Jacob is our refuge." We ought to be of the same mind as that believing woman who, during an earthquake, was observed to be very happy. Everybody else was afraid—houses were falling, towers were rocking, but she smiled; and when they asked her why, she replied, "I am so glad to find that my God can shake the world; I believed he could, and now I see that he can." Be glad that you have one to trust in to whom nothing is impossible, who can and will achieve his purposes. My heart feels that she would give him the power if he had it not, and if it were all mine. I would leave all power in his hands even if I could remove it. "Great God, reign thou supremely, for there is none like unto thee." "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof."

How joyful this thought ought to be *to all holy workers!* You and I have enlisted on the side of God and of his Christ, and, though the powers against us seem very strong, yet the invincible King will surely put them to the rout ere long. Romanism, idolatry, infidelity, these all appear mighty things; and so seem those pots fresh from the potter—a child thinks them to be stone; but when the Lord Jesus smites them with the rod of iron, see how the potsherds fly! This shall he do ere long. He will lift the might of his terrible arm and bring down his iron rod, then shall it be seen that the truth as it is in Jesus must and shall prevail.

How this should *help you that suffer!* If God does it all, and nothing happens apart from God, even the wickedness and cruelty of man being still overruled by him, you readily may submit. How graciously and with what good face can you kiss the hand which smites you! The husband is gone to heaven, God took him; the property has melted, God has permitted it. You were robbed, you say; well, think not so much of the second cause, look to the great first cause. You strike a dog, he bites the stick; if he were wise, he would look at you who use it. Do not look at the second cause of the afflictions, look to the great

first cause; it is your God who is in it all, your Father God, the infinitely good. Which would you desire to have done on earth, your will or God's will? If you are wise, you say, "Not my will, but thine be done." Then accept the ways of providence. Since God appoints them, accept them with grateful praise. Herein is true sacrifice to God when we can say, "Though he slay me, yet will I trust in him." We have received good at his hands, and we have blessed him—heathen men and publicans might have done that; but if we receive evil and still bless him, this is grace, this is the work of his Holy Spirit. If we can bow before his crushing strokes, and feel that if the crushing of us by the weight of his hand will bring him honour, we are content; this is true faith. Give us grace enough, O Lord, never to fail in our loyalty, but to be thy faithful servants even to sufferings' bitterest end. Oh, to have the mind thus subjected to God! Some kick at the doctrine of divine sovereignty, but I fear it is because they have a rebellious, unhumbled spirit. Those who feel obedient to God cannot have God cried up too much, cannot yield him too absolute an authority. Only a rebellious child in a house wishes the father to be tied by rules and regulations. No, my Father must do right, let him do what he will.

III. What is **THE RIGHT SPIRIT** in which to contemplate all this?

The first is *humble adoration*. We do not worship enough, my brethren. Even in our public gatherings we do not have enough worship. O worship the King! Bow your heads now—bow your spirits rather, and adore him that liveth for ever and ever. Your thoughts, your emotions, these are better than bullocks and he-goats to be offered on the altar: God will accept them. Worship him with lowliest reverence, for you are nothing, and he is all in all.

Next let the spirit of your hearts be that of *unquestioning acquiescence*. He wills it! I will do it or I will bear it. God help you to live in perfect resignation.

Next to that, exercise the spirit of reverent love. Do I tremble before this God? Then I must seek more grace that I may love him as he is; not love him when my thoughts have diminished him of his splendour, and robbed him of his glory, but love him even as an absolute sovereign, for I see that sovereignty exercised through Jesus Christ, my shield and his Anointed. Let me love my God and King, and be a courtier, happy to be admitted near his throne, to behold the light of the Infinite Majesty.

Lastly, let our spirit be that of *profound delight*. I believe there is no doctrine to the advanced Christian which contains such a deep sea of delight as this. The Lord reigns! The Lord is King for ever and ever! Why, then all is well. When you get away from God, you get away from peace. When the soul dives into him, and feels that all is in him, then she feels a calm delight, a peace like a river, a joy unspeakable. Strive after that delight this morning, my beloved, and then go and express it in your songs of praise. If you are alone this afternoon, any of you, and not engaged in service, be sure to bless and magnify your God. Lift up your hearts in his praise, for "whoso offereth praise glorifieth God."

May the Lord bring us all, through faith in Jesus Christ, into harmony with this ever-blessed and ever-living God, and unto him be praise and glory for ever and for ever. Amen.

Metropolitan Tabernacle Pulpit.

MEANS FOR RESTORING THE BANISHED.

A Sermon

DELIVERED ON LORD'S-DAY MORNING, SEPTEMBER 11TH, 1870, BY

C. H. SPURGEON,

AT THE METROPOLITAN TABERNACLE, NEWINGTON.

“Neither doth God respect any person: yet doth he devise means, that his banished be not expelled from him.”—2 Samuel xiv. 14.

THE woman of Tekoah in arguing with David for the recall of his son Absalom, argued with great shrewdness. After craftily entrapping the king by her parable, she then pleaded with him in persuasive terms, the cleverness of which we must admire, though the end aimed at was not consistent with the impartial justice which every magistrate ought to exercise. In effect she pleaded thus—“It is true that Absalom slew his brother Amnon; but nevertheless spare his life, and permit him to return from exile. What is done cannot be undone; death is the common lot of all, and one way or another we must all become like water spilt upon the ground, which cannot be gathered up. By the death of his brother the slain man cannot be brought to life again; have pity, therefore, upon Absalom, and quench not the coal of Israel's hope, by executing the death-penalty on thy successor. It is true thou must have no respect to persons, neither doth God have any, but still he has been pleased in his infinite mercy to ordain a way by which the refugee manslayer may be restored to his home.” It was well known to David that on the death of the high priest, manslayers who had found shelter in the cities set apart for refuge, were allowed to go home and take full possession of their lands, being by the high priest's death absolved from further liability to revengeful kinsmen of their victims, and allowed to mingle with other Israelites in the worship of God. “God then,” saith she, “hath devised means by which his banished should not always be expelled from him; do thou likewise. Though Absalom may have fled for awhile, and been in banishment, have pity upon thy son, and restore him.” Thus much concerning the woman's argument, and no more. She gained her point, and we hear no more of her, nor need we think further of her and her shrewdness.

Last Sabbath morning we addressed you upon the infinite grandeur of God, upon his sovereignty, and the way in which he exercises his will, unstayed of mortal hand. Now, from the greatness of God to his mercy is no step, for the two should always be blended in our thoughts as they are in his nature. Great as he is, he stoops to consider his

creatures, and sovereign though he be, his name is love. He regardeth not the person of any man, for what is man to God? What is man that God is mindful of him, or the son of man that he visits him? Man is so utterly insignificant in comparison with God, that whole nations are as nothing; yea, less than nothing and vanity; yet despite the greatness of God, his wisdom is put to work to devise means by which guilty ones who have been banished from him may be restored to him; and it is of this devising means, this blessed thoughtfulness and ingenuity for restoring his banished ones, that I hope to have grace given me to speak this morning. *First* we shall talk with you upon *our first outlawry*, and how God deviseth means to deliver us from that; *secondly*, we shall speak upon some *secondary banishments* through which certain of God's people have passed, and how God deviseth means to bring them back from those; and lastly, we shall have a *practical lesson* to gather from the subject.

I. First, there was A GREAT AND UNIVERSAL OUTLAWRY proclaimed by God against us all, as members of a rebel race. We have all broken his law, wilfully and wickedly have we rebelled against the majesty of heaven; we are therefore, in our natural estate, banished ones, expelled from his love and favour, waiting the time when the sentence of his wrath shall be fulfilled, and "Depart, ye cursed," shall flash its lightning flame into our spirits. The ever-blessed God has devised means by which we may be delivered from this state of exile; and the means are very similar to that which was alluded to by the woman of Tekoah. He has set apart Jesus Christ to be to us a City of Refuge and a High Priest, and precisely what occurred to the manslayer occurs to us. Now, what did happen to the manslayer? First of all, as soon as he had killed a man inadvertently, knowing that the next of kin would be after him to avenge the death, he fled hot foot, as we say, to the nearest city of refuge; and when he had once reached the gates of that city, he was secure. Dear brethren and sisters, even thus the Lord Jesus Christ was to us in days gone by a city of refuge, and we fled to him. Do you not remember the moment when you passed the portal, and were safe within the salvation which God appoints for walls and bulwarks? It was a happy thing to feel secure from vengeance. It was delightful to be able to feel—"Sin may pursue me, but it cannot slay me; the blood of Jesus stands between me and punishment. I am now through my substitute secured from the wrath to come." Happy day when we thus began to realise that we were safe in the Saviour, shielded by the atonement. At the first we thought this was was all, and we were content that it should be all, but after awhile deeper truth began to open up to us, and the type was more completely fulfilled. The manslayer was bound to remain within the city of refuge; he was a sort of prisoner on parole within the city bounds: if he went beyond the liberties of the town for any purpose, or on any pretence, he did it at his own risk, and was liable to be slain by any kinsman of the person whom he had killed. The law only protected him while he remained within its appointed sanctuary. This banishment might continue for years, and the manslayer might die away from his native village, and the portion of land which belonged to his family; but if it so happened that the high priest died, he and all others who had been sheltered

within the city walls required that shelter no more; they were clear from all further vengeance, they could return to their homes without risk of being slain; their liberty was complete. So I trust many of us have learned that we are not only safe through the blood of Jesus, but what is far better, we are absolved from sin. We are not now as men shut up from punishment; but as acquitted men against whom no charge can be laid we walk at large. We dread no condemnation now, for our High Priest has died. At first we felt safe, but that feeling was clogged with conditions and limitations; but now we know that "There is no condemnation to them that are in Christ Jesus;" we are certain that we are clear before the judgment-seat of God, and shall stand without fear before the great white throne, when in full blaze of holiness divine justice shall be revealed. We are emancipated from the bondage of the law through the death of our ever-blessed High Priest. The manslayer went home, and if any one had taken possession of his estate during his absence, he turned him out; and if the vines and fig trees had been untrimmed, he put them into the right fruit-bearing state; and if the fields had grown cumbered with weeds, he began to till them afresh. When the holy festivals came round, he who had been an exile before could go up with the great company that kept holy day without fear of being attacked by the avenger of blood. He had no blood-guiltiness upon him any longer, the death of the high priest had ceremonially made him clean and admitted him into the throng of worshippers. And here is the joy of the believer. All that he had lost by sin is restored to him by Christ's death, this world is his and worlds to come; he uses the once forfeited blessings of this life for his Master's glory, believing them no longer to be common or unclean. Now he mingles with the most joyous of the saints; for him their holy song, for him their access with confidence into the grace wherein we stand. He rejoices that through the death of Jesus the High Priest, he is perfectly restored to all the rights and liberties of the Israel of God. Oh, what a blessing this is; and what a means hath God devised for the complete restoring of his exiles! This is a method worthy of our God. Jesus died instead of us, Jesus suffered the death-penalty on our behalf: our faith makes his substitutionary sacrifice to be ours, and in that moment we have no longer ground for fear, we are discharged from every dread, we walk in blessed liberty, we see our privileges and avail ourselves of them. Jesus has restored that which he took not away.

"In him the sons of Adam boast
More blessings than their father lost."

Thus hath God ordained a most effectual means that his banished be not expelled from him.

But though this is the grand means for restoring exiled man to communion with his God, yet through the depravity of our nature it would fail to be of any service to us, did not God further ordain means to make us willing to avail ourselves of it. There was need, not only to spread a feast of mercy, but to constrain us to partake thereof. When we hear of salvation by Jesus, our proud nature at once rejects him; we listen to the wondrous story of a substitutionary sacrifice, but like the Jews

we require a sign, or as the Greeks, we seek after some fancied wisdom. He comes unto his own, and his own receive him not. Therefore the Lord further devises means by which the sacrifice of Jesus shall be accepted by us, and shall become our confidence. The Holy Spirit is specially appointed to work salvation in us: he subdues the will, and converts the heart. He leads sinners to Jesus, and applies the cleansing blood to their consciences. He draws with mysterious influences till the unwilling heart relents. If we will not of ourselves run to the refuge city, messengers are sent to invite, to persuade, to compel us to come in. God wills not that his love should be baffled—he resolves to save; he devises means to convert the sinner. And now let each one of us think for a minute of his own case. It will be a gracious exercise for each believer here to remember the especial way which God devised to bring him to Jesus. Turn over now your life-records, and read the page which records your spiritual birthday, and trace the hand of God in your conversion each one of you. I may help you by mentioning a few of the more prominent means which grace employs.

In most cases it is the preaching of the gospel which restores the wandering. The preaching of the word is God's great saving agency among mankind. How gracious is God to ordain a means so simple, yet by his grace, so efficient! How wondrously does he co-work with his ministers so that his word shall not return unto him void? Many of his chosen, but banished ones, are so far off in their exile that they will not come to hear the message of grace. God therefore devises means to bring them where the truth is declared. Not a few are led to hear the truth from the force of education and custom, and of these great numbers are called effectually; but others, apparently less favoured, are brought by equally successful methods. Some are induced by a friend to come, and they thus hear the gospel out of courtesy to him who invited them; yet in many cases the gracious Lord has saved by the word those whom that feeble motive brought within its reach. Another class feel the stimulus of an equally undeserving motive. A certain preacher may be much spoken of; he may be reputed eccentric, or railed at as fanatical; at any rate, he has a name, and therefore hundreds are drawn to his ministry out of curiosity; this is not commendable in them, but it is often overruled by God, for, like Zaccheus, they are called by Jesus, and he abides in their house. Curiosity is one of the means which God devises for bringing men to hear his gospel, that thereby he may lead back his banished, that they be not expelled from him. There have even been cases of persons who have heard the gospel from worse motives than these, they have been actuated even by blasphemy and profanity, yet, strange to say it, God's all-conquering grace has made even this to be the way by which his banished ones should be brought back to him. The memorable case of Mr. Thorpe, a noted preacher of the gospel, rises to one's mind here. He was, before his conversion, a member of an infidel club; in those days infidelity was more coarse than now; and this sceptical society took the name of the "Hell Fire Club." Amongst their amusements was that of holding imitations of religious services, and exhibiting mimicries of popular ministers. Young Thorpe went to hear Mr. Whitfield, that he might take him off before his profane associates; he heard him so carefully that he caught

his tones and his manner, and somewhat of his doctrines. When the club met to see his caricature of the great preacher, Thorpe opened his Bible that he might take a text to preach from it extempore after the manner of Mr. Whitfield; his eye fell on the passage, "Except ye repent, ye shall all likewise perish." As he spoke upon that text he was carried beyond himself, lost all thought of mockery, spoke as one in earnest, and was the means of his own conversion. He was wont to say in after years, "If ever I was helped of God to preach, it was that very day when I began in sport but ended in earnest." He was carried by the force of truth beyond his own intention, like one who would sport in a river, and is swept away by its current. From a thousand instances I gather that a man is in the way of hope while hearing the word. Who can tell? The scoffer may be reached by the arrows of truth. Where shots are flying, the most careless may be wounded. God who makes use of his ministers as he wills, can bring his banished home by his word, even though the hearer had far other motives in hearing it. Even a minister's failures may be a part of God's ordained scheme of salvation. We sometimes feel, after we have finished our discourse, that we have done very badly, but we are poor judges of our own work; if we have earnestly done our best, God may have turned our thoughts in a direction in which our words may have failed us, but the truth may have been for all that more powerful for that very reason. When most out of our way, we may be most in God's way. The archer who drew his bow at a venture, little thought of piercing the joints of Ahab's armour, yet his arrow did the work well. Holy Mr. Tennant, in America, had with great care studied a sermon, because he knew that an eminent sceptic was likely to attend the service. He hoped that a sound argument might win his hearer, but in his intense earnestness he became too absorbed to follow out the chain of his reasoning, his speech faltered, and though generally a man remarkable for eloquence, he came to a standstill, and concluded the service abruptly. This, however, was the means of the conversion of his sceptical friend; for as he had often heard Mr. Tennant before, and noticed how remarkably well he had spoken, and had now regretted his painful hesitation, he said within himself, "There is evidently such a thing as the assistance of the Holy Ghost, for Mr. Tennant has been helped at other times, and not on this occasion." That one gleam of truth sufficed to show him other truths, and he became converted to God. Oh, blessed blundering, blessed faltering, blessed breaking-down, if it be a part of God's means by which his banished may be brought back. Fain would I be dumb, and forfeit the sweet luxury of fluent speech, if my silence would better serve the purpose of my Lord. I have no doubt that the Holy Spirit often works most when our feebleness is most apparent. Our infirmity we may well glory in, if such be the case. Certainly, the wonder-working God is pleased to send us as his ambassadors, and by our means he brings back those whom sin had banished from his presence.

But, beloved, besides the vocal preaching of the gospel, the printed word of God itself is a preacher through the eye. Holy Scripture has often been the sole means in the hands of its divine Author of converting the soul. Many texts of Scripture are notable as soul-winning words.

God worketh through the sacred page, and gives light to the ignorant. Think how God works with his word, how frequently the ungodly eye has been directed to the precise passage that should be the power of God unto salvation! Why did not that hand turn over another page, and that eye light on another verse? The Lord was there to fix the glance where the blessing lay. How frequently the words of Scripture have seemed to the reader to be meant on purpose for him! The exact turn of thought and form of expression, have been the channels of blessing. I can never refuse to believe in plenary inspiration while I have before me so many instances in which the mere tense, number and position of certain words, have been the instruments of quickening and consolation. In the very words of Scripture I see devices for bringing home the banished. That the mind should be prepared for the text is equally remarkable, because there must have been workings of providence and more spiritual influences in operation to make the mind ready for the peculiar teaching of that chosen text. I see clearly an elaborate machinery at work; wheel revolves within wheel, cause acts upon cause, event upon event, thought upon thought, and in all I see divinely ingenious methods for restoring the expelled to their lost inheritance.

Certain minds are best reached by the truth of God as it is re-written and cast into another mould by godly men. There are some who believe on Jesus not so much by his word as by that of his disciples. "Neither pray I for these alone, but for them also that shall believe on me through *their* word." The value of religious books and tracts cannot be calculated. The modes of expression of some men are, I doubt not, fashioned by the Lord with a view to certain characters which by no other means could be reached. Bunyan may bless where Baxter fails; Angel James may win the attention where Doddridge is not successful; Cowper may attract where John Newton is disregarded. Even a text may miss where thoughts derived from it may strike and stick. The experience of the writer and his modes of thought are often manifestly adapted for his reader, and therein God's devising is again seen.

But it is not only through the direct teaching of Scripture that the Lord brings his banished to himself, he has called very many by the casual remarks of earnest Christians, casual as from them, but all ordained in the eternal purpose. I wish we were more in the habit of speaking to our unconverted friends about the things that make for their peace. We might often be delighted by hearing of conversions if we were instant in season and out of season. Sowing beside all waters, our harvest would be far more abundant. God often casts us into certain circumstances on purpose to make us use those circumstances to his glory, but we are not always awake to his design. Our reaching the station too late for a train, our being cast into certain society on board a steamboat, our overtaking a stranger on the road, our mistaking a path—all such things as these which happen every day may be only indicators in God's providence of some work that we have to do for him. A Christian minister was one day sent for to visit a dying man, and when he reached the bedside he was gratified by hearing the dying man say, "Sir, I thought I should like to speak with you before I went to heaven. I thank God I have a good hope

through grace, for I rest on Christ Jesus, and I wish to tell you that you were the means of my conversion." "How so?" said the minister, "Did you attend my ministry, I do not remember to have seen you?" "No, sir, I was a hearer elsewhere, but one night I met you in the streets of a certain town, and I asked you whether I was going the right way to a certain terrace, and you told me I was going away from it, and had better take the next turning," and then you said, "I hope you are equally earnest to find the right way to heaven!" I had never thought of divine truth, sir, until that evening." Now, that is a thing any of us might have said, and ought to have said under such circumstances, but did we say it? Let seed unsown be this day steeped in tears of deep regret. The old Covenanters used to tell with joy the story of Mr. Guthrie, who lost his way one night on a moor. His companions went on, and he missed them. When he at last rejoined them, having found the way, he showed them that it was a blessed piece of providence. Said he, "I wandered across the moor till I came to a little cottage where was a sick and dying woman. The priest was just administering to her extreme unction, and when he went out I went in. She was troubled in mind, I told her the gospel, and she believed in Jesus. I found her in a state of nature, I preached the gospel to her until I saw her in a state of grace, and when I came away I left her in a state of glory." Yes, God will make us miss our way that souls may find theirs. He will put us into positions where we may find out his banished ones. He will bring them into contact with his earnest people in ways which will conduce to the saving result. Let us be on the look-out. He who observes his opportunities will find them plentifully given him. God devises for us, and we have but to follow the trail of providence.

But I must hasten on. Many are brought to repentance and faith by sickness. They have been frivolous in health, but the chamber of affliction has given them time and reasons for meditation. Losses, disappointments, poverty, and all sorts of so-called misfortunes, have wrought for the selfsame end. The deaths of others, too, oh! what loud calls have these been, and how frequently have ears been opened to them! In this great city the deaths of little babes are among heaven's most important missionary operations. The many who are born only to die, are these wasted lives? Oh, no! Mothers are beckoned to the skies by their departing infants, and fathers, though they may be steeped in indifference to the gospel, are made to think seriously of the world to come. Ye infant cherubs, who in heaven behold the face of our great Father, how often are ye ministers of his that do his pleasure! In this sense, out of the mouth of babes and sucklings hath God ordained strength. Accidents, storms, fires, wrecks, famines, wars, fevers, plagues, earthquakes, and I know not what beside, have all alarmed sinners and driven them to God. Omnipotence finds servants everywhere. Grace is never short of devices. The Lord is wonderful in counsel, fertile in means. The stones of the field and the stars of heaven are alike in league with him. The armoury of the gospel is never destitute of suitable weapons, the artillery of heaven strikes at all ranges, and is never short of ammunition.

In addition to this, one ought to remember that there is going on in

these happy times a great work of bringing in the banished in the matter of the early education of the young. It were impossible to overestimate the sacred influences which operate in our Sabbath schools and in the homes where godly parents preside. Men cannot quite forget the teachings of a holy fireside ; they may somewhat, but not utterly. The seed may lie buried long in dust, but the day will come when under other circumstances the hidden life will germinate. A verse of an old familiar hymn may lead the man of eighty to the Saviour, though he learned it when a child ; the holy text, which like bread was cast on the waters, shall be found again after many days. I believe in the Holy Ghost, and in his sacred care for divine truth. He will not suffer the word of God to fail ; his holy influence, like the rain and the snow, shall not return void to heaven ; it shall water the earth, and make it to bring forth and bud. It is ours to continue blessing youth with holy and godly instruction, and God will crown our efforts to the bringing of his banished ones to himself.

So, too, with Christian influence. Holy living perfumes the air with grace. They who serve God in their spheres as servants or masters, as rich or poor, are spreading holy health around them. We are told by chemists of an essence called ozone, which is given off by certain substances, and has in it the most purifying properties : believers who are full of grace may be said to give off a sacred ozone in their lives. Not only when we speak, but as we live, if our conversation be ordered aright, our influence is healthful. Our prayers bring down unnumbered blessings, and our consecrated lives become the channels of their communication to the sons of men.

Nor is this all. I believe God not only uses good things, but even evil things, to bring his banished home. Satan has sometimes outshot himself. Goliath has been slain by his own sword. I have seen self-righteous men, callous to the appeals of the gospel, at last fall into gross sin, and then they have recoiled from themselves, have shuddered at the depravity they have discovered in their hearts, and by the sight of the sin of which they did not aforetime believe themselves to have been capable, they have been driven to the Saviour. Sin may thus through God's grace undermine its own dominion. And so with error. It is a grand thing when error works out its own absurdity, and discovers its own nakedness. I look with great thankfulness to God upon the condition of the Romish church now. That infallibility dogma I believe will be, under God, the means of bringing some of his banished ones to see the truth as it is in Jesus. Many credulous but intensely sincere persons could go long and far, and scarce know where they were, thinking that their deadly error was the truth of God, but this last stage in the blind man's progress has proved too much for them. The new dogma is too manifest a lie, it smells too strong of the bottomless pit, and many, I trust, will start back from it. I have conversed but lately with one upon whom it has had that effect—a thorough believer in all the doctrines of the church of Rome until it came to that, and now he sees his ground cut from under him, and I hope very speedily to baptise him as a believer in Christ Jesus. Though otherwise he would have been a priest to preach falsehood, he will now, I trust, proclaim the gospel of Jesus Christ. You do not know, you cannot tell, what will

happen ; in the world of mind there are revolutions of the most marvellous kind. The God of miracles has not ceased to do great marvels. It is ours to work and wait, and we shall surely see the salvation of God. Where God is in the field of battle, his infallible strategy turns everything to account against the powers of evil ; he can not only unmask his own batteries, which as yet we know not of, but he can take the guns of his enemies and turn them upon themselves. When truth seems defeated, she is nearest her victory. God is never mistaken. The Lord of hosts knows nothing of difficulties. He has devised means to bring his banished ones back to himself, and he will make those means available to his honour and glory. Songs eternal shall celebrate the wisdom of God which achieved his purposes of love.

II. Secondly, and I am sorry it will be so briefly, OUR SECONDARY BANISHMENTS.

Alas ! the people of God sometimes fall into *sin* ; they grow careless, and they walk at a distance from their best friend, and then sin prevails against them ; but the Lord has provided means for bringing them back from their wandering. "He restoreth my soul." The Holy Spirit though grieved, will return, convince his servants again of sin, and lead them with weeping and supplication to their Saviour. He will turn again the captivity of his people, and heal their backslidings. "Return, thou backsliding Ephraim," will yet be heard, and the wanderer will yet say, "Restore unto me the joy of thy salvation." Think of David for a moment. He had mournfully gone aside, and was banished from all consciousness of divine favour ; but the Lord sent his servant Nathan to find him. There could not have been a fitter parable than Nathan told him, and "Thou art the man," was just the right word to fix the application. His child also died, and this deepened what Nathan had spoken ; the king was led to weep and lament before God as he saw chastisement coming to his house, and though he had sinned grievously, yet he was brought back with tears of repentance to his God. The Lord, the God of Israel, saith that he hateth putting away, therefore he devises means that his banished be not expelled from him.

Take the case of Samson. What an unhappy fall was his ! nothing could have saved him from his degrading lust but his failing strength, and his doleful captivity. The putting out of his eyes, the making him to grind at the mill, the fetters and the prison, were all a part of God's means to bring his banished back again. In his shame and degradation he had room to see his sin, though he was blind, and in his misery he was made to feel the bitterness of guilt, and to return unto his God. Take another case and a fuller one, that of Peter. Peter denied his Lord. Was it not remarkable that just then the cock should crow ? That was part of the heavenly device. God uses very little things, and works out his designs by them ; even a cock's crowing can break a backslider's heart if the Lord pleases. And then just as the cock crew a second and a third time, the Saviour turned and looked on Peter, and that blessed look of mingled love and rebuke did the work of conviction most thoroughly, for he went out and wept bitterly. Then when Peter was ripe for consolation, the Lord had provided a tender heart to cheer him, for there was John, that dear John so full of love, and we find him with Peter as a companion. Who knows how

greatly that companionship helped to put the wanderer right? Then to crown all, the Master when he addressed the women, said, "Go tell my disciples *and Peter*;" that special word for Peter completed the heavenly cure. All these were parts of the plan by which Peter was restored and converted from his sin to become again a joyful servant of his blessed Lord. Let us keep away from sin; but if we have fallen into it, let us not despair, for the Lord hath devised means that his banished be not expelled from him.

There is another kind of banishment which is produced not so much by sin primarily as by *despondency*. There are some true souls whom God loves, who yet do not often enjoy a sunshiny day; they are very dark as to their hope and their joy, and some of them have perhaps, for months, lost the light of God's countenance. In their complaining moments they are tempted to say, "Lo, these many years do I serve thee, and yet thou never gavest me a kid, that I might make merry with my friends." Yet, what promises there are for them! The ingenuity of God has revealed itself remarkably in the wording of his promises to suit the conditions of his poor tempest-tossed and down-cast people.

"What more can he say than to you he has said,
You who unto Jesus for refuge have fled?"

How graciously our heavenly Father sends to his afflicted words of good cheer by persons who have passed through similar experiences, and can therefore sympathise with them. If it seem better in his sight he ministers comfort by those of an opposite temperament, whose cheerful way of talking of Jesus chides the disconsolate out of their despair. Giant Despair may get the child of God in the dungeon, and lock the door as fast as he pleases, and nail up the windows, and put iron bars before them, but the Lord knows how to get his children out of the prison-house after all. The Giant may say, "I shall make an end of them; I have bones in my castleyard of others I have slain, and I will have theirs also; I will persuade them to use the knife or halter, and get them to put an end to themselves." But he does not know that God has hidden in the Christian's bosom the key called "Promise," and at last the key shall open the door, and out of Doubting Castle the prisoners shall come, escaping like birds out of the snare of the fowler. I believe the histories of some desponding ones would surprise us could we know them. I have never been able to doubt that almost-miracle related of Mrs. Honeywood by many of the Puritan divines, men of undoubted truthfulness. After many years of despair, she took up a Venice glass, and dashing it to the ground, cried, "It is of no use comforting me, for I am damned as surely as this glass is broken." To the amazement of all, it was not broken; and though nothing had cheered her for years, she was, if I may so say, confounded into hope. Oh, the stories that desponding souls might tell, of how God has appeared to them at last! Let us be cheered by remembering the Lord's wonders of old, for he is the same still. The smoking flax shall yet burst into a joyous flame. The third day he will raise you up, and you shall live in his sight. Israel shall come out of Egypt; with a high hand and an outstretched arm will Jehovah

deliver his afflicted. Only do thou look up, quietly wait, and turn thine eye to Calvary's bleeding Saviour, and thou shalt yet find light arise in darkness. The Lord will not leave even the least of his people to perish in despair. His wisdom fails not, nor his love. He shall break the gates of brass, and cut the bars of iron in sunder, and his chosen shall come forth from the house of bondage.

III. I have thus, as best I could, set forth the abounding goodness of the Great God our Saviour, but now there is A PRACTICAL LESSON to be gathered from all this, and I want you to learn it. If God thus brings back his banished, let us bring back ours.

The first application of that rule is this: there may, perchance, out of so many hundreds of persons here, be some one—a father, a mother, or some other relative, who has been compelled, as he has thought, to deny and no longer to acknowledge a child or a brother. Great offences have at last brought anger into your bosom, and, as you think, very justifiable anger. I shall not argue the point; I will however say this, God has devised means of bringing back his banished: could not you devise some means to bring back yours? Oh, could not the lad be tried again? Could not the daughter have another opportunity? Did you tell your brother never to darken your house? Let to-morrow's post bear him an invitation to come and see you again. Do you expect God to forgive you if you forgive not others? Do you think that he to whom you owe ten thousand talents, will excuse you the debt if you take your debtor by the throat who only owes you a hundred pence? Oh, celebrate this day by a full forgiveness of all who have done aught against you! And do not merely say, "Well, I will do it if they will ask me;" that is not what God does, he is first in the matter, and devises means. Try. Consider. Devise means. "Would you have me lower myself?" My dear friend, sometimes to lower ourselves is to make ourselves much higher in God's sight. There is such a thing as bowing down to rise, stooping to conquer. He who is first to put an end to strife is the most honourable of the two. Anything is better than harbouring wrath, and being revengeful or bitter of spirit. I will say no more, only God grant you may put it in practice if you are in the position described.

The last application of the lesson shall be this: let every Christian devise means for bringing to Jesus those banished ones who surround him. We must, as a Christian church, be indefatigably industrious in seeking out the Lord's expelled and banished ones who live in our neighbourhood. I felt much joy of heart this week, in Liverpool, where I preached to an assembly of fallen women, for I felt as I spoke that the words dropped upon soil made ready to receive it. I hope it was so. O dear Christian people, if you know of any whom the world casts out, be you diligent to bring them in. If society says to them, "We do not know you, you are like lepers, and must be set apart," go after them, go after them among the first. The most sick require the physician first; the most fallen most need help. If you feel that you can do the work, I pray you will give yourself to it with diligence. There is a vast amount of ignorance as well as sin in this city and in all our large towns, and I know it is hard to labour among the very ignorant and degraded, but it is to these we ought to go first. Keep up your ragged

schools, young men and young women, who have a call to such work, persevere in this holy service. You will meet with many difficulties and little apparent success; never mind, you must devise means to bring these banished ones back. Push on with your work; God will bless you. Might not more be done by some of you, by having classes at your houses, classes of young men and young women, or boys and girls? We have not always enough rooms for such purposes, and to build them costs money: are there not many of you who might use your parlours in that way on the Sabbath, and do much good at no cost? That may be your means of bringing back God's banished ones. Or perhaps you have a larger room, and might get up a weekly prayer meeting, or hold a little service. There are very many who will never enter our churches and chapels, who would enter cottages and private houses, if invited. We cannot multiply services too much in this great city. It may not be so in small villages, but here we have awful need and are literally sweltering in sin and ignorance. Devise means for bringing the banished ones back. Think of something suitable for your abilities, and get about it. Is this plan inapplicable? Try another. Cannot you distribute tracts? Could you not write letters to your associates and friends about their souls? How often are those letters blessed! Wisely written and much prayed over, I do not know of a better means for fishing for souls than godly letters. Try the plan. God devised means to save you; do you in his hands begin to devise means for saving others. Science and art have their fertile inventors, and shall we fail for lack of a little sanctified common sense? O for planners and plotters who will lay out all their ingenuity in plans for soul-winning. I thank God that there are so many of you doing good, but I would that all of you were. I would that everyone here felt, "I must while the day lasts work for my Lord; the night is coming on." I will say thus much: if there be one person here who cannot be excused from working, and does not wish to be, it is the preacher, for oh! I owe my Lord so much; I had so much sin to be forgiven, and it has been forgiven; and I have received so much mercy at his hands, that I would ask, as long as I live, to be devising means for bringing others to my precious Redeemer. Now, if he has not shown such love to you, you shall be excused; but I know many of you will cry out, "The preacher says he owes much, but we owe quite as much; we are equally in debt to the infinite mercy of God." Then I charge you in the name of him who was crucified for you, by his precious blood and wounds, by his everlasting love, and by his coming to receive you to himself, "Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

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THE UNRIVALLED ELOQUENCE OF JESUS.

A Sermon

DELIVERED ON LORD'S-DAY MORNING, SEPTEMBER 18TH, 1870, BY

C. H. SPURGEON,

AT THE METROPOLITAN TABERNACLE, NEWINGTON.

"The officers answered, Never man spake like this man."—John vii. 46.

THE chief priests and Pharisees sent officers to lay hold upon the Saviour, lest his preaching should altogether overthrow their power. While the constables who had mingled with the throng were waiting for an opportunity of arresting the Lord Jesus, they themselves were arrested by his earnest eloquence; they could not take him, for he had fairly taken them, and when they came back without a prisoner, they gave their reason for not having captured him in these memorable words, "Never man spake like this man."

Two or three remarks as a preface to our discourse. It is a sure sign of a falling church when its leaders call in the aid of the secular arm. The rule of the Scribes and Pharisees must have been weakness itself when it needed to wield the truncheon of the civil magistrate as its only sufficient argument against its antagonist. That church which has been supported by bayonets is in all probability not far off its end; another church which long collected its tithes and its offerings by the hand of the police, and by legal process and distraint, is also, depend upon it, none too strong. The church which is unable to maintain itself by spiritual power is dying, if not dead. Whenever we think of calling in an arm of flesh to defend the faith, we may very seriously question whether we have not made a mistake, and whether that which can be supported by the sword must not greatly differ from the Saviour's kingdom, of which he said, "My kingdom is not of this world, else would my servants fight." The more a man leans on his staff the more sure are you that he is feeble; in proportion as churches rely on Acts of Parliament, human prestige, and legal authority, in that very degree they show their weakness. Call in the sheriff's officer, and you have virtually called in the gravedigger! In this respect it is peculiarly true, "All they that take the sword shall perish with the sword." A church is buried by the state, and not supported, when it draws its sustenance from forced tithes and legalised exactions.

Observe, next, that in the end the spiritual power will always baffle the temporal. The officers are fully armed, and quite able to complete the arrest of the preacher; he has no weapons with which to oppose them; he stands unarmed amid the throng; probably none of his disciples would lift a finger to defend him, or if they did, he would

bid them put up their sword into its sheath ; and yet the officers cannot seize the non-resistant preacher. What stays their hands ? It has come to a combat between body and mind, and mind prevails. The eloquent tongue is matched against the two-edged sword, and it has won the day. No fears or qualms of conscience hampered the constables, and yet they could not lay their hands on him ; they were chained to the spot whereon they stood, spellbound by the mystic power of his speech. His very tones fascinated them, and the discourse which he poured forth so fluently held them fast as his willing captives. It has always been so, the spiritual has conquered the physical. Though at first it seemed an unequal conflict, yet in the long run the elder has served the younger. The club of Cain may lay Abel level with the dust, but it does not silence him ; from the ground the blood of Abel continues still to cry. Martyns may be consigned to the prison, and dragged from the prison to the stake, so that to all appearance a full end is made of the good men, but "even in their ashes live their wonted fires." At the stake they find a platform with a boundless auditory, and from the grave their teaching cries with louder voice than from the pulpit. Like seeds sown in the earth they spring up and multiply themselves. Others arise to bear the same witness, and if need be to seal it in the same fashion. As Pharaoh's mighty hosts could not combat with the hail and the lightnings which plagued the fields of Zoan, and as all their chivalry could not put to flight the darkness that might be felt, even so when God sends his truth with power upon a land, battleaxe and buckler are vain in the opposers' hands. Our appointed weapons of attack are not carnal, neither can they be withstood by shield or armour ; our bowstrings cannot be broken, or the edge of our sword blunted. Let but the Lord furnish his ministers, as he did at Pentecost, with wondrous words instead of shields, and spears, and swords, and these weapons of the holy war will prove themselves to be irresistible. Fight on, O preacher : tell forth the story of the cross ; defy opposition and laugh persecution to scorn, for, like thy Master, thou shalt, as his servant, ascend above all thine enemies, lead thy captivity captive, and scatter good gifts among the sons of men.

Note again, that God can get testimonies to the majesty of his Son from the most unlikely places. I do not know who these constables may have been, or from what class of men they were drawn, but generally the civil authorities do not employ the most refined and intellectual persons to act as officers ; they do not require much tenderness of spirit for such work—a rough hand, a keen eye, and a bold spirit, are the principal requisites for a constable. The priests and Pharisees would naturally select for the seizing of the great Teacher those who were least likely to be affected by his teaching ; and yet these men—doubtless men of brutal habits, men ready enough to do their masters' bidding, showed within themselves sufficient mental capacity to feel the power of the matchless oratory of Jesus Christ. Those who were sent as enemies came back to rehearse his praises, and so to vex his adversaries. Truly the Lord can make the stone to cry out of the wall, and the beam out of the timber to answer it if he wills ; he can transform the ready instruments of opposition into the willing advocates of his righteous cause. Not only as in the case of Saul of Tarsus

can he direct a high character into the right path, but he can uplift the grovelling and put a testimony into their mouths. He makes the wrath of men to praise him. He compels his adversaries to do him homage; keep good heart, then, O ye soldiers of the cross; let no thought of discouragement ever flit across your spirits; greater is he that is for us than all they that be against us. He can and will glorify his Son Jesus. Even the devils shall own his almighty power. His word hath gone forth and his oath hath confirmed it: "Surely as I live, saith the Lord, all flesh shall see the salvation of God." God will glorify himself even by the tongues of his enemies. In this hope let us set up our banners.

The text introduces to our notice the eloquence of our Lord Jesus Christ, and upon that topic we shall try to speak. May the Holy Spirit enable us. We shall note first, the *peculiar qualities* of it, which amply justified the encomium of the constables; secondly, *personal recollections* of it, treasured up by ourselves; and, thirdly, *prophetic anticipations* of the time when our souls shall hear his voice yet more distinctly, and shall say again, "Never man spake like this man."

I. Let us note the PECULIAR QUALITIES of our Lord's eloquence. As among kings he is the King of kings, as among priests he is the great High Priest, as among prophets he is the Messiah, so is he the Prince of preachers, *the* Apostle of our profession. They who are most excellent as preachers are those who are most like him; but even those who by being most like him have become eminent, are still far short of his excellence. "His lips," says the spouse, "are like lilies, dropping sweet smelling myrrh." He is a prophet mighty in word and deed.

To form a right conception of our Lord's ministry it is necessary to note the whole of it, and we may do so without departing from the text; for though the officers did not hear all that Jesus said, I have no doubt that the qualities which shone in his entire ministry were many of them apparent in the discourse which he delivered on that particular occasion. Follow me, therefore, as I note the leading qualities of his unrivalled eloquence.

The most casual reader of Christ's discourses would observe that their style is singularly *clear and perspicuous*, and yet their matter is by no means *trivial or superficial*. Did ever man speak like this man Christ Jesus, for simplicity? Little children gathered around him, for much of what he said was interesting even to them. If there be ever a difficult word in any of Christ's discourses, it is because it must be there owing to the faultiness of human language, but there is never a hard word inserted, for its own sake, where an easier word could have been employed. You never find him, for the sake of display, careering upon the wings of rhetoric; he never gives forth dark sayings that his hearers may discover that his learning is vast and his thinking profound. He is profound, and in that respect, "never man spake like this man;" he unveils the mysteries of God, he brings to light the treasures of darkness of the ages past which prophets and kings desired to see, but into which they could not pry; there is in his teaching a depth so vast that the greatest human intellect cannot fathom it, but all the while he speaks like the "holy child Jesus," in short sentences, with plain words, in parables with multitudinous illustrations of the most homely kind—about eggs, and fish, and candles, and bushels, and sweeping

houses, and losing pieces of money, and finding sheep. He never parades the stale and mildewed metaphors of your mere rhetoricians—"rippling rills, verdant meads, star-bespangled heavens," and I know not what besides—the hackneyed properties of theatrical orations are not for him; his speech abounds in the truest and most natural of images, and is ever constructed not to display himself, but to make clear the truth which he was sent to reveal, "Never man spake like this man!" The common people with their common sense heard him gladly, for even if they could not always grasp the full compass of his teaching, yet upon the surface of his plain speech there glittered lumps of golden ore well worthy to be treasured up. For this quality our Saviour, then, remains unrivalled, perspicuous yet profound.

His speech had this also about it, that he spake with *unusual authority*. He was a master dogmatist. It was not "it may be so," or "it can be proven," and "it is highly probable;" but "Verily, verily, I say unto you." And yet side by side with this was an extraordinary degree of *self-sinking*. The Master spake dogmatically, but never with proud self-sufficiency, after the manner of the children of conceit; he never pestered you with assumptions of superiority, and claims to official dignity. He borrowed no assistance from a priestly robe, or from an imposing title. Meek he was as Moses, but like Moses he spake the word of the Lord with absolute authority. Lowly and gentle of heart, never extolling himself, nor bearing witness of himself, for then, as he says, his witness would not be true; he was nevertheless the unhesitating minister of righteousness, speaking with power, because the Lord's Spirit had anointed him. Coming out of the ivory palaces, fresh from the bosom of the Father, having looked into the unscen, and heard the infallible oracle, he spake not with bated breath, with hesitancy and debate as the scribes and lawyers, not with arguments and reasonings as the priests and Pharisees, creating perplexity and pouring darkness upon human minds. "Verily, verily, I say unto you," was his favourite word. He spake that he did know, and testified what he had seen, and demanded to be accepted as sent forth from the Father. He did not debate, but declare. His sermons were not guesses, but testimonies. Yet he never magnifies himself, he lets his works and his Father bear witness of him. He asserts truth from his own positive knowledge, and because he has a commission from the Father to do so, but never as mere dogmatists do with an extolling of their own selves, as though they were to be glorified and not the God who sent the truth and the Spirit by whom it is applied.

Further, in our Lord's preaching there was a wonderful combination of *faithfulness with tenderness*. He was indeed the prince of faithful preachers. Not even Nathan when he stood before King David, and said, "Thou art the man," could be more true to human conscience than Christ was. How those cutting words of his must have told like rifle-bullets when they were first hurled against the respectability of the age, "Woe unto you, Scribes and Pharisees, hypocrites!" "Woe unto you, lawyers," and so forth. There was no mincing matters, no winking at wickedness because it happened to be associated with greatness, no excusing sin because it put on the sanctimoniousness of religion; he neither fawned on the great, nor pandered to the populace. Jesus

proved all classes to their faces concerning their sins. It never occurred him to seek to please men. He looked to the doing of his Father's business, and since that business often involved the laying of righteousness to the line, of judgment to the plummet, he spared not to do

Perhaps no preacher ever used more terrible words with regard to the fate of the ungodly than our Lord has done ; ye shall ransack even mediæval records to find more fearfully suggestive descriptions of the torments of hell. Those awful sentences which fell from the lips of the friend of Sinners prove that he was too much their friend to flatter them, too much their friend to let them perish without a full warning of their doom. And yet though he thundered like his own chosen Boanerges, what a Barnabas the Saviour was ! what a Son of Consolation ! How gentle were his words ! He did not break the bruised reed, nor quench the smoking flax. For the woman taken in adultery he had no word of curse, for the mothers of Jerusalem bringing their babes he had not a syllable of reprehension. Kind, gentle, tender, loving, the speech which one time sounded as the voice of Jehovah which breaketh the cedars of Lebanon, and maketh the hinds to calve, was at other seasons modulated to music, softened to a whisper, and used to cheer the disconsolate, and bind up broken hearts. "Never man spake like this man," so faithful and yet so tenderly affectionate, so mindful of the best good which he could see in man, and yet so determined to smite hypocrisy wherever his holy eye could discover it.

You will observe in the Saviour's preaching a remarkable mingling of *zeal with prudence*. He is full of ardour, the zeal of God's house hath taken him up. He never preached a cold, dull sermon in all his life. He is a pillar of light and fire. When he spake his words burned their way into men's minds by reason of the sacred enthusiasm with which he delivered them, but yet his fervour never degenerated into wild fire like the zeal of ignorant and over-balanced minds. We know some whose ardour if tempered with knowledge might be of use to the church, but being altogether without knowledge it is dangerous both to themselves and to their cause. Fanaticism may spring out of a real desire for God's glory ; there is, however, no need that earnestness should degenerate into fanaticism. It never did so in the Saviour's case. His zeal was red hot, but his prudence was calm and cool. He was not afraid of the Herodians, but yet how quietly did he answer them in that trap concerning tribute-money ! They would never forget the penny and the question, "Whose image and superscription is this ?" He was ready to meet the adduces at any time, but he was on his guard, so that they could not entangle him in his speech. He was quite sure to escape their nets, and take them in their own craftiness. If a question be asked, which

at the moment he does not care to answer, he knows how to ask them another question, which they also cannot answer ; and to send them about their business covered with shame. It is a grand thing when a man can be warm and wise, when he can carry about him an excitable temperament, and yet the force which excites others : moved himself, the man of prudence becomes the power by which others are moved. Such was the Saviour. But I must not let that sentence of mine pass unchallenged—in the higher sense he was always more moved than the people—but I mean as to temper and spirit he

was not readily disturbed. He was self-possessed, prudent, wise, and yet when he spake he flashed, and burned, and blazed with a sacred vehemence which showed that his whole soul was on fire with love to the souls of men. Zeal and prudence in remarkable proportions, met in Jesus, and "Never man spake like this man."

So, too, everyone who has read our Lord's discourses and marked his character, will have perceived that *love* was among the leading characteristics of his style as a preacher. He was full of tenderness, brimming with sympathy, overflowing with affection. That weeping over Jerusalem, whose children he would have gathered, was but one instance of what happened many a time in his life; his heart sympathised with sorrow whenever his eye beheld it; he could not bear that the people should be like sheep without a shepherd, and he wrought many deeds of kindness, and said many words of instruction, because he loved them. But our Saviour's speech was never affected and canting. He used no stale honey, there was nothing of that—I do not know the word to use—that fulsome sugarishness, which in some people is disgustingly perceptible. He was far removed from the effeminacy which, in too many cases, passes for Christian love. I loathe in my very soul the talk of those who call everybody "dear" this or "dear" that, endearing those whom, perhaps, they never knew, and to whom they would not give a sixpence if they wanted it. I hate this sugar of lead. This spiritual billing and cooing. Where there is the least of the meat of true charity, we find most of the parsley or the fennel which are used for garnishing. The bottle is empty, and so they label it to make it pass for full. No, give me a man, give me a man! Let me hear outspoken speech, not effeminate canting, whining, *dearing*, and pretended ecstasies of affection. In nine cases out of ten the biggest bigot in the world is the man who preaches up liberality, and the man who can hate you worst is he who addresses you in softest phrases. Nay, let a man love me, but let it be with the love of a man; let no man cast aside that which is masculine, forcible, and dignified, under the notion that he is making himself better by becoming molluscuous and babyish. It was never so with the Saviour. He condemned this or that evil in no measured terms; there was in him no apologising, no guarding of expressions, no fawning, no using of soft words. They who are shaken with the wind, and affect flattering phrases, stand in kings' palaces; but he, the people's preacher, one chosen out of the people, dwelt among the many, a man among men. He was manly all through; love in him abounded, love unsurpassed, but also manliness of the noblest sort. Far above the petty arts of professional orators, and the shallow arguments of sophisters, his teaching dealt out truth with courageous fidelity, and generous affection. He held his own position, but trampled on none. He committed himself to no man, but he was willing to bless every man. His love was no imitation and filagree, but a solid ingot of the gold of Ophir. No one else in this matter has so exactly struck the balance, and therefore, "Never man spake like this man."

One memorable characteristic of our Lord's preaching was his remarkable commingling of the excellences which are found separately in his servants. You know, perhaps, a preacher who is admirable when he addresses the head, who can explain and expound very logically and

clearly, and you feel that you have been instructed whenever you have sat under him ; but the light though clear, is cold like moonlight, and when you retire you feel that you know more, and yet are none the better for what you know. It were well if those who can enlighten the head so well would remember that man has also a heart. On the other hand, we know others whose whole ministry is addressed to the passions, and the emotions; during a sermon you shed any quantity of tears, you pass through a furnace of sensation, but as to what is left which is calculated permanently to benefit you, it were difficult to discover ; when the sermon is over, the shower and the sunshine have both departed, the fair rainbow has disappeared from sight, and what remains ? It were well if those who always talk to the heart, recollected that men have heads as well. Now the Saviour was a preacher whose head was in his heart, and whose heart was in his head. He never addressed the emotions except by motives which commended themselves to the reason, nor did he instruct the mind without at the same time influencing the heart and conscience. Our Saviour's power as a speaker was comprehensive. He aroused the conscience, who more than he ? With but a single sentence he convicted those who came to tempt him, so that beginning with the eldest, and ending with the youngest, they all went out ashamed. But he was not a mere render open of wounds, a cutter and a killer, he was equally great in the arts of holy consolation. With intonations of matchless music he could say, "Go thy way ; thy sins, which are many, be forgiven thee." He knew how to console a weeping friend as well as to confront a boisterous enemy ; his superiority was felt by all sorts of men ; his artillery struck at all ranges ; his mind was equal to all emergencies ; it was for good like the sword of the cherubim at the gates of Eden for evil, it turned every way to keep the gates of life open for those who would fain enter there.

My brethren, I have entered upon a theme which is boundless ; I merely touch some of the outer skirts of my Master's robes ; as for himself, if you would know how he spake you must hear him. One of the ancients was wont to say that he could have wished to have seen Rome in all its splendour, to have been with Paul in all his labours, and to have heard Christ when preaching. Surely it were worth worlds but once to have caught the sound of that serene, soul-stirring voice, to have beheld for once the glance of those matchless eyes as they looked through the heart, and that heavenly countenance as it glowed with love.

His eloquence had, however, this for its main aspect, that it concerned the greatest truths that were ever made manifest to man. He brought light and immortality to light, he cleared up what had been doubtful, he resolved that which had been mysterious, he declared that which is gracious, that which saves the soul and glorifies God. No preacher was ever laden with so divine a message as Christ. We who bring the same glad tidings bring the news at second hand, and but in part ; but he came forth from the Father's bosom with the whole truth, and, therefore, "Never man spake like this man."

II. Secondly, let us try to awaken in the saints some **PERSONAL RECOLLECTIONS** of the Saviour's eloquence.

Lend me your memories, ye people of God. Do you remember when

first ye heard *him* speak? We shall not talk of words which cleave the air, but of those spirit-words which thrill the heart and move the soul. Follow me, then, and recall to fondest memory *his words of pity*, of which I may truly say, "Never man spake *to me* like this man." It was in the dim dawning of my spiritual life, ere it was yet light, before the sun had fully risen, I felt my sin, I grieved beneath its weight, I despaired, I was ready to perish, and then *he* came to me. Well do I remember accents which then I scarce could understand, which nevertheless cheered my spirit. They sounded like these, "Come unto me, all ye that labour and are heavy laden, and I will give you rest:" "Him that cometh to me I will in no wise cast out." Soft and sweet were the tones, and tremulous with fond anxiety. They came as from one who had bled and died. Do you remember when you also heard them? I do not mean when you heard them from the pulpit, from the minister, but in your heart, from Gethsemane, the cross, and the throne. It was sweet to know that Jesus pitied you. You were not saved, and you were afraid that you never might be, for the sea wrought and was tempestuous, but he said, "It is I, be not afraid." You began to perceive that there was mercy if you could get it, that one tender heart felt for you, one strong arm was ready to help you. You could no longer lament, "No man careth for my soul," for you perceived that there was a Saviour, and a great one. Those were sweet sounds that now and then were heard above the tumultuous deep which called unto deep at the noise of God's water-spouts. None else ever spake as he did.

Do you remember how in those days you heard his voice with *words of persuasion*? You had often heard gospel invitations as the call of man, but then they came to you as the voice of God heard in the silence of your heart, saying, "Turn ye, turn ye, why will ye die, O house of Israel?" "Come now, and let us reason together: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Do you remember how they followed one another, each word suiting your particular condition, and having still accumulated power over your mind? Did not Jesus often seem to say to you, "Yield now, poor sinner, cast away thy weapons of rebellion. Destroy not thine own soul? Look unto me and be saved; for I have loved thee and made atonement for thy sin." Those were marvellous pleadings which at last won your heart by force of love. You had much ado to resist those persuasions, but you did resist them for awhile, and like the spouse in the Canticle, you permitted the lover of your souls to wait outside your door, and say, "Open to me, my head is wet with dew, and my locks with the drops of the night." Yet you found it hard to resist him, for the persuasions of his love were mighty upon you, as he drew you with cords of love, with bands of a man, until you could hold out no longer.

Beloved, you surely call to mind when the words of persuasion were by-and-by followed with *words of power*! "Never man spake like this man," when he said to my darkened soul, "let there be light." Well do I remember that admonition, "Arise, shine, for thy light is come. Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." Dost thou remember when he passed by and

saw thee in thy blood, and said to thee, "Live;" and cast the skirts of covenant love over thee, and washed thee, and made thee clean, and laid thee in his bosom, and made thee his for ever? "Never man spake like this man." Dost thou remember when he made all thy darkness and sorrow to pass away as in a moment by saying to thee, "I am thy salvation"? Have you forgotten that *word of pardon*? I never can forget it, if I outlive Methuselah; it must still remain green in my memory, for the word came with power, when I looked to the cross, and heard the absolving word, "Thy sins be forgiven thee." "Never man spake like this man." No priest can give an awakened conscience rest, nor any other, save the great High Priest, Jesus, Melchizedec, the sinner's pardoner. No words of hope, nor thoughts of consolation, can ever breed such peace within the spirit as the blood of Jesus brings when it speaks within the heart far better things than that of Abel. It reconciles us unto our God, and so gives perfect peace.

Since the time when first we heard his pardoning voice, we many a time have heard him speaking with right royal words, and we have said, "Never man spake like this man." How sweet it has been to sit in the assembly of the saints when the gospel has been indeed *his* word to our souls! Oh, the marrow and the fatness, the feast of fat things, or fat things full of marrow which we have fed upon, when the King has sat at the table! When our Beloved speaks his *word of promise*, how has it revived our drooping spirit! It came as dew upon the tender herb. It touched our lip as a coal from off the altar. It gave us healing, consolation, joy. Beloved, cannot you look back to many instances when you had no food for your soul but the promise, when your soul knew no music but the word of his love? Blest Master, speak to me thus evermore.

"Each moment draw from earth away
My heart, that lowly waits thy call;
Speak to my inmost soul, and say,
'I am thy Love, thy God, thy All!'
To feel thy power, to hear Thy voice,
To taste thy love, be all my choice."

And when you have enjoyed his presence in your solitude, have had communion with him, and he has revealed his ancient, his unchanging, his never-ending, his boundless love to you, have you not prized his words far above the choicest joys of earth? When you have confessed your sins with penitent sorrow, and he has given back the word of full remission; when you have revealed your sorrow, and received the assurance of his tender sympathy; when you have laid bare your weakness and received the word that strengthens, have you not been ready to challenge all heaven to compare with him, and exclaimed, "Never man spake like this man"? To those who are unbelievers, and to those professors who live at a distance from Christ, this will sound like mere fancy, but believe me it is not so. If there be anything real beneath the skies, it is the communion which Christ has with his people by his Spirit. "*Truly* our fellowship is with the Father and with his Son Christ." We hear his voice, though not with these ears, and we so hear it as to know it, as sheep discern their shepherd's voice, and a stranger will we not follow, for we know not the voice of strangers. Our ears being opened by the Spirit, we at this hour can say, "I sleep,

but my heart waketh; it is the voice of my beloved, my soul melteth while he speaks."

Now, my dear friends, there are some words of our Saviour spoken long ago, which, since we have known him have been so quickened by his presence that we number them henceforth among personal recollections. That word, "I have loved thee with an everlasting love;" it is true it is written in the Bible, an old, old saying, but I can say and so can many of you, that it has been a new saying to me. We have by faith been enabled to hear it as spoken *to us*, and the Spirit of the blessed God has so brought it home to our hearts that it is as if Christ had never said it before, but had spoken it to us personally. Yea, "I have loved *thee* with an everlasting love." There are many here who have heard him say, "I have chosen thee and not cast thee away." The Spirit of God has made many an ancient saying a speech from the living Jesus to us. Those words of his when he said, "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God"—our faith has stood at Bethlehem's manger and we have seen the body prepared for him, and himself putting on the form of a servant. His coming to seek and to save that which was lost has become a personal coming to us, and we have rejoiced in it exceedingly. Has not the voice which came of old from the sea when he said, "It is I, be not afraid," been a voice to you? And the voice from Jerusalem, "How often would I have gathered thee," has it never bewailed the perishing ones around you? The voice from Bethany, "I am the resurrection and the life," has it never been heard at the burial of your brother? The voice from the table when he washed his disciples' feet, and bade them wash one another's feet, has it not excited you to humble service of the brethren? Have we not again and again heard the cry of Gethsemane, "Not as I will, but as thou wilt"? I cannot convince myself that I did not actually hear the Redeemer say that; at any rate, I have rejoiced when in the spirit of resignation the echo of it has been heard in my own spirit. Do I not this very day hear him saying, though long ago he spake it, "Father, forgive them for they know not what they do"? His intercession for my guilty soul; what is it but the continuance of that gentle prayer? And for certain that last concluding sentence, "It is finished," "*Consummatum est*"—my ears may not have heard it, but my soul hears it now and rejoices to repeat the word. Who shall lay anything to my charge since Christ has consummated my deliverance from death, hell, and sin, and brought in a perfect righteousness for me? Yes, these old sayings of Christ heard years ago we have heard in spirit, and our witness is after hearing them all, "Never man spake like this man." None can be compared with him at their best, his ministers cannot rival him, they do but echo his speech.

III. I shall close by mentioning certain PROPHETIC ANTICIPATIONS which lodge in our souls with regard to that eloquence in the future.

Brethren, you have heard the voice of Jesus, and you are expecting to hear it? As long as ever you live you are to speak for Jesus, but your hope for his kingdom does not lie in your speech but in *his* voice. He can speak to the heart, he can make the truth which you only utter to the ear penetrate to the mind. We expect that our exalted Lord

He will speak ere long with louder voice than aforetime. The gospel-herald lags awhile, as yet he goes not forth conquering and to conquer, but he will yet gird his sword upon his thigh, and his voice shall be heard marshalling his hosts for the battle. Let but Christ give the word, and the company of them that shall publish it shall be exceeding great; let him send forth the word of his might from Zion, and thousands shall be born in a day, yea, nations shall be born at once. The elect of God, to-day apparently but few, shall come out from their hiding-places, and Christ shall see of the travail of his soul and be satisfied. In spite the melancholy belief of some that the world will come to an end with a defeated God and with only a few saved, I nevertheless am certain that Scripture warrants brighter hopes. One day "the knowledge of the Lord shall cover the earth as the waters cover the sea." "The glory of the Lord shall be revealed, and all flesh shall see it together," this we know, for God has said it. In all things Christ shall have the pre-eminence, and therefore in the matter of souls saved he will have the pre-eminence over Satan and the souls who are lost. O for an hour of that voice of the Lord which is full of majesty, that voice which breaketh the cedars of Lebanon, and maketh them to skip like a calf, Lebanon and Sirion like a young unicorn! When shall the voice of the Lord make the wilderness of Kadesh and discover the forests? It shall yet be heard, and in his temple shall every one speak of his glory. For the Lord sitteth upon the flood, yea, the Lord sitteth King for ever. Have hope, then. Let your anticipations be of brighter times, for he will speak—he that shakes both heaven and earth when he wills it—and when he speaks you will say, "Never man spake like this man."

We expect personally for ourselves, if Jesus come not ere we depart, to hear him speak sweetly to us in the hour of death. Talk of it solemnly and softly, for put it in what light you may, it is dread work to die; but when we lie a dying, and the sounds of earth are shut out from the lone chamber, and the voice of affection is drowned in mournful sobbings, then Jesus will come and make our bed, and speak as never man spake, saying "Fear not, I am with thee; be not dismayed, I am thy God; when thou passest through the rivers I will be with thee, the floods shall not overflow thee." Dying Christians, by the songs which they have lifted up, and by the joy which has sparkled from their eyes, have proven that the voice of Jesus is such that "Never man spake like this man."

O beloved, what will that voice be to our disembodied spirits when their souls shall leave this clay, and fly through tracks unknown to see their Saviour? I know not with what words of welcome he may address them. He may reserve his choicest utterances for the day of his appearing, but he will not take us into his bosom without a love word, nor receive us into our quiet resting-places without a cordial commendation. What must it be to see his face, to hear his voice in heaven. Then shall we know that "Never man spake like this man."

And then when the time ordained of old is fulfilled, when the day cometh that the dead shall hear the voice of God, when the Resurrection and the Life shall speak with trumpet tones, and the righteous shall be raised from their graves, oh! then it will be seen as they all obey the quickening word, that "Never man spake like this man." He who

speaks the resurrection-word is man as well as God. "As by man came death, by man came also the resurrection from the dead." And then when you and I shall be at his right hand, when the body and soul reunited shall receive the final award, and he shall say in inimitable tones, "Come, ye blessed of my Father, inherit the kingdom prepared for you from before the foundation of the world," we shall not need to say, "Never man spake like this man." When we with him shall enter into the everlasting rest, when he shall deliver up the mediatorial kingdom to God, even the Father, and God shall be all in all, we in the retrospect of all he said on earth and said in heaven, we in the constant hearing of his voice who shall wear his priesthood perpetually, looking still like a lamb that has been slain, shall then bear fullest witness that "Never man spake like this man."

Mark well, my hearers, that in such confession every soul of you will have to unite. You may live enemies to Christ, and you may die strangers to him, but that "Never man spake like this man," ye shall be made to feel. If to-day you will not acknowledge that his mercy to you is unbounded, that his condescension in inviting you to come to him to-day is worthy of loving admiration, if you will not yield, but shut your ears to the invitation of his mercy when he says, "Come unto me, and I will give you rest," yet at the last an unwilling assent to our text will be wrung from you. When he shall say, "Depart, ye cursed, into everlasting fire in hell, prepared for the devil and his angels," the thunder of that word shall so torment you, the terror of his speech shall so shake you, and utterly dissolve you, that you shall feel, wondering all the while that it was a man who could speak thus, that "Never man spake like this man." You have sometimes upbraided the preacher for speaking too severely, you will then know that he was not severe enough; you have sometimes marvelled that the minister should give such fearful descriptions of the wrath to come, you thought he went too far, but when the pit opens wide her mouth and the devouring flames leap up to devour you at the word of the once crucified Saviour, then you will say, for terror and for wrath, for overwhelming horror, "Never man spake like this man." The lips that said "Come, ye weary," shall say, "Depart, ye cursed," in tones which none but such lips could give forth. Love once made angry turns to wrath, intense and terrible. Oil is soft, but how fiercely it burns! Beware, lest his anger be kindled against you, for it will burn even to the lowest hell. The Lamb of God is as a lion to those who reject his love. Provoke him no longer. May the Holy Spirit bow you to repentance. God grant that in a far happier sense than this last, you may learn to say, "Never man spake like this man," but one way or other every soul here, and every soul of woman born, shall own that "Never man spake like this man."

To God I commend you. Farewell.

PORTION OF SCRIPTURE READ BEFORE SERMON—Psalm xlv.

Metropolitan Tabernacle Pulpit.

NEGOCIATIONS FOR PEACE.

A Sermon

DELIVERED ON LORD'S-DAY EVENING, SEPTEMBER 18TH, 1870, BY

C. H. SPURGEON,

AT THE METROPOLITAN TABERNACLE, NEWINGTON.

“Preaching peace by Jesus Christ: (he is Lord of all).”—Acts x. 36.

THESE words were addressed to an admirable congregation, all met with earnest purpose, all conscious that they were in the presence of God, like good soil that had been ploughed and prepared for the good seed. Happy preacher to have such a congregation. God make this congregation to be of the same sort. The preacher also was a rightful messenger from heaven. No sooner did Peter know that he was commissioned to the Gentile centurion and his household, than he came to his house; and when he found himself surrounded by the family and their friends, he girt up his loins for his work, and gave his whole heart to his subject. Peter goes straight to his business; there is no trifling about the bush, no prefatory apology, but he begins to preach of Jesus Christ spoken of by prophets, seen by apostles, hanged on a tree, risen again on the third day. It is well when the preacher feels that preaching is no mere display, and is not intended to be an opportunity for him to show how excellent an orator he can be. The true ambassador for Christ feels that he himself stands before God, and has to deal with souls in God's stead as God's servant, and therefore has no time for considering the graces of oratory and the tricks of rhetoric, but must speak from his inmost soul the word of the Lord. Every preacher stands in a solemn place—a place in which unfaithfulness is a man's sin to man as well as treason to God. To be false to our duty will cast us into the deepest condemnation; to be hurled from the pulpit into hell will be to perish indeed. See ye, then, that both the congregation and the preacher are peculiarly in God's presence in these solemn assemblies, and should feel and act accordingly. Pray ye for us and for yourselves that we both may so behave before the Lord, that our assembling together may not increase our sin, but may prove to be a rich and lasting blessing.

We have in the text before us the subject upon which Peter treated in Acts x. 36.

in his sermon to Cornelius and his friends. He seems to have taken it for granted that men are at war with God, that even the attentive congregation before him, though consisting of the best of men, were by nature at enmity with their Maker. He speaks therefore as an ambassador desirous of establishing a better state of things, and tells them that he has come to preach peace by Jesus Christ, who is Lord of all. I shall this evening try to follow his example, and though I cannot do so with equal steps, yet have I in my bosom the same earnest desire for the souls of my hearers as the apostle had. I pray that all of you may be brought to peace with God through Jesus Christ.

First, this evening, I shall give some *reasons why those of you who are not reconciled to God should desire peace with him*. When we have weighed these I shall, secondly, *endeavour to negotiate the terms of peace*, and then, thirdly, we shall lay before you a *claim or proclamation*, which is publicly asserted, and to be universally maintained, namely, that Jesus Christ is Lord of all.

I. To begin, then, I shall endeavour to offer to the unconverted **REASONS WHY THEY SHOULD DESIRE TO BE AT PEACE**.

May I not urge as the first reason that *it is not commendable to be at enmity with any of the wise and good*. It is best to be at peace with all men, but it is incumbent upon us to be in friendship with holy men. I should deeply regret to have any one for my enemy, but if he were a godly person I should consider it a calamity. If the angels of heaven were opposed to us it would have an ill look, those holy beings would not needlessly take umbrage; but when it comes to opposition to the infinitely good, just and holy God, who in his right mind can do other than bewail it, and desire to see it ended by a gracious peace? Strife against evil, injustice, and tyranny is honourable, but to contend with uprightness, goodness, and holiness is deplorable. No possible benefit can arise from a conflict in which we are on the wrong side. If God be for us, none can successfully fight against us, but to have God opposed to us is in itself the chief of evils. My hearer, "Acquaint thyself with God, and be at peace, for thereby good shall come unto thee."

The second reason ought to have weight with every honest man, it is this, that *the war in which you are engaged is an unjust one*. It never ought to have been begun, there was never any justifiable cause for its outbreak; God was unjustly and wickedly assailed by his ungrateful creature. What ought never to have been begun had better be dropped as soon as possible. Sin is war against right, against love, against happiness. Transgression of God's law is a transgression of commands most equitable and beneficent. To love evil is dishonourable, wrong, unfair, unjust, and the conscience of man tells him it is so. To be at war with God is to fight against truth and justice, and to contend for falsehood, unholiness, injustice, unrighteousness. When men love that which is

right, and good, and true, and yield themselves up to God's will, then the war is over ; but inasmuch as the war against God consists in our doing the wrong, and loving the wrong, and thinking the wrong, and clinging to the wrong, such a war, in the very nature of things, ought to come to a close. May the Holy Spirit set this in its true colours, and convince every one of you that not to love God is the most shameful of evils, the most detestable of enormities. How can it ever be justifiable for the creature to contend against the Creator ? Shall the clay rise against the potter ? Will it ever become a right thing for children to rebel against their parents ? The ox fed at the stall will serve its owner ; shall it be right that we, being fed by God, should yet refuse him our service ? The natural order of the relationship between us and our Creator involves in all justice that we should be conformed to his will. O men, will ye choose the ways and wages of unrighteousness, and cover yourselves with confusion ? Would God there were in you an honest judgment to judge uprightly. Besides, what evil hath our Creator done us that we should go to war against him ? What quality is there in him that we ought to hate ? What is there that we can justly challenge in the character of God which might righteously provoke our antagonism ? Is he not kindness itself ? Doth he not overflow with lovingkindness ? Sends he not his rain upon the just and upon the unjust ? Doth he not command his sun to rise upon the evil as well as the good ? Hath he not sent us fruitful seasons, and kept his covenant, that day and night, seed time and harvest, summer and winter, should not cease ? For which of these things should we rebel against him ? Some of you are possessed of riches ; should you for that cause forget the God that gave them to you ? Others of you are in sound, robust health ; should you violate the commands of him who gives you this choicest of blessings ? We appeal to you, men and brethren, wherefore are you at war with your God ? If he were a cruel tyrant, if he were unjust, if he trod you beneath his feet, if his government were malicious and degrading, I could understand your warfare, but it is an evil, an unjust, a villainous war, because the Lord is full of mercy and his name is love. O that men would end their rebellion at this hour, while we summon them to do so in the name of God ! Eternal Spirit convince them of sin, of righteousness, and of judgment to come, and lead them to the peace-speaking blood.

A third argument for ending the war may be drawn from the fact that *he who began it has been terribly defeated*, and is at this moment a prisoner. He who began the war is Satan, the arch enemy. Our first parents did not first rebel ; man was the dupe of an older rebel. Apollyon, once an angel, conceived ambitious thoughts, and would fain have become equal with his Maker, but he was banished from heaven by just decree, and then resorting to this lower region, sought out our

mother Eve, and seduced our race, hoping to maintain the war against the Lord of Hosts by inciting us to cast off our allegiance. Little has he gained by this stratagem, overwhelming has been his defeat. Hurlled from the battlements of heaven at first, he has worn his chain wearily these many years, seeking rest and finding none, dreading that day of wrath when he shall be dragged at the chariot wheels of our divine Redeemer, and then consigned to the hell of old prepared for him. Jesus who once was slain, has led captivity captive. He whose heel was bitten by the old dragon has broken the serpent's head. Revolt, O man, against the prince of the power of the air; follow him no longer; take up arms against the demon monarch; refuse henceforth to follow his beck and call. What right has the devil to reign over you? He neither made you, preserved you, or blessed you; evil only, and that continually, will he do unto you. Strike for your freedom, strike at once, and shake off his galling yoke. For him the everlasting fire has been prepared; why must you needs share it? The wages of sin will be death; why continue in so unprofitable a service? May God grant that you may escape the wrath to come that knows no end, by turning against your old master and enlisting beneath the banner of your Saviour. Down with the black, sin-stained, sulphureous colours, and run up the red cross. Exchange the black Diabolus for the fair Immanuel, and peace shall come unto you.

These are three good reasons, but there are many others, and among them is this one—the *force which is brought against you it is utterly impossible for you effectually to resist*. It is well when we contemplate warfare to sit down and see whether we are equal to the combat. What man is he that with one thousand can meet him that cometh against him with twenty thousand? Now, consider ye this, ye that forget God. If ye oppose God, with whom is it that ye set yourselves in battle array? Can your puny arm hope to rival the right hand of Jehovah? Canst thou thunder with a voice like his? Were he a creature like yourselves, you might hope for victory. Were he limited in any degree, you might summon all your strength and hold out in the day of conflict; but who can contend against Omnipotence? Who shall stand against the Almighty God? As well might the fly hope to quench the sun when he has already burned up his wings in a candle! As well might you seek to dry up the Atlantic, or bid Niagara leap up the rock instead of down! As well might you hope to stay the moon in its course, or to pluck the stars from their places, as think to stand against God! Nay, if you had all heaven and earth and hell beneath your feet, yet could God overcome you, for he hath made all these things, and can overthrow both them and you with his mere will. Let not the war contend with the fire, nor the stubble with the flame. Let not man, who is but nothingness, think that he can contend with his Maker. You

know already how foolish it is to strive against the natural laws of God, and you will find it equally so to contend against his moral government. A man stands in the way of a steam engine rushing on at express speed; he knows that according to the laws of nature its weight and velocity effectually prevent his staying its course; do you call it courage on his part that he stands on the track and defies the iron horse? It is not courage, it is foolhardiness, it is madness, it is suicide. Yet this is nothing in comparison to what you are doing in placing yourself in opposition to the Lord. God will not alter his laws for you. Why should he? They are just and right, wherefore should he change them? Fire will burn, and if a drunken madcap persists in thrusting his arm between the bars of a furnace, shall fire cease from its nature to secure him immunity from his folly? If a man expose himself to the rush of an avalanche can he expect the rolling mass to suspend itself in mid air for him? If a mariner will go to sea in a vessel worm-eaten and unseaworthy, will the waves pity the barque and cease from their rough play and rougher warfare? No, they roll around the leaking craft as they would have done around a better vessel; they toss it, they sink it, the careless mariner perishes. If a man will act contrary to natural laws, he must suffer for it. If you dash your head against a granite rock it will not for your sake soften into down; and it is just so with the moral laws of God's government, certain results follow from sinful courses of action, inevitably and as a matter of course. Yield, then, to the divine wisdom which has rightly ordained the consequences of sin. Do not necessitate your own destruction. Submit freely where rebellion is absurd. Against Omnipotence it were folly to strive; be wise, then, and submit to the power of the omnipotent God.

Further, remember that *any resistance which you may be able to offer to the Lord your God will be carried on at a very fearful price.* You will have to bear the expenses of the war which you foolishly prolong. All the time that you resist the Almighty you are doing it at your own risk and hazard. And what is that risk and hazard? Why this, that even if you should yield to him ultimately, so as to be saved, you will regret these sins and these rebellions as long as you live. Even when they are forgiven, your iniquities will be a source of perpetual regret to you, they will be a source of danger and weakness to you as long as you live, for though God heals the wounds of our sin, we shall carry the scars even to our graves. Moreover, if you should never receive the saving mercy of God, remember these rebellions of yours are noted against you, and when the Great Judge comes to deal with you and lay his justice to the line, and righteousness to the plummet, for all this you will have to give an account, for all this God will levy his distrains upon you, and you shall be made to feel the weight of his terrible hand of vengeance.

Furthermore, let me remind you of one thing else, namely, that *your total defeat is absolutely certain sooner or later*. No man ever did set himself against God and prosper for long. His patience suffereth long and is kind, but there is an end to it. Look at Pharaoh. If ever a man defied God thoroughly, it was that king of Egypt. "Who is the Lord," said he, "that I should obey him?" He bore up against warnings and actual plagues; each time when he was broken down he defied the Lord again as soon as the pressure of trouble was removed; but when he fancied that the infinite God had emptied out his quiver, he found to his cost that there was yet another arrow left, and that a deadly shaft which would lodge in his heart and lay him prostrate. He said in his heart, "I have outlived the plague of the locusts, I have outlived the lightnings, and the darkness, and the murrain that fell upon men and beasts, who is Jehovah that I should care for any further plagues? I will defy him to do his worst, and fight on to the bitter end." As he dashes along in his war chariot, with his mighty hosts at his side, hastening to pursue the captives who are fleeing from him, he fancies himself to be omnipotent, but when he finds his wheels dragging heavily in the depths of the sea, he turns to flee from the face of the Lord. All too late was his flight, for God gave the word and the liquid walls which erst had stood like solid masonry, leaped down upon him, and then the haughty king knew that Jehovah could vanquish the proud, and put down the stout-hearted. For this cause was he raised up, that he might be a standing testimony to all generations that whosoever rebelleth against the Lord shall meet with a final and irretrievable overthrow. O sinner, thy fate may not be to be drowned in the Red Sea, but worse than that, thou wilt be shut in for ever where hope is shut out, and where misery abounds. The punishment of lost souls will prove to them, beyond all controversy, that it is a futile, a bitter, a horrible thing, to be at war with the Lord of hosts. None can endure the terror of Jehovah's wrath, wherefore is it that they so lightly dare to provoke it? Yield thee, man, it were folly to stand out against God, thou canst not hope to win. See thou for peace to-night, and may God send it thee. Without such peace your future is darkened with thick clouds, and the presages of an horrible tempest. The Lord most surely cometh, and at his coming woe will be the portion of his enemies.

"At his presence nature shakes,
Earth affrighted hastes to flee,
Solid mountains melt like wax,
What will then become of thee?
Who his advent may abide?
You that glory in your shame,
Will you find a place to hide
When the world is wrapt in flame?"

Let me tell thee (and this is the gladdest note that is in my heart to-night), let me tell thee *it will be altogether to thine advantage to be at peace with God*. It will be for thy present happiness, it will be for thy eternal welfare. A soul at war with God is also opposed to its own best interests, but a heart that has yielded to divine love, that has cast down its weapons, that has closed in with divine mercy, is a soul at peace, at rest, a soul that is ready for joy on earth, and for bliss unspeakable above. Were there no hereafter, it is profitable even for this present life to have God for our friend, but when we think of the eternal future even the most superficial consideration suffices to convince us of the urgent necessity of being reconciled to God. Be wise and consider then, take advice and do that which will be most gainful to thee—namely, seek peace, and yield to Christ who is Lord of all. Meanwhile, my heart's desire and prayer for thee is that thou mayest be saved, and to that end may the Holy Ghost visit thee, soften thy heart, guide thy judgment, and direct thy will, so that Jesus may henceforth be thine, and be thy peace.

II. Now I shall turn, in the second place, to DECLARE THE TERMS ON WHICH PEACE MAY BE NEGOTIATED. I come with a white flag to-night. I ask for a parley, an armistice, a truce. God, meanwhile, holds back his thunderbolts, and bids the sinner live while mercy is proclaimed to him. Wouldst thou have peace, then? Art thou in earnest for friendship with thy God? Then learn that first of all the great *sine qua non* is, that peace be made through an ambassador nominated of God, namely, his only-begotten Son, Jesus Christ. Here, in the text, it says, "Preaching peace by Jesus Christ." There will be no peace between God and any man who despises the person, name and work of Jesus Christ. Reject that name, and there is no other whereby thou can be saved. This is the foundation for peace which was laid of old, and other foundation can no man lay. Hear thou, then, and let all difficulty vanish from thy mind, while we speak of that excellent, that all-glorious Person whom the Lord has set forth as heaven's Plenipotentiary, the Ambassador of the Eternal. This Jesus Christ is God himself—God ever all blessed for ever; knowing the mind of God, and able to negotiate with Divine authority. But he is also man—man such as thou art—man of the substance of his mother, most truly and really man, and, therefore, he is fitted to deal graciously with man. Oh, then, because he is thy brother, accept him as ambassador. He is fit to be a daysman, and an arbitrator, and a mediator, since he has sympathy with thee, and yet has equality with God. If you yourself had the choice of an umpire thou could not select one so every way fitted for the office. His love to you, his goodwill to our poor fallen race, his assumption of our nature, his death in mortal form, all should lead you to commit your case into his faithful hands. God lead thee to do so at once, for the matter is urgent.

Now further, concerning the negotiation, I would say to thee, O enemy of God, that the great difficulty is put away which might have prevented peace between thee and God; for the justice of God which thou hast provoked has been satisfied by Jesus Christ. The sacrifice of Jesus has made recompense for the injury done by human sin. There is no difficulty now on God's part; no difficulty in forgiving any sinner that believes in Jesus Christ. Thy sin was a great stone which lay at the door, but it is rolled away because Jesus died; let that comfort thee. If thou art anxious to have peace, God's terms are these (I call them terms for want of a better word, but I mean no legality thereby); he asks no price of thee, he demands no millions of money, nay, he demands no pounds at thine hands. If thou hadst the wealth of the Indies, the Lord would despise such a bribe. If he were hungry, he would not tell thee; if he were thirsty he would not come to thee for drink, for Lebanon would not be sufficient to burn, nor the beasts thereof for a burnt sacrifice. He asks no gold from thee, he asks no suffering from thee, no passing through dreary penance, or horrible despairing. It would be no satisfaction to him to see thee suffer. He delights in happiness, he is pleased to see us happy when it is safe for others that we should be so. Neither does he ask thee to achieve merits to bring to him. Thou couldst not if he should demand it. Thou hast sinned before and will sin again. All hope for thee to make up the faultiness of the past by the perfection of the future is gone. Thou hast broken the law—thou canst not keep it. If thou shalt labour after life under the covenant of works, thou must perish. God, therefore, does not ask thee to save thyself by thine own works, but he graciously tells thee that he is full of mercy, full of compassion, delighting to forgive, ready to pass by thy sins, and that at once. Here is all that the Lord asks of thee, and this he will enable thee to do—*trust unfeignedly in his only-begotten Son*. On the cross Jesus suffered, turn thine eyes to that cross. He rose again, he ascended to heaven—trust him to save thy soul, because he ever liveth to make intercession for thee.

“ All the *doing* is completed,
 Now 'tis 'look, believe, and live;'
 None can purchase his salvation,
 Life's a gift that God must *give*;
 Grace, through righteousness, is reigning,
 Not of works, lest man should boast;
 Man must take the mercy freely,
 Or eternally be lost.”

Then down with thy weapons of rebellion; surrender them, confess that thou hast erred, confess it in thy Father's own bosom. Conscious of his love, be conscious of thy sin. Confess that thou hast done wrong. Cease to do evil, learn to do well. Let the wicked forsake his way, and the

unrighteous man his thoughts, and let him return unto the Lord. Nurture not within thy bosom the viper that will be thy destruction. Pluck it out and hurl it from thee in the strength of him that died to save thee.

Now, is this hard? Are these severe demands? Is it a hardship to confess the wrong which thou hast done? Is that too much? Is it not reasonable that thou shouldst do it? Thou canst not be healed, and continue to wound thyself. How canst thou hope that the poison will be extracted from thy veins while thou dost continue to drink it? Nay, man, look to the cross, and hate thy sin, for sin nailed the Wellbeloved to the tree. Look up to the cross, and thou wilt kill sin, for the strength of Jesus' love will make thee strong to put down thy tendencies to sin. Well, but, sayest thou, "Is there nothing for me to bring, nothing for me to do?" Answer, "There is nothing for thee to bring, there is nothing for thee to do, but there is much for thee to take—for thou hast to receive Jesus as thine all in all." It is thy duty to throw down thy weapons of rebellion, and to say to-night, "Great God I yield; my wanderings now are at an end. I yield my soul to thee, Jesus, come and save me. And when thou hast saved me, help me to obey thee. Behold, I give myself up to thee. Infinite mercy of God, receive me; precious blood of Jesus, cleanse me; Holy Spirit, sanctify me; God my creator, new create me; Jesus, lover of my soul, teach my soul to love thee." In this way peace is found, even peace through Jesus Christ.

III. And now, thirdly, and to conclude. I have to make public **A CLAIM** which Peter made on this occasion, when he spoke to Cornelius and his kinsfolk.

I have a claim which ought to be urged wherever the gospel is preached. "He is Lord of all." This means, first, that Jesus Christ who died on Calvary, is in the mediatorial kingdom, which his Father has given him, Lord of all mankind. He is Lord not of the Jew only, but also of the Gentile; not of one race and nation, but of all the tribes of Adam born. He is Lord of all. Remember that text, "As thou hast given him power over all flesh, that he may give eternal life to as many as thou hast given him." The great object of Christ's mediatorial kingdom is the salvation of the elect; but in order to compass that grand result, power is given to Christ over all flesh, that is over all mankind; and this last truth is the reason why we are enabled honestly to preach the gospel to every creature under heaven. Because Christ has power over all flesh we preach the gospel to all flesh. Because he is Lord of all we are permitted to preach the gospel to all, and say to all who come within its hearing, "Whosoever will, let him come and take the water of life freely." Sons of men, the Son of God is King over you. You are not ruled to-day so much by the iron sceptre of an absolute God as by the silver sceptre

of the Mediator, Jesus Christ. You are under his government to-day. You may hate him, you may rail against him, but "I will declare the decree," says the psalmist, "Yet have I set my King upon my holy hill of Zion." The heathen rage, the princes take counsel together, but the Lord hath made Jesus Christ the King of kings, and Lord of lords, and under his reign we dwell. This is a most gladsome truth, for thus we live under the reign of sovereign mercy, under the reign of the incarnate God, Immanuel, God with us. Look, O sinner! You needed a Mediator between you and God, and Jesus stands in that place. You want no Mediator between you and Christ, approach him as you now are, and his gracious heart will gladly receive you. You cannot come to God as king except through a Mediator, but you have to deal with Christ, and may deal with him now? Come to him. You want no one to introduce you. Come just as you are. O may his blessed Spirit sweetly incline you to come, and "kiss the Son lest he be angry, and ye perish from the way, when his wrath is kindled but a little."

The text, by declaring the reigning power of the Lord Jesus, shows us most encouragingly the most solid of reasons for yielding to him our trust and obedience. If he be Lord of all, if all things be put under him, then I may with safety rely upon him. This is the Man, the exalted Man, whom we unseen adore, of whom it is written, "Thou madest him to have dominion over all the works of thy hands: thou hast put all things under his feet. All sheep and oxen, yea, and the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea." Now, the apostle rightly enough says, "But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour." He is reigning on high in heaven, and it is ordained that at the name of Jesus every knee shall bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father. Oh, then trust him, for all power is his. He is exalted on high to give repentance and remission of sins. All his power is linked with mercy. Grace perfumes all his attributes.

Because Jesus is Lord, I pray you my fellowmen to yield him reverence and serve him. Obey him, for he is your liege Lord and sovereign. It ought to be the easier to obey him because he is numbered with the human race. The old history which we learned when we were children told us that the Welsh could not bear the yoke of an English king. They wanted to have a prince born in their own country; and, therefore, their English conqueror brought before them his own son, born in their own principality, and they accepted him as Prince of Wales. God reigneth over us, but that we may love his reign he has anointed his own Son our own Elder Brother, Jesus Christ,

King of kings and Lord of lords. Jesus the infinite deigned to be an infant; he who sustains all things was laid upon a woman's breast. There is no man more a man than Jesus, and yet in no respect is he other than equal with God. Let us then accept the rule of Jesus. This is the ladder that Jacob saw, the bottom of which rests on the earth, near to you—your feeble feet may reach it; but the top doth reach to heaven, and now between earth and heaven, between man and God, there is a ladder that never can be broken, by which sinners may ascend to the glory of God. O love him, then; with all your hearts cherish the name and honour of the incarnate God, Immanuel. Because he is so unspeakably glorious and gracious, serve him with joy and gladness.

Be it also known that Jesus the Saviour must be received as Lord in the souls of those whom he redeems. You must obey him if you trust him or else your trust will be mere hypocrisy. If we trust a physician we follow his prescriptions; if we trust a guide we follow his directions, and if we fully rely on Jesus, we obey his gracious commands. The faith which saves is a faith which produces a change of life, and subdues the soul to obedience to the Lord. Be not deceived; where Jesus comes he comes to reign. Without submission to his will and word, you are without the safety of his atonement. The ship is saved from the rock because it obeys the pilot's hand as he moves the helm; if it were untrue to the steerage it would perish with the best of helmsmen on board. It is most just that he who bought us, sought us, found us, saved us, and preserves us should have our loving allegiance, and so assuredly it must be, or no peace can be established between us and God. Let us welcome his sway and pray him to exert his power. Be this our daily prayer.

“ Almighty King of saints,
 These tyrant lusts subdue :
 Drive the old serpent from his seat,
 And all my powers renew.
 This done, my cheerful voice
 Shall loud hosannas raise ;
 My soul shall glow with gratitude,
 My lips proclaim thy praise.”

And lastly, let me say, I do not put this to you as a matter of choice as to whether you will or not submit to the will of God and seek reconciliation with him; neither do I speak with bated breath when as a herald, I hereby proclaim Jesus to be both Lord and God; but in the name of him that liveth and was dead and is alive for evermore, and hath the keys of hell and of death—I say, in his name, I demand of you that you obey him, and receive him as the Christ of God. Yield yourselves to him who is Lord of all. Do you refuse the summons

that I give you now as his officer to-night? Then take heed what you do, for as the Lord liveth you shall answer for this in the great day of his appearing. Behold he cometh with clouds, and every eye shall see him, and they also which crucified him, and you who despise him must be judged by him. If you reject him you shall nevertheless see the Son of Man sitting at the right hand of God, and coming in the clouds of heaven to judge the quick and dead. I say, again, then, I come not to you to flatter and deceive you, I come not to plead with you as though my Lord and Master were on equal terms with you. He summons you to surrender, he bids you throw down your arms and accept his mercy. He is not afraid of your opposition, neither does he need your friendship. It is his grace which leads him to invite you to peace. He condescends to treat thus with you whom he might have sent into hell with one word of his lips years ago. If you refuse him you shall answer for it. On your heads shall be your own blood, and in that day when heaven and earth shall pass away like a scroll, you without a shelter, you without an advocate, you without an excuse, shall be banished from his presence to endure the wrath of God. The Lord grant of his mercy that not one of you may stand out against him, but this night, ere another sun rises, may there be peace established on a sure footing between you and God, for Christ is our peace. May you take him and trust him, and be reconciled to God; and to God shall be the glory for ever and for ever. Amen and Amen.

PORTION OF SCRIPTURE READ BEFORE SERMON—Acts x.

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Metropolitan Tabernacle Pulpit.

DONE IN A DAY, BUT WONDERED AT FOR EVER.

A Sermon

PREACHED ON LORD'S-DAY MORNING, SEPTEMBER 25TH, 1870, BY

C. H. SPURGEON,

AT THE METROPOLITAN TABERNACLE, NEWINGTON.

will remove the iniquity of that land in one day. In that day, saith the Lord
a, shall ye call every man his neighbour under the vine and under the fig
—Zechariah iii. 9, 10.

all the text from one of Zechariah's most instructive visions. It
stone from a diamond field; all the context is rich in precious
s, but we cannot, though we would be very glad to do so, linger
hem this morning, we must be satisfied with this one brilliant.
g the text as it stands and by itself, it is evidently descriptive of
long-expected and happy days when God will once for all forgive
rael, and restore his long-banished ones to their former place of
: and of joy, and as a consequence thereof shall cause them to
in their own land under the happiest circumstances, surrounded
ace and enjoyment, praising and blessing the God of mercy. But,
ay from the dealings of God with one particular case, usually
t the rule of the divine procedure, for the Lord is under no
ity to alter his modes of action, and is not subject to change.
: works in one case so may we expect him to do in another, if the
stances taken in all are similar. I purpose, this morning,
w therefore from the text nothing about Israel after the flesh, but
concerning the spiritual Israel, believing souls who are the true
f the father of the faithful. Our object will be to glorify the
s and richness of the divine mercy which pardons the greatest sin
eds abroad the most delightful peace. May the Holy Spirit now
ct both the preacher and the congregation. While all our eyes
zing upon the promise of grace, may it be fulfilled in our midst.
Our first remarks will gather around the question, WHAT IS TO
MOVED?

at does the text speak of? The reply is, "*the iniquity of that*

The term "*iniquity*," or, in-equity, is a very comprehensive
including everything that is not equitable, not right towards
not just towards man. It comprehends the entire compass of sin,
in of commission is an in-equity of excess, and an omission is an
ity of falling short. The text therefore in the term "*iniquity*"
ehends every violation of equity either by way of transgression or
oming, sins against the first and second table, sins of the body,
953.

the hand, the tongue ; sins which more immediately spring from and end in the soul, sins against God and man, sins of youth, and sins of old age. Widely extended as iniquity is, God declareth that he will remove all of it from his people in one day. The great variety of the sin to be removed is clear from the additional words, "*that land.*" The offences of a whole nation make up a complete catalogue of crimes. When high and low, old and young, rich and poor, literate and illiterate, are considered as one body, the mass of their united sin is diversified indeed. In the throng I see a despiser of parents in one place, and a Sabbath breaker in another ; take the land over you will be sure to find liars, slanderers, drunkards, gluttons, swearers, thieves, harlots, murderers, and I know not what of wickedness besides. The one city of Jerusalem was so sinful that Ezekiel likened it to a boiling pot, and said of it, "Woe to the bloody city, to the pot whose scum is therein. She hath wearied herself with lies. In thy filthiness is lewdness." In a land so large as Israel, though comparatively small, there must have been criminals of all kinds, wretches defiled with sins of blackest dye, a more than Newgate calendar of reprobates, and yet it is promised that all these varieties of sin shall be removed in one day ; from sins of thought and heart right up to blood-red murder, and the most desperate adulteries—all are spoken of as to be removed. The iniquity of a land, however, is not only that of the generation then dwelling in it, but the accumulated sin of past generations, even as we read that "the iniquity of the Amorites was not yet full." If any one would speak correctly of the sins of Israel he would not mean the sins of the Israel of that particular hour, but the heaped-up sins of their fathers who had provoked God long generations before. Now grasp the grand idea of mercy's boundless plan, in one day, the promise declares that God shall not only remove all the sin of one man, but all the sins of many men, yea, and all the sins that have accumulated and laid up a store of wrath against a nation. What mercy is this which blots out the long records of the past, sweeps out the rotting heaps of old transgression and cleanses the Augean stable of a guilty nation's sin ! "I will remove the iniquity of that land in one day." What a miracle of infinite mercy ! The iniquity rises before us like a huge mountain, whose peak defies the thunderbolts of God, but lo, eternal mercy like a sea swallows up the mountain and it is gone, to be found no more. It is clear, then, from the text, that the Lord is able to forgive sins of every shade and form. What is thy sin, my hearer ? Is it one peculiar to thyself ? Yet can God forgive it. Are thy sins of many sorts, so that thou couldst not set them in order before thine eyes, because they are too varied and multitudinous ? Yet can he remove them all in one day. No matter though one of thy sins lie, as it were, in the far east, and another be found in the far west, he can cleanse the whole land of thy nature. Though one of thy sins be an attack upon the heights of heaven, and another dive into the lowest blasphemies of hell, yet he is both the God of the hills and of the valleys, and such enormities as thine he can remove. When a whole land is purged, sins similar to thine must have been in the number of those blotted out, and therefore there is hope for thee, since what has been done can be done again. What are thy sins, are they as scarlet ? "Nay," saith one,

y are of another hue." Well, then, if they be crimson he will make as wool and the other as snow : he will take away all iniquity; he forgive all manner of sin and blasphemy. Whatever their tint and e, and however double-dyed and ingrained our sins may be, the l of Jesus can remove them all in one day.

In addition, let every sinner here remember that the text indicates only variety of sin, but vast quantities of sin—the sin of a land con- ing of millions of people is no light thing to remove in one day, he promise guarantees it. Eternal love takes to itself the new sharp shing instrument of the atonement, and therewith beats the mountains n till they become as chaff, and the wind doth carry them away. n, then, that however many thy sins may be—thou mightest as count the sands on the seashore as number thy transgressions— can all be removed from thee as far as the east is from the west. the tide covers all the sand, so can forgiveness cover all thy sin. ight covers all things, so can love cast a mantle over all thy wrong gs. As the sun exhales a myriad dewdrops, so can eternal love cause hy sins to pass away.

In the case of Israel, the iniquity to be removed had been continuous aggravated. The iniquity of the land of Israel was an iniquity h had continued from generation to generation. Their first fathers lled in the wilderness, they sinned afterwards under the judges, revolted under the kings, more and more they went astray, and a sold into captivity they still transgressed ; if cured of one sin became more inveterate in another ; though idolatry had been en out of the Jews before our Saviour's time, yet their heart was apostate, for they crucified the Lord of glory. So, my dear hearer, e continued sin of the Jews, which had for so long a period accumulated, d be put away from the land in one day, so can yours. O you sinners pe years, O you transgressors of seventy or eighty years, there is hope ou. From the text I hear the silver trumpets ring, " I will remove iniquity in one day"—the continuous iniquity—then why not thy inued iniquity? Though thou hast added stone of sin to stone, till airn of thy transgressions stands as a memorial to God against thee, ne can remove the heap, and that in one single day. Is not this l news to sinners? I am sure it is to me. I do devoutly bless and k my heavenly Father that he has put such great promises in his l, and spoken so largely of his mercy to the guilty ; for mine is a of which I am obliged to say as Baxter did, " O Lord of mercy, me great mercy or no mercy, for little mercy will not serve my , I must have great mercy or I perish." See, then, in the text the er of God to remove sin very remarkably set forth. The prophet ks of the sin of a whole land, of a most sinful land, a highly privileged which had turned every privilege into provocation ; yet in one day the l would remove it all. The inference is clear, O penitent sinner, that n remove thy sin also. O thou hearer of the gospel, convicted in thine conscience of having been a trifler with divine things, despair not, hough thou hast gone as far as thou canst in sin, the Lord through s Christ can put thy sin away. I know how thy mind is this ing, if thou art aroused to see thy state by nature, thou art mourn- that ever thou hadst a being. O man, it were indeed enough to

make thee mourn that thou wert born, if there were not hope of a second birth, and hope in the infinite mercy of God for the removal of thy hideous defilements. Take heart from the text, and approach thy gracious King, through Jesus the appointed Mediator, for if thou believest, he will this day, even this day, take away all thy transgressions, receive thee graciously, and love thee freely. The wayfaring man, though a fool, may in this text clearly see that our God is able abundantly to pardon, for he removes a nation's accumulated iniquity in one day.

II. Secondly, we shall consider WHAT WAS TO BE DONE WITH IT. "I will *remove* the iniquity of that land in one day." It shall be remitted and forgiven.

In some parts of Scripture we read of sin being "wiped out," and the expression is remarkably expressive. Sometimes the wiping out refers to the housewife's meaning of the word—when the dish is wiped out and turned bottom upwards; so can God take our sinful souls and wipe them right out, so that they shall be perfectly clean, and the pot which was filthy and had death in it, shall be "holiness unto the Lord." At other times the wiping out refers to the erasure of notes made upon tablets. Some writings were cleared off with a sponge; at other times, if the tablet was of wax, and the marks were made with an iron pen, or stylus, then the wax was softened and smoothed again, and all evidence of the record totally disappeared. Though our sins be written with an iron pen, and graven with the point of a diamond upon the very horns of our altars, yet will the Lord make the record to disappear when his mercy is revealed to our faith. He blots out the handwriting which was against us, he puts it out of the way, nailing it to the cross; he makes our sins, like clouds, to pass away for ever. God can, O sinner, wipe out your transgressions so that they shall not exist, through the precious blood of Jesus he can finish your transgressions, and make an end of all your sin.

If we take the word "remove" as it stands in the text, then it is as though a great stone lay at the door of God's mercy; "sin lieth at the door," who shall roll us away the stone? "I," saith God, "will remove the iniquity of this land in one day." Or it is like a burden pressing on our shoulders. Speak of the load which Atlas carried, when he is fabled to have sustained the world, it was nothing compared with this more than Atlantean load which crushes us down, and will crush us to the lowest hell. "I will remove it," says the Saviour, and he has kept his word. He took the load upon his own shoulders, and so removed it from us; and then he carried it right up to the cross, and from the top of Calvary he hurled it into his sepulchre, and there he left it, a dead and buried thing; and if it be searched for it shall not be found, "Yea, it shall not be," saith the Lord. He hath finished transgression, made an end of sin, and brought in everlasting righteousness for all his people. It is as though sin were looked upon as a substance exceedingly heavy, but capable of removal; not, however, capable of removal by any human hands, for it is as firmly settled in its place as the everlasting hills; but the Lord plucks it up by its roots, removes it, and casts it into the depths of the sea. Blessed be his name, he has so removed our sin, as believers, that none can ever bring it back again to accuse or condemn us. He

has fulfilled the promise, "I will remove the iniquity of that land," and once removed by sovereign grace, never shall it be brought back again. "As far as the east is from the west"—measure that, ye astronomers!—"As far as the east is from the west"—O swift-winged angel, compute the space! "As far as the east is from the west, so far hath he removed our transgressions from us." The Lord has done it; it is finished, our iniquity is removed, the depths have covered our sins, they sank like lead in the mighty waters.

Listen patiently to this word. The removal of our transgressions lies in four things. There is the removal of *the punishment*. The man whom God pardons cannot be punished for sin. It were a mock pardon that left a man in the executioner's custody. The royal pardon bids every angel of justice hold off his hand. Thy sins shall never rise against thee, sinner, if God forgive them. For thee there is no hell, for thee no never-dying worm, no fire unquenchable. Forgiven! The sentence is stayed, nay, revoked.

The removal of transgression implies next, the taking away of *the guilt* of it as before the Lord. Sin has made God angry, it is a breach of his law, it is a dishonour to his name; yet God will forgive the believing sinner so that no anger shall linger in his bosom against him. He will cast his sins behind his back, put them out of his mind. Oh, miracle of miracles! Can God put anything behind his back when he sees all things? Can Omniscience find a corner where its eye can never peer? Yes; he says, "I will cast thy sins behind my back." O God, thy word in this case is marvellous and strange, but we perceive right well thy gracious meaning, the transgressions of thy people shall not be remembered against them any more for ever, their guilt is utterly removed.

The removal of sin implies, thirdly, the putting away of *the defilement* of sin. Sin makes us to be polluted creatures, we are like degraded priests no longer clad in fair white garments, but wearing sordid, and filthy robes. When the sin is put away, the defilement consequent upon it also is cleansed, and we become pure before God, personally acceptable with God. What a mercy is this! It is no less a mercy to be cleansed from personal defilement than to be delivered from future punishment.

Again, the removal of sin includes, in the fourth place, the total destruction of *the dominion of sin* over our nature. Not that in us sin has lost all its power, but that in the believer it has lost its reigning power, and is dethroned. The position of sin in a natural man is that of a king on his throne, the position of sin in a Christian is that of a bandit hiding in secret places trying to get back its old usurped dominion, but failing in the attempt, for "sin shall not have dominion over you, for ye are not under the law, but under grace." Thus the promise of the text is a very full one, the removal of sin includes the remission of the punishment, the putting away of the guilt, the cleansing of the defilement, the dethronement of the evil power. Ah, my dear hearers, my heart leaps within me for joy, to think that I am able to tell you that such a fourfold, four times precious blessing is to be conferred by God upon poor sinful men. O sinner, how I wish thou wouldst have it *this day*. I love the word "this day." If in one day a land's iniquity could be so completely removed, why not yours to-day? Why not on

this Lord's-day? How true a Sabbath would it become to thee? If thou believest thou hast thy sin removed; faith finds out the great Sin-bearer, and sees the transgression borne away by him. O that pardoning grace were given to every one in this assembly, so that it could be safely said, "The Lord hath removed the iniquity of the whole congregation of the Tabernacle in one day." Talk not of bell ringing—oh, what heart ringing, what heavenly songs, what soundings of the golden harps there would be if it might be so! O that the Almighty Spirit would apply the atoning blood, and remove the iniquity of all this multitude in one single day! Do it, Lord, and we will bless thy gracious name.

III. But we must turn to the third point, which is this—**HOW LONG IT TAKES TO REMOVE THE SIN.** "I will remove the iniquity of the land *in one day.*"

It took a great many days to pile up the sin, but one day sees it removed. The iniquity of the land began when the people entered it; they had not been long in Canaan before Achan took of the forbidden thing, and he was but a type of the rest. They were a stiff-necked and rebellious people, whose very nature was averse to the service of the Lord their God. Throughout the hundreds of years of the judges, the kings, the captivities, and so on, they continued to revolt of the divine authority, they heaped up transgression till it stood aloft in mountainous height, and yet when the dreadful pile was completed the Lord made it to disappear in one day. Yes, and our sins have taken a long time to heap up, they comprise the sins of our youth, the sins of our manhood, the transgressions of our riper years, and it may be we have added to these the sins of our old age. There one may say as he looks at his sin, "That is forty years' work." Another may mournfully confess "That is seventy years' accumulation." If each sin deserves a tear, O to be a Niobe; for we have need that clouds and rains dwell in our eyes, our souls have need of all the watery things that nature can produce. But we may dry our tears, for though many days were taken for the formation of the sin, the Lord saith he will remove it all in one day. In one single day seventy years of sin are for ever put away by our Lord Jesus; truly for this his name shall be called "WONDERFUL."

Think, dear brethren, that this iniquity could not have been removed by all the repenting in the world. Though a man should repent of sin, if it were possible, not for one day, but for twenty thousand years, yet he could not remove his sin by repentance. Man tries to act as a bleacher to his sin, and he dips the stained garment into the strong liquid which is to make it white, hoping that some spots will be removed; but when he takes it out again, if his eye be clear, he says, "Alas! it seems as spotted as ever. I laid it to soak in that which I thought full surely would take out the stain, but so far as I can see, there is another stain added to the rest. I find myself worse instead of better; I must add a more pungent salt, I must use a stronger lie. I must make my tears more briny, I must fetch them up from the deep salt wells of my heart." He lays his vesture again to soak, but each time as he takes it out his own eyes become more keen, and he sees more foulness in the garment than he had observed before. Then goeth he and

taketh unto himself nitre and much soap, but when he has used it all, when he has gone to his church, when he has gone to his chapel, when he has repeated his prayers, attended to ceremonies, done I know not what to prove the genuineness of his repentance, ah! the iniquity is still there, and will be there, and must be, let him do what he may. Yet what your repentings cannot do in thousands of years God can do for you, sinner, and that in one single day.

The people of Israel had been chastised very severely, many times carried away captive, and pillaged and robbed; but often as they were chastised they so often returned to their sins, till the Lord said, "Why should ye be smitten any more? ye will revolt more and more." Now, what many years of chastisement could not remove, God's mercy removed in a single day. Oh, how some of you have been flogged and whipped! You have lost your property, perhaps; lost your health, it may be, through early sin; lost the dearest friends you ever had; you have been tried in body, tried in estate, but for all that you hug your sin, and the guilt of it still clings to you. Ah, but Jehovah Jesus can remove it in one day! What his providence cannot do his grace can do. In one day infinite mercy can remove the sin.

During all the years that Israel had sinned, they had still offered sacrifices, but their sacrifices had never taken away sin. It is clear since they had to offer the sacrifices every year, that their sins were not removed, for then no further sacrifice would have been needed. So, my dear hearer, no sacrifice of yours or mine can ever take away sin. There are men still in what is called this enlightened nineteenth century, who impertinently claim to be a special caste of priests, and to offer a sacrifice on our behalf before God. Well, let them go on with their worship if they will; let the priests of Baal cry aloud and spare not even to the chapter's dreadful end, but no sin is ever put away in this fashion; the one sacrifice of Christ upon Golgotha, the one sin-bearing of transgression upon Calvary, has put away sin in one day, and put it away for ever, so that no further sacrifice is wanted, no new blood, no new atonement.

"'Tis done, the great transaction's done,"

heaven is satisfied, justice is content, mercy has a free channel, God is glorified. In one day, without help, solitary, alone, God in the person of his Son has put away the transgression of his elect, and put it away for ever and ever.

Thus I might continue to show you the marvellous act of God in thus putting away iniquity in one day, because the pains of hell even could not have removed sin, not even throughout eternity. Banished from God's presence, the sinner at the end of ten thousand times ten thousand years, would be as guilty as he was before, and as liable still to bear the wrath of God; for him no hope that suffering could ever make atonement, he must, for ever and for ever, as long as God's word is true, lie under the weight of sin. For there ought to be among Christians no question about the doctrine of the eternity of punishment; there could be none if men were not wise above what is written, for if heaven be eternal, hell must be. "These shall go away into eternal punishment, and the righteous into life eternal," the two things are put together in

such a way that you must doubt the one if you doubt the other. Nay, you cannot rightly believe God concerning the one side without believing him as to the other also. But herein is the triumph of Christ. Dreadful as sin is, his cross is more glorious; awful as the transgression against God's law is, so awful that none can measure its tremendous deeps, yet more glorious still is that most effectual atonement which Christ has wrought out and brought in, by which in one single day he hath removed for ever all the sin of his people. Oh! but this is a grand text; who shall speak of it as he should? I wish that you would feel it, my dear friends, and that would be better than my speaking upon it. Let it be then literally stated that in one single moment all the sin which lies upon a sinner can be swept away. The word "*one day*" is used to show that the act of God in forgiving sin is instantaneous. Christ in one day put away sin by his suffering and death, faith brings Christ to us, and—

"The moment a sinner believes,
And trusts in his crucified God,
His pardon at once he receives,
Salvation in full through Christ's blood."

The dying thief had not to wait a month to get pardon, or else he would have died unsaved; he did but say, "Lord, remember me," and the answer came, "To-day shalt thou be with me in paradise." You may have begun this morning the blackest sinner out of hell, you may ere this service be closed, if God's grace meet with you, be pure through the precious blood. Who shall describe that wondrous change from darkness into marvellous light, from death into spiritual life? May the Eternal Spirit work such a change as that in you. Remember, this change is not only possible to ordinary sinners, to such as have been moral and have kept within the bounds of the laws that regulate mankind in reference to themselves, but it is true of the very worst of sinners, the most degraded, depraved, abandoned, those who have gone to the utmost extravagance of transgression. One single day, faith being exercised, will put your guilt all away; one single word from the great King, "*Absolve te*," "I absolve thee," and all sin is gone. She to whom Christ said, "Thy sins which are many are forgiven thee," received the pardon there and then. May that same voice in the power of the Spirit speak to some hearts to-day, and may they go out of this place justified, saying, "Who shall lay anything to the charge of God's elect? It is God that justifieth: who is he that condemneth?"

IV. One would like to linger here, but I must not; for we must notice in the fourth place, WHO IT IS THAT REMOVES INIQUITY IN ONE DAY.

Here is the point of the text, "*I will remove the iniquity of that land in one day.*" "*I*," "*I*," "*I*." That accounts for the wonder. What cannot God do? He can pluck the sun from his sphere, quench the lamps of night, shake the heavens, and dry up the sea; nothing is impossible to God, nor too hard for him. "*I will remove the iniquity of that land in one day.*" When Jehovah puts his hand to a work, then is it done. All without him must fail; but when *he* does it, how readily it is accomplished! It is always "*I*" when you come to the pardon of

sin. "I, even I, am even he that blotteth out thy transgressions." How he "I's" it there. "I, even I, am he that blotteth out thy transgressions." Jehovah alone can say unto the soul, "I am thy salvation. Who can forgive sins but God only." He forgiveth all thine iniquities. He laid our sins on Jesus, and he therefore himself takes them away from us. It is the Lord that pardons, the Lord that cleanses evermore. Hope thou then, O worn-out transgressor, bowed down with sin, what could not be done by others God can do.

Tarry a moment over that word "I." Let me take it and translate it. The "I" of Jehovah is one, but three. To begin, then—"May the grace of our *Lord Jesus Christ* be with you," for it is he who saith, "I will remove the iniquity of that land." He was laid as the one foundation stone of our hope, upon which seven eyes are fixed; he who was graven with the graver's tool when he was fastened to the cross, and his side was pierced, he it is that has removed the iniquity of his people in one day, by bearing it, by making a recompense to Almighty justice for it all. See ye, then, the Crucified, he uplifts his pierced hand, he bares his open side, and he says, "Sinner, look to me, I will remove your iniquity in one day."

But, "May the love of God be with you," for it is the *Father* who says, "I will remove the iniquity of this land in one day." The returning prodigal said, "Father, I have sinned," and it was the father, the same offended father, who bid them take off his rags and kill for him the fatted calf; it was the father who rejoiced that his son that was lost was found, and that he who was dead was alive again; the Father therefore removes the sins of his children.

And "May the communion of the Holy Ghost be with you," for it is the *Holy Spirit* also who saith "I will remove the iniquity of the land in one day." He brings the blood that Jesus shed, the Jesus that the Father gave, applies it to the conscience, sprinkles it upon the heart, and makes those to be actually and experimentally cleansed who in God's sight were cleansed by the death of Christ. "I will remove it." Oh, did you ever feel within your heart, the power of the Holy Spirit removing your iniquity in one day? I shall never forget when my iniquity was removed; it was indeed in one single moment. Wretched I was, and more; my sins terrified, alarmed me, they haunted me day and night, they made me to sit on the doorstep of hell; but how changed was the scene when I heard and understood that text, "Look unto me and be ye saved, all ye ends of the earth," for then I was enabled to look to Jesus, and one look removed mountains. As I looked, my iniquity was forgiven, my joy was overflowing. I had to restrain myself and to do violence to my feelings in order to keep my seat. If the Methodists cry out, "Hallelujah," I could for once have cried out, "Hallelujah," with the loudest of them. Oh, the bliss of pardon, when it comes by the Holy Ghost! You may hear about it, my brethren, you may read about it, and both of these are well in their way; I hope you will continue both to hear and read, but these are not enough; it is essential that you receive the word with living power within from God himself, against whom you have offended. You can only find pardon and peace by looking to Jesus. The simple act of throwing yourself into his dear arms will bring it, nothing else will; it

will come at once, come suddenly, and when it comes it will bring to you results of blessedness that shall know no end. "I," saith God, "I will do it." "Give unto the Lord, then, ye pardoned, give unto the Lord glory and strength; give unto the Lord the glory that is due unto his name." Take now your songs and go forth and sing, O God, I will praise thee, for though thou wast angry with me, thine anger is turned away, and thou comfortest me." If you choose your joy in that sweet verse of our poet you will do well.

"Jesus is become at length,
My salvation and my strength;
And his praises shall prolong,
While I live, my pleasant song.

Praise ye then his glorious name,
Publish his exalted fame,
Still his worth your praise exceeds;
Excellent are all his deeds."

Continue till you mount to heaven to sing, "Unto him that loved us and washed us from our sins in his own blood, to him be glory for ever and ever."

V. And now to conclude. The last point of the text is, WHAT STATE FOLLOWS PARDON. "They shall call every man his neighbour under the vine, and under the fig tree." Yes, wherever pardon comes, peace follows.

In times of war the fig trees are cut down, the vines are destroyed, and if not, the inhabitants are kept within doors, and often are driven into the caves of the earth for shelter; but the picture before us in the text represents the people as sitting at ease in their gardens, and in their courtyards, where the luxuriant vines yield them shelter. The words admirably picture a scene of peace—each man under his vine and fig tree. I wonder why it is people cannot quote Scripture rightly in prayer, but there are very few who ever do. How often have I heard, "They shall sit every man under his vine and fig tree, none daring to make them afraid." I would like to find that in the Bible. The text in Micah is, "And none shall make them afraid." They dare do it, but they cannot do it. There is the point. They dare, but they cannot. The impudence of Satan is unlimited; he dare do anything, but he cannot though he dare. Our text does not mention the fact, but it implies that no enemy can molest. A soul pardoned is a soul at peace. If God forgive me, nothing can distress me. "Strike," said Luther, "strike, Lord, if thou wilt, for now thou hast forgiven me I will bear thy strokes and sing." Oh, yes! if sin be pardoned nothing can harm us; for us the poison is gone, the sting is departed, the evil is annihilated, we have in the pardon of sin an antidote for all that might have distressed us; we must and shall have peace.

But the text implies also neighbourliness. They are not each one to sit under the vine, and under the fig tree, and say, "Glory be to God I am a pardoned man, I am saved, I do not care about my neighbours one bit;" not so, he that is a gracious soul invites his neighbour (for so it might run) invites him to commune with him. Grace is the most neighbourly thing in the world, Christ's people are called sheep, sheep

are gregarious, you do not meet sheep one by one, they go in flocks, they love company, good company. So you shall find the people of God, they are good company-keeping people; I do not mean that they have great entertainments, and care for idle chit-chat, but this is how they are described, "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard." Somebody said, "The good friends at the Tabernacle blocked up the steps a good deal after service by standing to talk with one another." Well, if you talk about Christ, and things divine, the more you talk the better; of holy conversation there need be no stint. If you talk against your neighbour, be home with you; if you talk gossip and scandal, you have no right to do it on the Tabernacle steps—nay, where have you right to do it? Gossiping slander is at all times vile, but if our conversation be of Jesus, then the more we speak together, and the more sociable we are, the more the house of God on earth becomes like heaven above. God save us from a stiff gentility that knows nobody because it does not know itself. May we, on the other hand, rejoice in what God has done for us and all his people, and, therefore, make ourselves familiar with the consecrated brotherhood of saints. Do not only sit under the fig tree, but call each man his neighbour. Say, "Rejoice with me; come and help my joy, I cannot rejoice alone. Come and hear, all ye that fear God, I will tell you what God has done for my soul." We will make even the heathen among whom we dwell to say, "The Lord hath done great things for them," and we will say, "Yea, the Lord hath done great things for us whereof we are glad." Christian sociability, Christian communion, Christian friendship, Christian communication the one with the other, is a most desirable and fitting thing, and where sin is pardoned and peace is implanted it is quite sure to follow.

But I must note again there is not only peace and neighbourliness in the text, but there is *comfort*. They might sit, and they might sit together in misery, but in this case they sit in comfort under the vine, as broad leaves giving them shade; under the fig tree, there, too, finding a cool retreat from the heat of the day. And oh! how believers when they meet together in communion, what comfort they have in the Holy host! I could not help rejoicing to-day over a good sister who has been away from here a long time, and had a deal of trouble, when she said, "Oh, but I should not have minded the trouble if I could have got to the Tabernacle on Sundays and weekdays, for there you could at least forget your troubles for an hour or two, and then go away strong to contend with them again." Yes, and when sitting under the shadow of Christ, under the leaves of his truth, under the droppings of his familiar love, Christian fellowship becomes very sweet. One almost feels, when Jesus draws near to our assemblies, that if heaven be better than this it must be very good indeed. We get such earnest anticipations of the joy of the glorified saints that we are fairly overcome with excess of delight.

But note, it was not only comfort they had, but substantial *enjoyment* and real supply of needs. They sat under the vine, then there was wine for them to drink; they sat under the fig tree, then there were figs for them to eat. So when God gives pardon and peace, he gives to our

souls a satisfaction with good things : we find in Jesus Christ, if we sit under his shadow with delight, that his fruit is sweet unto our taste.

"All my capacious powers can wish
In Christ doth richly meet ;
Nor to mine eyes is light so dear,
Nor friendship half so sweet."

Now, my beloved friends, you that are unsaved and remain so, I can understand that you seek company, and that you will go and call every man his neighbour, "Come, let us make mirth, let us eat and drink, for to-morrow we die, let us break the Sabbath, let us break God's bands asunder, and cast his cords from us ;" I can understand that, and I think you also can understand that the company you keep on earth will be the company you will have to keep for ever. "Bind them in bundles to burn them," will be the Lord's command. Like with like. They that depart from Christ on earth will hear him say, "Depart, ye cursed, for ever." O that ye might be led to seek God, and then to seek his people. But as for you that love God, I am sure if grace be reigning in your hearts, you will feel a yearning after holy company, and your company will be such as love what you love, such as hope to be with Jesus where you will be. "Oh, but God's people have many faults !" My dear friend, so have you, but despite all the faults of the church—

"My soul shall pray for Zion still,
While life or breath remains ;
There my best friends, my kindred dwell,
There God my Saviour reigns."

There is no better company than the company that Christ keeps, there is no better house than the house that Christ inhabits. May we be willing to be doorkeepers in the house of God, glad to be the least in the church, so long as we may be numbered among the chosen, redeemed by the blood of Jesus. May the Lord give us perfect pardon, perfect peace, for his name's sake. Amen.

PORTIONS OF SCRIPTURE READ BEFORE SERMON—Psalm ciii ;
Zechariah iii.

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A MOST NEEDFUL PRAYER CONCERNING THE
HOLY SPIRIT.

A Sermon

DELIVERED ON LORD'S-DAY MORNING, OCTOBER 9TH, 1870, BY

C. H. SPURGEON,

AT THE METROPOLITAN TABERNACLE, NEWINGTON.

“Cast me not away from thy presence; and take not thy holy spirit from me.”—
Psalm li. 11.

THIS Psalm is beyond all others a photograph of penitent David. You have probably seen that interesting slab of stone which bears on its surface indications of the fall of raindrops in a primeval shower: this Psalm preserves the marks of David's teardrops, for the inspection and instruction of succeeding generations. Or what if I change the figure, and borrow another from an Oriental fable. They said of old, that pearls were formed by drops of spring rain falling into shells upon the shores of the sea; so here, the drops of David's repentance are preserved in inspired Scripture as precious, priceless pearls. This Psalm is as full of meaning as of tenderness. I know not how large a literature has gathered around it; but, certainly, writers of all creeds and ages have used their pens to illustrate it, and there is room for as many more. It is a perfectly inexhaustible Psalm; its deep shaft of sorrowful humiliation leads to veins of golden ore, the stones of it are the place of sapphires. We shall confine ourselves, this morning, to this one verse, not with any prospect of being able to bring out all its meaning, but rather hoping to make use of it, and to find produced in ourselves a measure of the feeling which it so solemnly expresses. If we should be made to drink into its spirit, and then to pour out our hearts at the feet of our Redeemer, it will be an unspeakable blessing.

We shall use the text first in its evident sense as *the utterance of a penitent saint*; secondly, we shall employ it, as I think it may be used, as *the cry of an anxious church*; and then, thirdly, but in a very modified sense, we shall put it into the mouth of *awakened but as yet unsaved souls*.

I. First, then, in its largest, widest, and primitive sense, we must regard this verse as THE CRY OF A PENITENT CHILD OF GOD. “Cast me not away from thy presence; take not thy Holy Spirit from me.”

This will certainly be fit language for any child of God here who has fallen into gross sin. I trust, my brother, this may not be your case, but if it should be, hesitate not when you have fallen into David's sin,
No. 954.

if you feel David's repentance, to offer David's prayer, "Cast me not away from thy presence; take not thy Holy Spirit from me." Backsliding Christian, you may yet return, there are pardons for sins of deepest dye. The Lord will hear your broken bones, and restore unto you the joy of his salvation. But probably far more of us will have an equal necessity to utter this supplication on account of gradual inward backsliding from the former closeness of our walk with God. One great sin when committed startles the soul into repentance, but a continuation of sin will be found to be even more dangerous. Though no one of the company of our transgressions may be a peculiarly striking iniquity, yet the whole together may produce an equally lamentable result upon the soul. White ants will devour a carcass as surely and as speedily as a lion. Many threads of silk twisted together may hold a man as fast as one band of iron. Come, let us consider. Many of us have been saved by divine grace, and not barely saved, but we have been made to walk in the light of God's countenance, we have been somewhat like Daniel, men greatly beloved and highly favoured. Now, have we acted in conformity with such distinguishing mercy? Have we manifested a holy jealousy such as divine love ought to produce in us? Must not some here confess that their love has by degrees grown cold, or at least lukewarm? Must not many of us acknowledge that we have been very carnal, so as to have been overjoyed with worldly prosperity, or overdamped with worldly adversity? Must we not acknowledge, many of us, that we have been slothful in the Master's service? Are there not some among you who for the last few months have done little or nothing for the church and truth of Christ? You were once diligent in your Master's business, fervent in spirit, serving the Lord; but that has gone, your former zeal and fidelity have departed from you, unstable as water you do not now excel. With this there has crept over some hearts a listlessness in prayer, a want of enjoyment in reading the word, a deadness towards spiritual things, a carelessness of walk, a carnal security of spirit. Dr. Watts' verse might suit some of you sadly well—

"In vain we tune our formal songs,
In vain we strive to rise;
Hosannas languish on our tongues,
And our devotion dies."

Now, in such a case, my brother or sister, if you are conscious of an evil heart of unbelief in departing from the living God, if you are obliged to confess that the former days were better than now, and to own that the consolations of the Lord are small with you, I do in deep and anxious sympathy with your condition exhort you to use from your heart the language of the psalmist, "Cast me not away from thy presence; take not thy Holy Spirit from me."

You will perceive that a soul which can really pray thus has life, true spiritual life still struggling within. An ungodly man does not ask that he may abide in nearness to God; rather would he say, "Whither shall I flee from thy presence?" He does not seek for God's Spirit; he is quite content that the evil spirit should rule him, and that the spirit of this world should be predominant in him. But here is life, struggling, panting, crushed, painful life, but life for all that; the

higher spiritual life which sighs after God. I have seen in the corner of the garden a little fire covered up with many damp autumn leaves; I have watched its feeble smoke, and known thereby that the fire still lived and was fighting with the damp which almost smothered it; so were these desires and sighs and cries as so much smoke, indicating the divine fire within. "Cast me not away from thy presence," shows a soul that loves God's presence; "take not thy Holy Spirit from me," reveals a heart that desires to be under the dominion of that Spirit yet more completely. Here are signs of life, though they may appear to be as indistinct and doleful as hollow groans far underground, such as have been heard from men buried alive; voices from the sepulchre, choked and ghostly, but telling of life in the charnel house, grappling with death, and crying out, "O wretched man that I am! Who shall deliver me?"

Let us look at these words a little closely, since I have shown you how applicable they are to us, and how they indicate spiritual life. I think when David used them he may have looked back in his mind to that portion of sacred history with which he was conversant. He remembered when Adam and Eve, having rebelled against their Maker, were driven out from God's presence, when the cherubim with flaming sword blocked the gate of Eden's blighted garden. "My God," he seems to say, "I too have offended. Thy presence is my paradise, my Eden, all else is wilderness to me—barren, thorn-bearing wilderness. O drive me not out, cast me not away from thy presence. Let me but know thou lovest me and I shall be in Eden. Let me but know that I am still thy child, thy favoured one, and I will find in that sweet assurance my paradise, my all. Let me be a courtier in thy palace, or even a door-keeper in thy house, and I will be content; but from thy presence banish me not, else dost thou wither all my joys." Did he think of Cain, too, and was his mind so distressed that he was half afraid lest he should become like that marked man who went out from the presence of the Lord to be a wanderer and a vagabond, and find henceforth no rest for the sole of his foot? Did he feel that if he were exiled from God's presence he would be just as wretched as the accursed Cain himself? Did the thought of that first manslayer put an emphasis into the prayer, "Cast me not away from thy presence"? Do you think he recollected Pharaoh, too, in that memorable night when the cloud that imaged the presence of Jehovah came down between Israel and Egypt, and the dark side of it was towards Pharaoh? for God indignantly turned his back upon the haughty king, while his face shone lovingly upon his chosen but afflicted people. Did he mean by our text to say, "Lord, turn not thy back on me. Cause not such trouble and confusion in my soul as ensued in Egypt's hosts when the night of thy wrath fell on it. O cast me not away from thy presence"? Is it possible that the penitent monarch while penning this Psalm, thought of Samson too, and therefore uttered the latter part of the verse, "Take not thy Holy Spirit from me"? Did he remember the strong man who could tear a lion as though it were a kid when the Spirit of the Lord came upon him, or smite the Philistines hip and thigh till he piled them up in heaps when God was with him, but who, when his locks had been shorn, and the Spirit was gone, was ignominiously bound, and with blinded eyes was made to do a mill horse's work? Did he think of the

hero of Gaza and say, "My God, take not thy Holy Spirit from me. Leave me not to be the sport of mine enemies; cast me not off as one whom thou canst no longer employ for high and honourable service. Take not thy Holy Spirit from me?" Or is it not very likely that if he thought of all these, yet his eye was peculiarly fixed upon one between whom and himself there had been a very close relation, I mean Saul, his predecessor on the throne? That man had been chosen to rule God's people Israel, but he proved rebellious, and he was cast away from God's presence, so that God would not hear him in the hour of distress. No Urim and Thummim would give him a divine response, no prophet would regard him, no priest could present for him acceptable sacrifice; he was cast away from God's presence, and the Spirit was finally gone from him. Even that ordinary measure of the Spirit which he had once enjoyed was gone. Saul was once among the prophets, but we find him by-and-by among the witches. Saul had lost all prudence in the council-chamber, all success in the battle-field. The voice of him by whom kings reign had gone forth against him, and broken his sceptre. "Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." All this David remembered with a shudder, and his heart said to him, "What, shall the son of Jesse be like the son of Kish? Shall the second anointed of Samuel be like the first, of whom the Lord said, 'It repenteth me that I have set up Saul to be king'?" He became overwhelmed with dreadful apprehension, and turned to the Lord with a bitter cry, "Oh, can it be, my God, shall I also be cast away from thy presence, and thy Spirit taken from me?" He bows himself in agonising prayer with this as his petition, "Cast me not away from thy presence; and take not thy Holy Spirit from me."

Give me your patient attention, you who love the Lord, while I try to give you many reasons why such a prayer as this should arise out of the depths of your hearts, and leap from your lips. As for the first petition of the text, "Cast me not away from thy presence," my brethren, we have need to present it, for God's presence is to us our comfort amid affliction, for he is "a very present help in trouble." It is our greatest delight: of all our true joys it is the source and sum, we call him by that name, "God our exceeding joy." The Lord's presence is our strength. God with us is our banner of victory. When he is not with us we are weaker than water, but in his might we are omnipotent. His presence is our sanctification: by beholding the glory of the Lord we become like him; communion with God has a transforming power upon us. This, too, is our highest glory: angels have no brighter honour. And this shall be our heaven hereafter, to dwell in the immediate and unveiled presence of the Lord in his own palace for ever. I cannot, however, dwell at length on this first part of the text, and therefore I have summarised the reasons for its use; but the second I shall ask your attention to in greater detail. "Take not thy Holy Spirit from me."

Remember, my brethren, it was the Holy Spirit who first of all *regenerated us*. If we have indeed been born again from above, our new birth was by the Holy Ghost: "Not of blood, nor of the will of the flesh, nor of the will of man, but of God," are we made this day spiritual

men. If, therefore, we have not the Spirit, or it be possible that the Spirit be taken from us, the very essence of our spiritual life is gone; we are utterly dead, we are no longer numbered with the living people of the living God. The Holy Ghost is not to us a luxury, but a necessity. We must have the Spirit of God or we live not at all in a spiritual sense. If any man have not the Spirit of Christ he is none of his; without the supernatural work of this divine person upon our nature we are not numbered with the family of God at all.

Remember, my dear friends, that into the Holy Ghost you and I, when we professed our faith in Jesus, *were baptised*. We were immersed "into the name of the Father, and of the Son, and of the Holy Ghost;" and this day, without the Holy Spirit, you and I are fraudulent professors, baptised deceivers, and arrant hypocrites. If we were not, indeed, baptised into the Holy Ghost, how dare we be baptised into the outward symbol? As he who is a communicant unworthily, eats and drinks condemnation to himself, even so does the unworthy participant in baptism. This day we are bearing a false profession, we wear a fictitious name, we are as those who said they were Jews and were not, but did lie. We number ourselves with the people of God, but if we have not the Spirit we shall at last be numbered with the castaways. See to this, I pray you, and O may the preacher see to this himself!

Remember, too, that the Spirit of God is to each one of us the spirit of *adoption*. "Ye have not received," says the apostle, "the spirit of bondage again to fear, but ye have received the Spirit of adoption, whereby we cry, Abba, Father." Without the Spirit of God then we have no spirit of adoption; we have lost that best of all blessings, the sonship, which places us in possession of all the treasures of heaven as joint-heirs with Christ. In the wilderness, it was the sonship of our Lord which Satan assaulted when he tempted the Saviour. "If thou be the Son of God," said he. Christ the Lord, however, stood fast upon this point, and was not moved, and therefore he conquered. Let anything come in between us and the distinct recognition of our sonship towards God, and we are undone. Lord, if it so please thee, suffer Satan to rob me of all my goods, as Job was deprived of all his treasures, and let the desire of mine eyes be taken from me, and mine eyes themselves no more behold the sweet light of day, but "take not thy Holy Spirit from me," for then my very relation to thee would vanish from my heart. While I can say, "My God, my Father," I have enough, though all else be gone, but if thou be no Father to me, or I have no spirit of adoption towards thee, then am I undone indeed. "Take not thy Holy Spirit from me," is a needful prayer, for to do so would be to end our spiritual life, to cast us out as mere pretenders, to treat us as trees "twice dead, plucked up by the roots."

Further, let us not forget that it is by the Holy Spirit that we have *access to God*. "We have access by one Spirit unto the Father," says the apostle. Now, access to God is amongst the richest of our privileges. Let a man be able to take his burdens to God, and it little matters how heavy they may be. Let him be able to tell his needs to his Father, and it little signifies how great those needs may be, for God will supply them all according to his riches in glory by Christ Jesus. But take away the mercy-seat, or block up the road by which the believer reaches it,

withdraw his power in prayer, and his faith in the promise—and all this you do if you take away the Holy Spirit from him—then is the believer ruined indeed. Praying in the Holy Spirit is the only true praying. O may we never cease from it! “He helpeth our infirmities: for we know not what we should pray for as we ought.” Without his teaching, then, what stammering prayers, what wandering prayers, what prayers that are not prayers at all we should offer? We must have the Spirit or else our great resource and remedy of prayer becomes unavailable. On your knees, then, ye that have wandered and deserve to be forsaken and deserted of the Holy Spirit, I beseech you cry mightily, “Take not thy Holy Spirit from me,” and let your plea be the name and merit of Christ Jesus the Saviour.

Moreover, brethren, the Holy Spirit is our great *instructor*. In these times, when errorists of all kinds are anxious to mislead us, some from the side of credulity, and others from the side of scepticism, we have need to pray every day, “Take not thy Holy Spirit from me.” One saith, “Lo, here!” another, with equal vehemence, cries, “Lo, there!” We have not only “another gospel,” but we have fifty other gospels now preached. Though there be but one foundation and one salvation, yet be there those among us who proclaim with earnestness this, and that, and the other doctrine as fundamental, though their teaching is of the flesh, and not of God. The young and unwary must often have cause, in great bewilderment, to enquire, “How shall I know the truth? By what means shall I discern the way?” Now, the Spirit of God is given to “lead us into all truth,” and reverently sought, he will be given to all who lack wisdom, to teach them the things of Christ, by taking those precious things and revealing them unto their hearts. But oh! without the Holy Ghost, our patient and infallible teacher, we should be like a child in a wood when the sun has gone down, wandering hither and thither, torn with briars and fearful of the wolf, crying in the dark for its father; or like a traveller lost on one of our southern downs, surrounded by a clinging mist, not knowing which way he goes, and in constant danger of falling from some lofty cliff into the sea. “Take not thy Holy Spirit from me.” Ye puzzled and bewildered children of God, here is a prayer for you, and God fulfil it to you according to his infinite mercy.

Again, I pray that I may be helped to magnify the Holy Ghost in your esteem, making you to love him and worship him more than ever. Dear brethren, we want the Holy Spirit as our *Comforter*. This is one of his names, the Paraclete, the Comforter. He has come on purpose to assuage the griefs of his children, and bring peace into their minds. Now, whatever our troubles may be, if we have such a comforter, we can afford to welcome them. Our adversities may be innumerable, but with the Holy Ghost's presence, we rise above them all. But, O my God, if the Comforter be gone, then my brain reels, my spirit sinks, I give up the conflict, I cannot endure to the end, for only by his consolations shall I in patience possess my soul.

Though I might enlarge, I must not, for time reproves me. The Holy Ghost is our *Sanctifier*, and when we feel sin raging within, how can we hope to conquer without his aid? If he should leave us, if he who began the work does not keep his hand to it, how will it ever be complete? Holiness is too divine a work to be wrought in us by any

inferior hand. He who made the first rough draft must put in the perfecting stroke, or all will remain incomplete.

And he, also, is *our power* for practical service—the “power from on high” for which apostles tarried of old. If the Holy Ghost be not with the preacher, vain are his pleadings with men. If he be not with the teacher in his class, with any worker for God, what is their labour but beating the air, or reasoning with the waves? If no other person can pray this prayer from his inmost soul, at least the preacher can; it rises up, as the Lord knoweth, from the very centre of my heart. I dread beyond all things the Spirit’s withdrawal. Death has not half the terror of that thought. I would sooner die a thousand times, than lose the helpful presence of the Holy Ghost.

I will just one moment allude to a controversy which has raged around this text, and then pass on. Some have said, “Then a true saint may be cast away, lose the Spirit of God, and perish.” The argument being that there is no need for a man to pray for that which God is sure to give, or pray against an evil which God will never inflict. The answer is briefly this—I should not dare to pray, “Cast me not away from thy presence; and take not thy Holy Spirit from me,” if I had not the promise that he will not cast me away from his presence, nor take his Holy Spirit from me. Instead of its not being right to pray for what God will give, I venture to say it is not right to pray for what God will not give; the promise is not a reason for not praying, but the very best reason in all the world for praying. Because I earnestly believe that no real child of God will ever be cast away from God’s presence, therefore I pray that *I* may not be. And because I am well persuaded that from no really regenerated soul will God ever utterly take his Spirit, therefore, for that reason above all others, do I pray that he may never take his Spirit *from me*. I say, again, it is absurd to argue that a thing which God promises to give is not to be asked for, for hath he not himself said, “I will yet for this be enquired of by the house of Israel, to do it for them”? The fact that the continuance of the Holy Spirit is the subject of an inspired prayer, rather strengthens than weakens the certainty of the promised blessing.

Moreover, be it remembered, that God may partially take away his presence and his Spirit, and yet after all never remove his everlasting and eternal love from that person; for he may only withdraw for a season, for wise reasons, to return again afterwards with fulness of grace. Against this partial desertion we are, however, allowed and encouraged to pray.

Once, again, remember that when a man has sinned, as David did, and is bowed down as David was, he cannot always pray in language which would be precisely suitable for a well-assured saint. He has doubts as to whether he is saved, and therefore he does well to pray on the lowest ground as though he were not surely a saint, but might prove an apostate after all. It is most natural for a backslider to use expressions implying the very worst, expressions rather of fear than confidence, rather of distress than repose. David cries like Jonah out of the belly of hell, “Cast me not away from thy presence.” The lower down we get the better. I frequently find that I cannot pray as a minister; I find that I cannot sometimes pray as an assured Christian, but I bless

God I can pray as a sinner. I begin again with, "God be merciful to me a sinner," and by degrees rise up again to faith, and onward to assurance. When assurance is gone, and faith is weak, it is a great comfort that we may pray a sinner's prayer, the words of which may be inaccurate as to our actual condition, but correctly describe our doubts and fears, and supposed condition.

II. But now I shall pass on to take these words and use them as **THE VOICE OF AN ANXIOUS CHURCH**. The true church of God may well pray, "Cast me not away from thy presence ; and take not thy Holy Spirit from me."

Brethren, I shall speak pointedly to this church, over which the Holy Ghost has made me an overseer. Let us, my dear brethren, remember that there have been churches of old which God had cast away from his presence. Where are the churches of Asia that were once like golden candlesticks? Where are Sardis, and Thyatira, and Laodicea? Can you find so much as a relic of them? Are not their places empty, and void, and waste? Look at the church of Rome, once a martyr church, valiant for truth, and strong in the Lord, now the very personification of Antichrist, and utterly gone aside to the worship of images, and all manner of idolatries, an apostate and defiled thing, and no more a church of Christ at all. Now, what has happened to other churches may happen to this church, and we ought to be very earnestly on our guard lest so it should be. In your own time you yourselves have seen churches flourishing, multiplying, walking in peace and love, but for some reason not known to us, but perceived by the watcher who jealously surveys the churches of God, a root of bitterness has sprung up, divisions have devoured them, heresy has poisoned them, and the place that once gloried in them scarcely knows them now. Existing they may be, but little more ; dwindling in numbers, barren of grace, they are rather an incumbrance than power for good. Recollect, then, beloved, that the power of any church for good lies in the presence of God, and that sin in the church may grieve the Lord, so that he may no more frequent her courts, or go forth with her armies. It is a dire calamity for a church when the Lord refuses any longer to bless her work, or reveal himself in her ordinances ; then is she driven of the wind hither and thither like a barque derelict and castaway. The Lord may, because of sin, take away his Holy Spirit from a church. The spirit of love may depart, the spirit of prayer may cease, the spirit of zeal and earnestness may remove, and the spirit which converts the souls of men may display his power elsewhere, but not in the once-favoured congregation. Let me impress upon you that all this may readily happen if we grieve the Holy Spirit as some churches have done. My beloved, let me refresh your memories with the recollection that the great power of the church does not lie in the power of her organisations. You may

have good schemes for work, wisely arranged and managed, but they will be a failure without the divine energy. Too often excellent methods are rigidly adhered to, and confidently relied upon, and yet without the Holy Spirit they are sheer folly. We are told that in unhappy Paris, when first the mails were stopped, the drivers of the mail-carts took their seats upon their boxes and sat there, though no horses were forthcoming. Red tape commands as much reverence as the magic cord of the Brahmins. Formal routine satisfies many. Preachers, deacons, and teachers sit on the boxes of their mail-coaches for the appointed time, but the power which moves the whole is too much forgotten, and in some cases ignored. Souls are not saved by systems, but by the Spirit. Organisations without the Holy Ghost are windmills without wind. Methods and arrangements without grace are pipes from a dry conduit, lamps without oil. Even the most scriptural forms of church-government and effort, are null and void without the "power from on high." Remember, too, that the power of the church does not lie in her gifts. You might every one of you have all wisdom, and be able to understand all mysteries, and we might all speak with tongues, and be numbered among the eloquent of the earth, but our church might not flourish for all this. Gifts glitter, but are not always gold. Gifts may puff up, but they cannot build up if the Holy Spirit be not there. Strifes and divisions, emulations and jealousies are, through the evil of our nature, the very frequent consequences of the possession of great talents by a church, and these things are unmingled evils. Nor does the power of the church consist in her wealth. When the Spirit is with her, sufficient treasure is laid at her feet, and the "daughter of Tyre is there with a gift;" but if the Spirit of God be gone, we might say of all the money that was ever poured into ecclesiastical coffers, by those who sought to strengthen her therewith, "Thy money perish with thee!" Gold avails nothing to a church devoid of grace, it does but increase the evil which is corrupting within. O ye vainglorious churches, ye may gild your domes, ye may make your pillars of alabaster, and cover your altars with precious stones, ye may clothe your priests in scarlet and in fair white linen, ye may make your ceremonies imposing, your processions gorgeous, and your music enchanting, but all this availeth nothing if the Spirit of God be gone, all that remains to you is as sounding brass, and a tinkling cymbal.

Nor, and here let me press this upon you, does the strength of a church lie merely in her doctrines. I know not that Laodicea held false doctrines, yet was she nauseous to the Lord. Orthodox churches may become lifeless corpses. Truth may be held in unrighteousness. Creeds most accurate may be but the cerements in which a dead church is wrapped to be carried to her burial. Men have had sound views of

having been very anxious, at last have come to occupy these pews as a mere matter of custom, and have no hearty will towards the wholeness of soul which the Good Physician is always prepared to give to those who seek his help. I am persuaded that instead of the question being an unnecessary one, it is in every congregation one of the first to be pressed upon the hearer's attention. To get a truthful answer to this enquiry from the inmost soul of every hearer is my object now, believing that it will be a very healthful thing to you, even if you are honestly compelled to give a negative answer; it will at least expose the condition of the heart to itself, and that may be helpful towards something better. As God may help me, I shall labour to press upon you very earnestly this question this morning, O unsaved man or woman, "Wilt thou be made whole?"

I. This question is needful to be put, in the first place, because IT IS A QUESTION NOT ALWAYS UNDERSTOOD. It is not the same as this question, "Wilt thou be saved from going to hell?" Everyone answers "Ay," to that. "Wilt thou be saved so as to go to heaven?" At once, without deliberation, everyone says, "Yes." For the harps of gold, for the songs of blessedness, for the eternity of immortality, we have all a heart and a strong desire, but that you see is not the question. Heaven and its joys come out of what is proposed in our question, as a result, as a consequence, but that is not the matter in hand just now. We are not now saying to the thief, "Will you have your imprisonment remitted?" we are putting it to him in another shape: "Are you willing to be made an honest man?" We are not now saying to the murderer, "Are you anxious to escape the gallows?" we know his reply: the question we are putting to him is, "Wilt thou be made righteous, upright, kind, forgiving, so as to give up all this evil of thine?" It is not, "Art thou willing to sit at the festival of mercy, and eat and drink as those do who are in health?" but, "Art thou thyself willing to be made spiritually healthful, to pass through those divine processes by which the foul disease of sin may be cast out, and the healthiness of sanctified manhood may be restored to thee?"

To help you to know what that question means, let me remind you that there never were but two men who were whole, perfectly whole; and those may be called the two Adams, the first and the second Adam. These both showed us in their own persons what a man would be if he were whole. The first Adam in the garden—we should all be willing to be in paradise with him, we should all be delighted to walk beneath those never-withering boughs, and gather ever-luscious fruits, without toil, without suffering, without disease, without death. We all should be glad enough to welcome the return of the primeval gladness of Eden, but that is not the question; it is, should we be willing to be made mentally and morally what Adam was before his sin brought disease into manhood? And what was Adam? Why, he was a man who knew his God, knew many things beside, but mainly and chiefly knew his God; whose delight was to walk with God, to commune with him, to speak with him as a man speaketh with his friend: until he fell he was one whose will was submitted to the will of his Creator, anxious and desirous not to violate that will, but in all things to do what his Lord should bid him. He was placed in the garden to till the ground, to keep and

dress the garden, and all that he did with joy. He was a whole, a sound man; his whole enjoyment consisted in his God; it was his one object as a living creature to do the will of him that made him. He knew nothing of rioting and drunkenness. For him there were no lascivious songs or wanton deeds. The flash of debauchery and the glitter of profligacy were far from him. He was pure, upright, chaste, obedient. How would you like to be made like him, sinner, thou who art doing thine own will, thou who hast sought out many inventions, thou who findest happiness in this sin and the other filthiness, wouldst thou be willing to come back and find thy happiness in thy God, and henceforth serve him and none beside? Ah! perhaps thou sayest, blindly, "Yes," and it is possible thou knowest not what thou sayest. If the truth were more clearly before thee, thou wouldst obstinately refuse to be made whole. Life would under such an aspect seem to thee tame, joyless, slavish. Without the fire of lust, the excitement of drink, the laughter of folly, and the pomp of pride, what would existence be to many? To them our ideal of sound manhood is but another name for bondage and misery.

Take the other instance of a man who was whole; it was Jesus, the Second Adam. Dwelling here among the sons of men, not in a paradise, but in the midst of obloquy, temptation, and suffering, yet was he a whole, sound man. Sickesses he took upon himself, as to his body, and our sins were reckoned to him as our substitute, but in him was no sin; the prince of this world searched him through and through, but could find no unsoundness in him. The perfection of our Saviour's manhood consisted in this—that he was "holy, harmless, undefiled, separate from sinners." He was holy, that is, in its root, the same thing as "whole;" he was a complete, perfect, uninjured, untainted man. He was whole towards his God. It was his meat and drink to do the will of God that sent him. Jesus as man was man as God would have man, perfectly conformed to his right position. He was as he came from the Maker's hand, without blot, without loss, without excrescence of evil, and without the absence of any good thing; he was whole and holy. Hence he was harmless, never inflicting ill on others in word or deed; undefiled, never affected by the influences that surrounded him so as to become false to his God or unkind to man; undefiled, though blasphemy passed through or by his ear, yet it never polluted his heart; though he saw the lust and wickedness of man carried to its climax, yet he himself shook off the viper into the fire, and remained without spot and blameless. He was also separate from sinners, not drawing around him a Pharisaic cordon, and saying, "Stand by, for I am holier than thou," but eating with them and yet separate from them; and never more separate than when his benignant hand touched them, and when he entered most deeply into sympathy with them in their sorrows. He was separate by his own mental elevation, moral superiority, and spiritual grandeur. Now, would you wish to be like Jesus? There is the question. Probably if you were, it would involve in you much of his experience; you would be laughed at, you would be scoffed, you too would be persecuted, and unless providence restrained your foe you also might be brought to the death: but taking Christ for all and all, would you be willing to be made like him, to have torn away from

yourself much real evil, which you now admire, and to have implanted in you much real good, which perhaps at this moment you do not appreciate? Would you be willing now to be made whole? I can imagine that you say, "I want to be like Jesus, I anxiously desire it," and yet permit me gently and affectionately to whisper in your ear that if you knew what I meant, if you knew what Jesus was, I am not so sure that your will would very vehemently incline that way. I am afraid that many a struggle, and many a rebellion, would arise in your heart if the process were being carried on towards making you whole as Jesus Christ was whole.

Still further to illustrate the meaning of the question, "Wilt thou be made whole?" let me remind you that when a man is whole, complete, and what a man should be, there are certain evil propensities which are expelled, and certain moral qualities which he is sure to possess. For instance, if a man be made whole before God he is made honest before men. No man can be said to be whole while he is still guilty of injustice in his trading, in his thinking, in his conversation, or in his actions towards his neighbours. Sinner, you have been in the habit of perpetrating in your business much that would not stand the tests of God's all-searching eye. You often say in your trading things that are not true; you excuse them by the assertion that others do the same. I am not here to listen to your excuse, but I am about to ask you earnestly, "Wilt thou be made whole?" Art thou desirous to be made from this time a thoroughly, strictly, punctiliously honest man? No more lying puffs; no more exaggerations; no more overreaching, and taking of advantage; come now, what think you of this state of things? Why, there are some who could not carry on their business at this rate; "the trade is rotten, and if you do not fall into its practices you cannot make a living; the district is low and beggarly, and none can thrive in it but cheats; we should have to shut up the shop if we were perfectly honest." "Why," cries one, "I should be eaten up alive in this age of competition. I cannot believe that we are to be so excessively conscientious." I see how it is, you do not want to be made whole.

He who is quite whole becomes in all respects a sober man. "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man;" and "the kingdom of God standeth not in meats or drinks," yet still both in meat and drink men do frequently sin, and especially in the sin of drunkenness. Now I suppose there is no drunkard but what at least, when he is sober, anxiously desires to be saved: but drunkard, understand the question, it is not this—wouldst thou go to heaven? but this—wouldst thou give up thy drunkenness, and no longer delight thyself in those cups of excess? Now what sayest thou? Wouldst thou from this moment have done with all this rioting and wantonness, and cast them all away? Perhaps in the morning some would say, "Yes," when the eyes are red, and the woe of excess is on them; but how about the eventide when the merry company surrounds the man, and the wine sparkles in the cup, would he then be made whole, and renounce that which ruins his body and his soul? Ah! no. Many say, "Ay, I would be made whole," but they do not mean it, and the dog returns to its vomit, and the sow that was washed to her wallowing in the mire.

To be made whole involves in a man the production of universal truthfulness. Now, there are persons who cannot brook to speak the truth. To them two must always be twenty; to their eyesight the faults of any neighbour are crimes, and the virtues of any, except their especial favourites, are always tinged with vice; naturally they have a malicious judgment towards others, they are envious of anything that is honourable in their fellow man. Now, what sayest thou, sir? Art thou willing to be made whole, and from this hour to speak nothing but the truth towards God and towards man? I am afraid many a tongue that is glib now would have little to say if it said nought but truth, and many a man might and would, if he were honest enough to say it, refuse the benediction of being made perfectly truthful.

So in the matter of forgiveness. A man who is made whole can forgive even to seventy times seven. When you cannot forgive an injury, it is because your soul is sick. When a wrong is resented strongly you are ill for the moment; when it is resisted constantly you have a chronic disease upon you. Some persons are so far from wishing to know how to forgive, that they would almost pray that they might live and die to gratify the passion of revenge; they would follow the man who has done them an injury through this world and the other too, and be damned with him if they might have the satisfaction of seeing him amidst the flames. Sweet is revenge to many men, and it is useless for a man to say, "I would be made whole," while he still cultivates malice, and bears ill-will towards his fellow man.

I might thus pass over one after another of the virtues and the vices, and show that my text is not quite such a simple question after all as some people think. There are some men who are afflicted with a miserly, grasping disposition. If they were whole they would be generous, they would be kind to the poor, they would be ready to give of their substance to the Lord's work. But would they be made whole if it were left to their choice this morning? Ah, no. They think generosity to be weakness, and charity sheer folly. What is the good of having money and giving it away? say they. "What can be the good of getting it but to hold it? and he is the wise man who can hold it fastest and part with as little of it as may be." The man does not want to be made whole, sir. He counts his paralysed hand and ossified heart to be the marks of health. He reckons himself to be the only mentally healthy man about, though his narrow-mindedness and soul-starvation are visible to all. He is a very skeleton, and an anatomy of sickness, and yet he believes himself to be the paragon of health. Those who admire their failings have evidently no wish to be free from them. "What a beautiful cataract I have in my eye," says one; "What a precious carbuncle decorates my limb," says another; "What a delightful bend this is in my leg," says a third; "What a comely hump adorns my back," says another. Men speak not thus concerning their bodily diseases, or we should think them mad; but they often glory in their shame, and rejoice in their iniquities. Whenever you meet with a man who has a fault which he mentally elevates into a virtue, you have a man who would not wish to be made whole, and who would scorn the physician's visit if he waited at his door. And such persons are common in every street.

Let me also remark, if a man be made whole there are not only moral virtues which will abound in him, but spiritual graces; for a man who is whole is sound in spirit as well as in outward character. What, then, would happen to a man if he were made whole in his spirit? I reply, first, You see that Pharisee there, he is thanking God that he is quite as good as he should be, and a great deal better than most people. Now, if that man is ever made whole, he will say, "God be merciful to me a sinner;" but if I were to ask him whether he would like to change places with the publican, he would reply, "Why should I? He is a degraded and debased wretch; the language which he uses is very appropriate to him, I am glad he uses it; it would be very degrading to me to make the same confession as he does, and I do not intend doing it." The man does not want to be made whole, he thinks he is whole already. He that is made whole becomes a self-renouncing man. Paul was whole when he said, "Not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith;" when he counted his own righteousness to be but dung, that he might win Christ and be found in him, he was a whole man. Sickly men think their own righteousness good enough, and wrap themselves in it, and stick a little sham jewelry of ceremony and outward form thereon, and then conclude that they are right enough for heaven. They are in such a fever of pride that they rave about their fancied goodness, while real goodness they call cant and hypocrisy.

He that is whole spiritually is a man of habitual prayer; he is accustomed to feel constant gratitude, and so to exhibit continual praise; he is a man of abiding consecration; whatsoever he doeth he doeth it unto God, seeking God's glory in it. His mind is fixed upon things unseen and eternal; his heart is not enslaved by the things that are seen, for he knows that they are vanity. Now, if we were to appeal to many, and they fully knew what we meant by it, and say, "Wouldst thou be made whole? Wouldst thou from this hour become a prayerful man, a praiseful man, a holy man, a God-serving man?" I believe that the mass even of our congregations, if they spoke honestly, would say, "No; we do not want to be made whole; we would like to go to heaven, but we do not want this; we desire to escape from hell, but we do not wish to practise all this Puritanic precision which you call holiness. No; we would enjoy ourselves with sinners first, and go to heaven with the saints last. The poison is too sweet to give up, but we too will have the antidote by-and-by. We would fain breakfast with the devil, and sup with Christ. We are in no hurry to be made pure, our tastes for the present lead us in another direction."

II. So, having explained the question I shall, as strength holds out, go on to notice in the second place, that THIS QUESTION IS CAPABLE OF A GREAT MANY REPLIES, and therefore it is the more needful that it should be asked and answered.

1. First, there are some here whose only reply to this question may be called *no answer at all*, that is to say, they do not want to hear or consider anything of the sort. "Wilt thou be made whole?" "Well, yes, no—we do not quite know what to say; we do not want to be bothered about it; we are young people, there is plenty of time for us to think of these things; we are business people, we have something

else to do besides worrying our minds with religion; we are wealthy persons, we really must not be expected to look at these things, as poor and coarse-minded persons require to do." Or, "We are sickly, and really our attendance to our health takes up too much time to allow us to be troubled with theological difficulties." Anything, I see, to put away the one thing needful from your thoughts. The poor soul is most precious, and yet least esteemed. Oh, how some of you trifle with your souls; how you play with your immortal interests! I did so once myself; if tears of blood could express my regret for having so done, I would fain weep them; for the loss of time which comes through a long carelessness with regard to our soul's interests is something very solemn, a loss of time which even mercy cannot restore to us, which even the grace of God cannot give back. I would, young people, that these things were on your minds. Oh, how earnestly I would that these questions were seen by you to be important, yea, pressingly, overwhelmingly important to you, so that you could not shake off religious enquiry, nor keep away from your spirit the loving pressure of the Holy Spirit who would arouse you. Would to God that you were made wise enough to desire the noblest development of spiritual life, and the destruction of everything detrimental to your best welfare. Be considerate, I pray you, concerning the first and chief question. Do not give it the go-by. Your dying hour may be much nearer than you think; the to-morrow in which you hope to consider these things may never arrive. I would put it to you again: if anything be deferred let it be something that may safely wait; if anything be postponed let it not be an eternal thing, a spiritual thing, but "seek ye first the kingdom of God and his righteousness."

Now, there are some persons who have had a great deal of religious concern, and have not shaken it off either, and yet their answer to this question, "Wilt thou be made whole?" is not a very earnest one. Years ago they were aroused; when they heard a sermon they used to treasure up every word; their prayers were importunate, and their desires were eager, but they have not obeyed the command which saith, "Believe in Christ and live;" they have become habituated to unbelieving misery, to a continuance beneath the burden of sin, which they will persist in carrying, when there is a dear Saviour waiting to relieve them of the burden; and now at this time their answer to the question is neither one thing nor the other. They groan out feebly, "I wish I did wish, I would that I did will; but oh! my heart is hard—

‘If aught is felt ’tis only pain
To find I cannot feel.’

I will to will, but scarce dare say I will." See to what a state you have brought yourself, and may God help you now to make a desperate effort with that will of yours; may his quickening Spirit bless this affectionate word to your heart, and may you say, "Ah! yes, out of my deep despair, out of the pit wherein there is no water, I do yet cry to thee, my God; out of the belly of hell do I desire deliverance. I will, I will, I would be saved, O give me grace that I may be made whole.'" May none of you continue to be numbered with those who virtually give no answer to the question.

2. And, secondly, there are too many who give very *evasive replies* to the question. To them I must speak. Wilt thou be made whole? My dear hearers, I am anxious to put this question to every unconverted one, but I anticipate that from several I shall get no distinct reply. I shall hear one say, "How am I to know whether I am God's elect or not?" Beloved, that is not the question, that question cannot be answered at this stage of the proceedings, it shall be answered by-and-by. Meanwhile, why dost thou need to bring up that subject, except it be to blind thine eyes to the solemn enquiry which the text would raise? Wilt thou, or wilt thou not, be made whole? Come, man, do not shirk the question; come to it, and face it like a man. Art thou willing to be reconciled to God, and to be obedient to him, or not? Say yes or no, and speak out. If thou wilt be God's foe, and to love sin and unrighteousness, say so; thou wilt be honest to thyself, and see thyself in the true light; but if indeed thou wouldst be purified from sin and be made holy, say so—it will be no great thing after all to say, nothing at any rate to boast of; it is but a will, and that is nothing whereof to glory.

"Well," says another, "I have not the power to cease from sin." Again I say that is not the question. There must evermore be drawn a distinction between the will and the power. God will give the power, rest assured, in proportion as he gives the will. It is because our will is not there that the power is not there. When a feeble will comes, a feeble power comes; but when the will becomes intense then the power becomes intense too. They rise and fall together. But that is not the query. I do not say, "What canst thou do?" but "What wouldst thou be?" Wouldst thou be holy? Art thou earnestly, honestly anxious to be this day set free from the power of sin? There is the question, and I do pray thee, for thy soul's sake, look into thy heart and answer this enquiry as in the sight of God.

"But I have been so guilty in the past," saith one, "my former sins alarm me." Again, though I am glad thou hast a sense of thy sin, I would remind thee that this is not the question; it is not how sick thou art, but art thou willing to be made whole? I know thou art a sinner, and a much worse one than thou thinkest thyself to be; however black thy sin is to thine own eye, it is ten times more black to God's eye, and thou art an utterly condemned and lost sinner by nature. But the question now is, "Wilt thou be made whole?" It is not, "Wilt thou have the past forgiven, and be delivered from the penalty of it?" Of course thou wouldst; but wouldst thou be set free from the lusts that have been thy delight, from the sins that have been thy darlings? Wouldst thou be delivered from the desires of thy flesh and of thy mind, the things that thy heart hungereth after? Wouldst thou be made as the saints are, as God is, holy, set free from sin? Is that the yearning of thy spirit, or is it not?

3. Now, I shall pass on to observe that there are a great many persons who *practically say*, "No" to this. They do not evade it, but they honestly say, "No." Nay, I must retract that word; I question whether they honestly say, "No," they virtually say, "No," by their actions. "I would be made whole," saith one, and yet when divine service is over he goes back to his sin. A man says he would be cured of his disease, and yet he indulges again in that which gave the disease, is he untruthful

r insane ? The eating of a certain meat may be the cause of disease—the doctor tells the patient so ; he says he desires to be healed, and yet he falls at once upon the very dish that caused his sickness. He is a liar, is he not ? And he that says he would be made whole, and yet dallies with his old sin, does he not lie unto himself, and unto his God ? When a man would be made whole he frequents the places where healing is given ; yet there are some who very seldom go up to the house of God, who go perhaps but once on the Sabbath, who now and then hear the gospel, or who attend places because they are called places of worship, where the gospel is not preached, where the conscience is never aroused, where the demands of God's law and the promises of God's gospel are never fully insisted on, yet are they quite content with having gone there, and think they have done well, like a man who being sick does not go to the physician who understands the case, but falls in at any quack's shop where there is a profession made of curing, though never one was cured. Such a person does not desire to be made whole ; he would not act so if he did.

How many, again, hear the gospel but do not hear it attentively ! A telegram on the Exchange—they read it with both their eyes—will there be a rise or fall of stocks ? An article from which they may judge of the general current of trade—how they devour it with their minds, they lack in the meaning, and then go and practise what they have gathered from it. A sermon heard, and lo, the minister is judged as to how he reached it—as if a man reading a telegram should say the capital letter was not well inked on the press, or the dot to the “i” had dropped off the letter ; or as if a man reading an article of business should imply criticise the style of the article, instead of seeking to get at its meaning, and act upon its advice. Oh, how men will hear and think ; to be the height of perfection to say they liked or disapproved of the sermon ! As if the God-sent preacher cared one doit whether you liked or did not like his sermon, his business being not to please your tastes, but to save your souls, not to win your approbation, but to win your hearts for Jesus, and bring you to be reconciled to God. Flattery is hardly to be thought of in the question ; seldom enough is a patient enamoured of a surgeon's lancet. The surgeon who conscientiously removes the proud flesh, or prevents a wound from healing so rapidly, cannot expect admiration for his use of the knife while the sufferer yet feels it ; nor does the preacher when faithfully declaring the truth, expect men to commend him with their tastes ; if their consciences commend him it is enough. Ah, my hearers, you give us listless hearing, critical hearing, anything but practical hearing, and all this goes to prove that after all, though you crowd our houses of prayer, you do not want to be made whole. Too many take up the gospel as a man of reading may take up a surgery book to amuse himself with a mattering of the art, but not to find out what will touch his own case, or remove his own sickness. So do you with this Bible, you read it as a sacred volume, but not as bearing upon your own best interests. How little know you of deep earnest heart-longing to find Jesus, to be reconciled to God, and to be delivered from the wrath to come ! There are men who both by their non-hearing and their hearing, say, “We do not want to be made whole.”

Many there are, again, who do not desire to be made whole, because being made whole would involve their losing their present position in society; they do not want to part with their ungodly gains or wicked companions. Religion would involve them in some degree of persecution; they would not like to be sneered at as a Methodist or Presbyterian; they could not afford to go to heaven if the road were a little rough; they would prefer to go to hell so long as the road which leads there is smooth and pleasant. They count it better to be lost with the approbation of fools, than to be saved with the derision of the wicked. They think it inconvenient to be gracious, irksome to be pious, disreputable to be devout, foolish to be too exact. They would fain have the crown without the fight, the reward without the service. They would enjoy the sweets of soul health, but not lose the advantages of associating with the leprous and defiled. Alas! poor fools.

4. Thank God, there are some who can say, "Yes, yes, I would be made whole;" and of their case I am going to speak in the next place.

III. WHEREVER AN HONEST AFFIRMATIVE ANSWER IS GIVEN TO THIS QUESTION, WE MAY CONCLUDE THAT THERE IS A WORK OF GRACE COMMENCED IN THE SOUL.

If any one of my hearers can earnestly say, "Yes, my great longing is to be set free from sin," my dear friend, I am thrice happy to be privileged to speak to you this morning. If you say, "It is not fear of punishment, sin is punishment enough for me; if I could be in heaven and yet be a sinner such as I am, it would be no heaven to me. I want to be clear from every fault both of thought, and word, and deed, and if I could be perfect I should be perfectly happy, even if I were sick and poor." Well, if the Lord has made you long after holiness, there is in your heart already the embryo of grace, the seed of everlasting life. Ere long you shall rejoice that you are born again, and are passed from death unto life. "Oh," say you, "I wish I could see that, I wish I could feel it!" I do not believe that any utterly graceless person ever could have hearty, earnest, intense longings after holiness, for its own sake. Now if thou wouldst get the joy and peace that is to come out of this fact, I have to say to thee very much what Jesus said to the poor man at Bethesda: he said, "Take up thy bed, and walk," so now, this morning, hear thou the word of the Lord—trust thou now, at once, in the finished work of Jesus Christ, who as a substitute was punished for thy guilt; rely on him, and thou shalt be a joyous as well as a saved soul. "Have I the power to believe in Christ?" saith one. I answer, "Yes, thou hast the power. I would not say to every man, 'Thou hast the power to exercise faith,' for the want of will is the death of moral power; but if thou be willing thou hast the right, thou hast the privilege, thou hast the power, to believe that Jesus died for thee, that God who has made thee to long after holiness, has prepared holiness for thee, and the instrument by which that will work it in thee now is thy faith. The same Spirit who in thee worketh to will, is in thee working in thee to do of his own good pleasure. Look thou then to Christ and be saved." I pray that some of you may come to perfect peace, this morning, by looking to Christ. "I want holiness," say you. Yes, and it may seem a strange thing, but true is it, that while you look after holiness in yourself you will never have it, but if

you look away from yourself to Christ, then holiness will come unto you. Even now that very desire of yours has come to you from him, it is the beginning of the new birth in your soul. Look, I pray you, away, right away, even from your best desires to Christ on the cross, and this day shall be the day of thy salvation.

It may seem a very little thing to have a desire, but yet such a desire as I have described is no little thing, it is more than human nature ever produced of itself, and only God the Eternal Spirit can implant it. I am persuaded that a living, saving faith always goes with it, and sooner or later comes to the surface, and brings joy and peace therewith.

IV. But now, lastly, WHERE THIS QUESTION IS ANSWERED IN THE NEGATIVE, I must remind you, IT INVOLVES MOST FEARFUL SIN.

I could wish I had not to preach on this last point, but I must, painful as it is. There are some here, there are many elsewhere, who are not willing to be made whole. You, my unconverted brethren, are thus unwilling. Face that now, I pray you, as you will have to face it soon. It is just this. You prefer yourself to God, you prefer to please yourself before pleasing him, you prefer sin to holiness. Look at it closely and fairly. Sin is your own choice, your own present deliberate choice; you are now making it, and have often made it, and will, I fear, continue to make it, if God's grace do not prevent. Look it in the face, for soon, on a dying bed, you will see the whole matter in the light of eternity; you will then discover that you preferred the pleasures of this life to heaven; you preferred the gaieties and amusements, and self-righteousnesses, and prides, and self-wills of a few fleeting years, to the glory and the bliss of perfectly obeying Christ, and being in his presence for ever. Oh! when you come to die, and certainly when you live in another state, you will curse yourself for having made such a choice as this. When you lie a-dying unsaved it will come to you thus, "I am not here an unsaved man unwillingly, but I would not be made whole, I willed not to be a believer, I willed to be impenitent; I heard the gospel, I had it put before me, I deliberately willed to put it behind me, and to remain what I am, and now I am dying unforgiven and unholy, and that of choice. Remember, no spiritually unsound man can enter heaven. He must be made whole, or be shut out of glory. We cannot stand in the most holy place until we are made perfect. Then you, O unhealed soul, remaining as you are, will never stand in God's presence, and you choose, you deliberately choose, never to be admitted to the courts of paradise.

Furthermore, and oh! how this will strike you in a short time (how short I know not, nor do you), there being no entrance into heaven for you, you having elected not to enter heaven, there will remain but one other thing, namely, for you to be driven from his presence into the eternal burnings of his wrath. This will surely be one of the stings of hell, that you perish of your own accord. How will you cry, "I chose this, I chose this. Fool that I was, I willed this." For what is hell? It is sin full-blown. Sin is evil in the conception, hell is sin in its development. What thoughts will be yours in hell? "I chose that which has involved me in a misery from which there never can be any

escape; in a death out of which there can be no deliverance. I must die to God, to holiness, to happiness, and exist for ever in that everlasting death, that eternal punishment, and all because I would have it so, and as the result of my own free will." Do look that in the face, I pray you. It seems to me to be the most dreadful element about the whole of the lost sinner's case. If I could when cast into hell say, "I am here because of God's decree, and for no other reason," I could find something with which to harden my spirit to endure the misery of my lost condition; but if I shall be compelled in hell to feel that my ruin is of myself altogether and only, and that I perish for my own sin, my personal rejection of Christ, then is hell hell indeed. These flames, are they of my own kindling? This prison house, is it my own building? That door so fast as never to open, is it my own barring? Then the last reliq of consolation is taken away from my soul for ever. But, my dear hearer, I hope you say, "I do desire to be made whole." Then let me again remind you, that the place to find the fulfilment of that desire is at the foot of the cross. Stand there and hope in the great Redeemer; there is some life in thee already, the dying Saviour will increase it; stand at the foot of the cross where fall the precious drops of blood, view the flowing of his soul-redeeming blood, and hope thou, nay, believe thou that he shed that blood for thee, and thou art saved. Go thy way, thou who wouldst be made whole, for Jesus says, "I will, be thou clean."

PORTION OF SCRIPTURE READ BEFORE SERMON—John v. 1—30.

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THINK WELL AND DO WELL.

A Sermon

DELIVERED ON LORD'S-DAY MORNING, OCTOBER 23RD, 1870, BY

C. H. SPURGEON,

AT THE METROPOLITAN TABERNACLE, NEWINGTON.

“For thy lovingkindness is before mine eyes: and I have walked in thy truth.”—
Psalm xxvi. 8.

THROUGHOUT this Psalm David is labouring under the fear that he should be judged and condemned with the ungodly world. He feels in his own heart that he is not one with the enemies of God, and he shudders lest having hated their society on earth he should be shut up in their company for ever. His agonising prayer is, “Gather not my soul with sinners, nor my life with bloody men.” In urging reasons before the throne of grace why he should not be reckoned in the same condemnation as the ungodly, he urges not self-righteously, but truthfully and confidently, that there was a difference made by grace between himself and them. “I have not sat with vain persons, neither will I go in with dissemblers. I have hated the congregation of evil doers; and will not sit with the wicked. . . . Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth.” There was a difference, he declares, between himself and the wicked, even in the current of his thoughts. While their thoughts ran upon the world, vanity, sin, rebellion, hypocrisy, and violence, his meditations were upon all the marvellous works of God, and especially upon his lovingkindness—“Thy lovingkindness is before mine eyes.” It is an encouraging fact, when we can honestly feel as before God that our thoughts are habitually exercised upon himself and upon divine truth. “As a man thinketh in his heart, so is he.” We may form a better judgment of ourselves probably from the tenor of our thoughts than from any other evidence. If our thoughts all go downward, downward we ourselves are going; but if there be some breathings towards the heavenly, some aspirations of our spirit towards the pure and perfect Father of Lights, then may we have hope that we also are ascending towards the heavenly places, and shall dwell in them hereafter. David could urge besides the secret evidence of his devout thoughts, the public proof of his holy acts—“I have walked in thy truth.” It would be vanity for a man to find evidence of a renewed heart in his private meditations, if those thoughts were not sufficiently deep to lead him to practical godliness. The thoughts become a valuable

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evidence because of their influence upon the life, but if they were so powerlessly superficial that our daily life was in no degree affected by them, they would be as salt that has lost its savour. If our actions are evil, it is vain to take comfort from our thoughts. If actions speak louder than words, they may well speak louder than thoughts. We must display outward holiness, or else our inward experience of grace exists only in pretence. Say thou thinkest of what thou wilt, but if thy whole conversation is according to the will of the flesh and not after the will of God, thy thoughts are nought, thou hast deceived thyself as to their tenor, they cannot be as thou sayest they are, thoughts truthful, holy, devout and divine. Put the two together, holy thoughts and holy living, and you have two sure evidences of a renewed nature; and if God has given you both of these, though you will probably confess that you have them not in the measure in which you would desire to have them, yet bless the grace that has so worked upon you, and rejoice this morning, and go on in holy confidence to ask for a greater measure of the same divine working. Would to God our thoughts may become uniformly gracious, and our lives perfectly consistent with our thoughts, and with the divine word. I mean, this morning, to take the two parts of the text separately, and then to consider the link which unites them.

First, then, we shall have to consider *the mind occupied with a fruitful subject*; secondly, *the life ordered by a right rule*; and thirdly, *the link which connects the two*.

I. First then, may every Christian experimentally know to a yet fuller degree what it is to have A MIND OCCUPIED WITH A FRUITFUL SUBJECT.

“Thy lovingkindness is before mine eyes.” It is exceedingly profitable to the Christian to have always some subject of thought upon his mind, for the mind that is vacant, frivolous, unoccupied, will be sure to issue in a barren and unprofitable life. I fear to a very large extent in this age the minds even of good people are empty, and void, and waste. Years ago, when the influence of the Puritan age yet lingered among us, the female members of Christian churches were generally women of very considerable education, whose range of reading was very different from that of their sisters in these days, and whose theological knowledge was profound; while the men who were members of our Nonconformist churches, were as a rule persons of very clear doctrinal knowledge—perhaps rather too much given to controversy, and to pushing their own views without sufficient tolerance for the views of others—and on the whole, Nonconformist Christianity was highly intelligent, thoughtful, and meditative. Men and women then when they joined the church, knew what they believed, and believed what they knew; they were prepared to be counted singular for their belief, but were equally prepared to justify themselves for taking up so separated a position. They were students of the word of God and of such books as opened up to them the word of God; so that our armies of believers, if they were fewer than now, were nevertheless very strong, because the warriors handled their weapons well, were well drilled, and at home in the holy war. I fear a great many Christian people do not *think* much about their religion. They give their

guinea subscription, they occupy their seat at the meeting-house, they attend the prayer meetings, but they are little given to thinking out a system of doctrines, or to ransacking the meaning of Scripture. Contemplative pursuits are not so general among Christian professors as I could wish. Not that I desire to see an increase of a certain dilettante class of people who are always expounding prophecy, or spelling out types, and leaving ragged people to perish in ignorance, and the masses of our city to remain unevangelised. The sooner we bury the last of our prophetic pretenders the better; they expose truth to ridicule and rather hinder than promote the cause of religion. Louis Napoleon was to be the Antichrist, and to conquer all Europe: I wonder how they will play their cards now! Of late they have grown so impudent as to foretell the future with all the brass of a Sidrophel, a Lilly, or a Dr. Dee. I hope their failures will open the eyes of the public to their folly. I so reverence the inspired prophecies that I wish a race of students would succeed these charlatans. We need devoutly meditative people who will think about the precious things of God in a practical, gracious way, such as the Holy Ghost inspires; men who are not for ever occupying themselves with theories and speculations, but with the solidities and with the practical parts of theology. A band of such men, strong in the Lord and in the power of his might, would have a great influence for good; and if all professors were such, the church would be rich indeed.

Observe, that when the mind does not receive holy matters to feed upon, as a rule it preys upon itself; like certain of our bodily organs which, if not supplied with nutritive matter, will soon begin to devour their own tissues, and then all sorts of aches, pains, and ultimately diseases will set in. The mind, when it eats into itself, forms doubts, fears, suspicions, complaints, and nine out of ten of the doubts and fears of God's people come from two things—walking at a distance from God, and want of spiritual nutriment for the soul. If you, believer, do not meditate upon some scriptural subject, your minds will probably turn to vanity or to some evil within yourselves, and you will not long think of the corruption within without becoming the subjects of a despondency which will turn you into Mistress Despondencies or Mr. Feebleminds, whereas by musing on the promises of the Holy Spirit, you would grow into good soldiers and happy pilgrims. Of some who do not feed their souls constantly with spiritual nourishment Satan takes an advantage, and fills them with unholy thoughts. It is a very frequent complaint with persons who desire to be in the fear of God all the day long, that they are molested with horrible insinuations, dreadful suggestions, and revolting ideas, and they fly to the pastor sometimes to know whether they can be the children of God at all, or if the children of God, what remedy they can use by which they shall be able to escape from this horrible torment. I suggested yesterday to a friend labouring under this serious complaint, that he should take care never to go out in the morning without placing under his tongue a text of Scripture like a wafer made with honey; and I exhorted him at all times to occupy his mind with heavenly subjects, so that there should be the less likelihood of the thoughts running after that which is evil. The best way to

prevent a bushel measure from being filled with chaff is to fill it first with wheat. If the channel of the soul be filled with a strong stream of devout thought, there cannot be much mud and filth lying in the bottom. A powerful stream of holy contemplation will scour the thoughts, and bear away the foul deposits of unholy thought. There is nothing like keeping the mind occupied, for Satan finds some evil still for idle brains to think upon. It is true that weeds and nettles choke the good seed, but it is equally true that when the good seed gets strong above ground it will choke the weeds. Where Jesus is, the buyers and sellers are driven out of the temple. Dagon falls where the ark comes. When Israel comes in the Canaanite must go out. Fill the cage of your heart with the birds of Paradise, and the foul birds will not have it all to themselves. If our soul shall become so full of thoughts of God and things divine, that vain thoughts shall be banished, it will be a fine growing time for the plants of the Lord's right hand planting. Learn from the text the usefulness of having some sacred topic before the mind's eye.

David in selecting the topic of divine lovingkindness did well, for let us remark upon that subject, that it is, first of all, *a rightful subject* of meditation. I mean, it is our bounden duty to think much upon it. Some things we may not think of, certain other topics we are barely allowed to think of, but other themes we *must* think of. Now the lovingkindness of God is one of the things which is not left to our choice; we are bound to meditate much upon that. As Dr. Watts says:—

“ Oh, bless the Lord, my soul,
Nor let his mercies lie
Forgotten in unthankfulness,
And without praises die.”

Shall God, day after day, send such store of mercy to such unworthy ones as we are, and shall we treat his continuous generosity as a matter of course, and not even think of it? Base ingratitude! Let us scorn such meanness. If we ought to think of our duty to God, and of our violation of that duty, yet much more of the lovingkindness which makes our duty pleasure, and which covers over with a mantle of love the transgressions of our lives. Infinite goodness is a rightful subject of meditation, and it deserves a large share of our thoughts.

It is, besides, *a good subject*. It is good in itself, and it will do us good. The lovingkindness of God, by no possibility can any harm come to us from retaining that subject too long in our minds. A man who has but one idea will sometimes become an unbalanced, inharmonious man; oftentimes he will fall into obstinacy, bigotry, or rashness, through the excessive indulgence of that one thought, just as one feature exaggerated out of proportion with the rest will make an ugly countenance. But you cannot think too much upon the divine lovingkindness. You may make this, if you will, the one sole topic of your thought, and yet escape narrow-mindedness or one-sidedness. It has so many links of union with all other subjects, that when you consider this it will bring up, as it were, compendiously a whole circle of profitable meditation. Think of the divine lovingkindness, and it shall be good, only good, and that continually. As you muse upon it your

thoughts will humble you. "Why such goodness to me, to me who am less than the least of all thy mercies?" The same theme will be equally sure to comfort you. "Is the Lord so good to me? then amid every adversity my spirit shall rejoice in the Lord, and glory in the God of my salvation." To think of this will stimulate you to be full of lovingkindness to others who may have acted unjustly or ungenerously towards you. As God hath loved you so bounteously you will be bound to pity and assist the poor and needy. This subject will benefit you in all respects, and harm you in none. Ring this silver bell again and again, it is good for the hearing.

Moreover, dear brethren, it is *a wide subject*. To set his lovingkindness before our eyes is not to select a narrow theme, which we can soon exhaust. It is a boundless topic. The lovingkindness of the Lord hath no beginning; you may fly backward to the ages past, in meditation deep and long—divine lovingkindness shall have no end; you may look into the ages yet to come with joyful musings. Lovingkindness is high as heaven, to which it shall lift you; it is deep as hell, from which it has redeemed you. It is wide as the east is from the west, for so far hath he removed all your transgressions from you. Here is a subject in which you may expatiate without limit or fear of repetition: if hitherto you have bathed in this stream up to the ankles, proceed in meditation deeper still, for you shall find it a river to swim in; a very broad river that cannot be passed over. The width of the subject is one thing which leads me to commend it to you as a theme for the most expanded intellect in time and in eternity.

And it is *a pleasing subject*. "Thy lovingkindness is before mine eyes." Nobody need grow weary of this. It is like traversing a country in which every single inch of the road opens up a new prospect. Here you see the lovingkindness of God in the land in which you were born, in the times in which your life is cast, in the mercies with which your life is surrounded. You may see the lovingkindness of God in your temporal mercies, you cannot go to your house or bed-chamber without seeing it there. You see that lovingkindness even more clearly in spirituals. What a blessing to be interested in the covenant of grace! How many a holy hymn awakens memories of the tender mercies past! How this very house, and the seat you sit on, refresh your recollections as to what God has done for you in days gone by! "The lovingkindness of the Lord." I never knew a man grow heavy in spirit from meditating upon this, never knew a man become weary of the cares and burdens of life through thinking of God's lovingkindness; nay, but he has grown stronger to bear his burden, or to fight his way through time's conflict, when the lovingkindness of the great Preserver of men has come visibly before his mind.

And you may add, it is *a very plain* and simple subject, and one that is suitable to us all. The lovingkindness of the Lord is a topic that can be reached by the babe in grace, and yet will not be superfluous to the most advanced. There are topics in Scripture so profound and surrounded with such metaphysical difficulties, and rendered so much more perplexing by the wisdom, or the unwisdom, of divines, that one might almost say to the Christian thinker, "You may pass those by, for you will never get much out of them; the quartz is too hard; there is too

little gold to pay for breaking up." But when you come to this subject, the unskilled convert may sit down and meditate on the lovingkindness of God, and be edified; while at the same time the most proficient scholar in the school of Christ shall find something fresh and new every time he meditates thereon. Thou art little read, thou sayest; thou hast little access to the thoughts of great men; thy Bible is thine only book. Ah, well! but the providence of God will make thee a second, and the experience of thy heart, touching Christ and things divine, will make thee a third volume; and put the three together, the book of revelation, the book of providence, the book of thine inward experience, and with these three thou hast a wondrous library, and in them all thou mayest read the lovingkindness of the Lord towards thy soul.

I will finish this part of my subject by saying that this is always a *suitable and a seasonable topic*. The young Christian, in the early flush of his joy, may think on the lovingkindness of God; it will help to keep him joyful and yet to make him sober. The venerable Christian matron may, ere she departs, dwell still upon this topic, and tell to her children and her children's children of what God has done for her. In your health or in your sickness, in your wealth or in your poverty, in your joy or in your sorrow, still this theme of the lovingkindness of God will be congenial and healthful. This you may study on the top of Amana when you have passed by the leopards' dens; this you may rehearse in the Valley of Humiliation when you lie down with the shepherd boy among the flocks, and sing—

"He that is down need fear no fall,
He that is low, no pride."

This you may think of when you are fighting with Apollyon, and the darts fly thick as hail, yea, fiery darts that burn as well as wound; and this you may think of in the Valley of the Shadow of Death, when heart and flesh fail you; this may be your last song, and as you enter into glory it may be your first.

"Soon shall I pass the gloomy vale,
Soon all my mortal powers must fail;
O may my last expiring breath
His lovingkindness sing in death!

Then let me mount and soar away
To the bright world of endless day;
And sing, with rapture and surprise,
His lovingkindness in the skies."

I have thus introduced to you the topic for mental contemplation; we will at once proceed to the second part of our subject.

II. The psalmist sets before us A LIFE ORDERED BY A RIGHT RULE.

"I have walked in thy truth." I wish we could say this as positively as he does, each of us; I am afraid we should have to alter it, and say, "I desire to have thy lovingkindness before mine eyes, and to walk in thy truth." I shall invite each of you to look over your diaries to see how you could make such a statement, and the following remarks I offer as reflections to help you.

He means, first, by the words, "thy truth," "I have tried to order my religion according to the truth concerning God and the way in which

he would be worshipped. I have worshipped the true God in the true way. I have searched to see what and who God is, how he would be served, and in what way; and according to what I have learned from himself I have walked in his truth." Can you all say that? Why, even all Christians cannot say as much! They worship God—yes, but how? as their fathers did or their grandmothers? Why have they worshipped God as they now do? Because the word of God so teaches? No; but because their family has been so brought up. They never took the trouble to see whether it was right, and would not like to take the trouble now. Their family always did it, therefore they will always do it. Such people can say, "I have walked according to my ancestors;" but they cannot say, "I have walked in thy truth." If their fathers had worshipped the devil, they would have done the same. If their family had worshipped Juggernaut, they would have worshipped him too. It makes no consequence to some people what it is, they go in for "follow my leader." They are of one mind with the old Saxon king, who, when he was about to be baptised, stood with one leg in the water, and enquired of the bishop, "Where do you say my ancestors are gone? they knew nothing about your Christianity." "All cast into hell," said the bishop. "Well, then," said this fine old conservative, "I will go with them; I should not like to be parted from my kith and kin." Very much of this principle rules our country still. The mass of men do not walk in God's truth, nor care to know what God's truth is. I know they will say there are so many sects, and so on, as if there after all was such a difficulty about the word of God that a simple-minded man could not find out what the truth is. The Bible is a plain enough book, and if a man wishes to understand it he can. Dear brethren, if you are Christians, do be able to say, "I have desired to know the truth about thyself, O my God, and how thou wouldst be worshipped, and so far as I have learned I have walked in thy truth."

He means next that he had walked according to *God's law*. He believed God's law to be the essential right, the just rule of action, and he had tried to do right in all respects. There is a line of truth which you can clearly see, which need not be laid down in words; and it is a glorious thing when a man can say, "I may not have been always prosperous in business, I may not have succeeded as some have done, but what does that matter? I have kept a conscience void of offence; as a Christian man I have done the right and left the consequences with God." This is true evidence of grace reigning in the heart, when we can confidently say before God, that, notwithstanding all our sins, transgressions, and infirmities, yet towards men we have walked in the truth as God would have us walk. This is to have the outward life ordered in truth.

And did not he mean this also, that as God had been truthful to him, so he had been enabled by grace to be truthful to God? "I have walked in thy truth." My God, thou hast never lied to me; I have also striven to be true to thee. I have found thy promise to be always certain. I have laboured to make my vows, which I have presented to thee, as certain as the fulfilment of thy promises. Have you all done this? Years ago some of you put on Christ, and avowed yourselves

his followers ; by your baptism you made a declaration of death to the world, and of life in Christ : has it been so ? have you walked in God's truth ? He has never failed in anything towards us. Alas ! what is there in which we have not failed towards him ? He has been true to us in the covenant of his grace ; have we kept the pledge and bonds which bind us to his church and to his cause ? Can we say, "As thou hast walked in thy truth to me so have I walked in truth to thee ?" If we have failed here I should not wonder it is because we have failed in the first part of the text ; our thoughts have not been enough with God, and therefore our lives have not been true to him. May we be helped in both parts of the text, so that while our hearts feed upon his truth our feet may walk in his truth, and we may be faithful Christians before the Lord our God.

III. But time flies, and I need space for the third head, which is, **THE LINK WHICH BINDS THE TWO PARTS OF THE TEXT TOGETHER.**

"Thy lovingkindness is before mine eyes ; I have walked in thy truth." The one has been the consequence of the other. Because I thought much of thy love, therefore have I walked in thy truth. Our thoughts very greatly influence our actions. It is questionable whether a man could long think on any subject, without the course of his life being coloured by it. Like certain silkworms which yield silk coloured according to the food they have fed on, so our life gradually takes the tinge and hue of the thoughts to which we most accustom ourselves. We have had in our police-courts of late frequent instances of this. Boys have been studying literature of the Jack Sheppard and Dick Turpin order—and they have become thieves of necessity. Men who have been deeply read in French novels, Byronic poetry, and German metaphysics, have become dissolute and sceptical, and none could wonder. You cannot send the mind up the chimney, and expect it to come down white. Whatever road the thoughts traverse, all the faculties of manhood will go after them. So you see, brethren, David had thought upon God's lovingkindness, and very soon his whole spirit went after his thoughts, and he walked in God's truth.

Let me show you a little of this. I will suppose, this morning, that you and I are meditating upon the subject suggested. Let us set God's lovingkindness before our eyes, and one of its most striking points is its *eternity*. It is certain that God loved those whom he now loves before time began. Those who are the favoured sons of God have not lately come into the possession of his love, they were loved of him before the foundation stone of creation was laid. It is a glorious doctrine ; there is room for the soul to revel and riot with holy delight in it. Everlasting love, love without beginning towards unworthy worms ! Well, now, what comes of it ? Why, naturally, the moment the heart gets into the enjoyment of it, it cries, "I will walk in God's truth. This great doctrine leads me to receive other great doctrines. I am not afraid, now, of doctrinal knowledge ; if it be so that God has loved me before the world began, and has blessed me with all spiritual blessings according as he chose me in Christ Jesus, then I am not afraid to consider the doctrine of the covenant of grace, the doctrine of his foreknowledge and of his predestination, and all the other doctrines that spring therefrom. The brightness of this one gem has attracted me to

enter into the mines of divine thought, and I will seek henceforth to be conversant with the deep things of God." Many would be much more sound in doctrine if they meditated more upon the eternity of divine lovingkindness.

Now turn that lovingkindness round again, get another view of it. let another ray of light flash from this diamond. Think of *the freeness* of it! God's lovingkindness to us was utterly undeserved. He loved us, not because there was anything lovable about us, but because he chose to do so. He is an absolute sovereign, and he doeth as he wills with his own. It is because he will have mercy on whom he will have mercy, that he has had mercy upon us. Unworthy, did I say? more unworthy was I than any, least likely as it seemed of any of the sons of men to be a partaker of divine love. If he so freely loved me, what shall I say? I must freely love him in return. I cannot but reciprocate this love. If I cannot love him as he loves me in degree, yet will I at any rate love him as freely and willingly. Has he chosen me? I choose him. Has he ordained me that I should be saved? My heart ordains that he shall be glorious; and if there be anything that I can do to serve him, let me know what it is, for it must be, it shall be done.

Turn that lovingkindness round again, look at another side of it, namely, its *certainly*. It is no fiction that God loves his people. If you are believers in Christ Jesus, trusting alone to his merits, God as surely loves you as he is God. There is no question about the matter; his divine love is as certainly yours as his power is displayed in creation. Well, then, let your obedience be real in return. If he really loves me, then will I really love him, and truly serve him; it shall not be talk, and resolution, and pretence. There shall be that gift given, even if I deny myself to give it; there shall be that deed done, whatever self-denial it may cost me. The cross I will take up; the singularity of being a Christian I will dare to encounter; the persecution it will bring I will rejoice in: the love of God to me shall produce obedience in my heart in return.

Then, again, another view of it. Set the lovingkindness of God before your eyes, and think of *the faithfulness* of it. God's lovingkindness never pauses a minute. It has been as constant as the flight of time; never a moment but there has been love for that moment; never an hour, but there has been the hour's portion of lovingkindness. You have often forgotten the Lord, but he has never forgotten you; you have turned aside from your fidelity ten thousand times, but he never once. If he had dealt with you justly, and not graciously, he had long ago divorced you from his heart; but you are as dear to him now as ever, and you shall be dear to him when heaven and earth shall pass away. Well, what then? Why, then, as constantly seek to serve him. Let every day have its duty, and let each day's duty be your pleasure and privilege. Do not be receiving without also giving out, but as the sovereign goodness of God comes to you without a pause, and there are no miscarriages in divine grace, so let there never be any forgetfulness, negligence, or delay in your gratitude, and the obedience which springs of it.

I would like you to think of *the minuteness* of God's lovingkindness,

and how it goes into detail with us in little things. Much of our life's happiness depends upon little things happening rightly, and if God ordained only the great events, and left the little things to chance, we should be very unhappy; but the lovingkindness of God, while it gilds the whole landscape with the sunlight, also has a beam for the tiniest insect and a ray for the eye of the smallest bird. Let our love to God also go into the minutest details; let us be earnest to be right in matters essential; but let us not be indifferent to things non-essential, as men call them. God's lovingkindness goes into detail, so let my obedience do. Let gratitude to God permeate my entire life; let it flood the whole of my faculties; let it saturate my manhood through and through. Great God, thy love surrounds me, I breathe it, I live upon it, I shall die in it, I shall live for ever in it, it shall make my eternal bliss; so would my soul in obedience give up herself, her thoughts, her works, her desires, her judgment, her tastes, her everything to thy sweet love, which has so wondrously embraced and encompassed me. You see there is a logical consistency between thinking of the love of God, getting to see its details and attributes, and the ordering of our life in the way of truth; the one is the natural cause from which the other is sure to spring.

Once more, let me say when we are thinking upon God's lovingkindness, we must not forget what it is preparing for us. Within a short time you and I shall have faced the last article of death, or Christ himself shall have come, and we shall be for ever with the Lord. We have been washed in the blood of Jesus, our souls have been renewed by the Holy Spirit, and for us there is prepared and reserved a crown of life that fadeth not away. Anticipate the triumphant hour when this head which often aches with weariness shall be encircled with the crown of glory, think of the time when the hands that are worn with toil shall grasp the palm branch, and the feet that are weary with this pilgrimage shall stand upon the sea of glass, when our constant occupation shall be to glorify him who has uplifted us from the miry clay and set our feet upon a rock, and established our goings for ever. All this lovingkindness is prepared for us, entailed upon us, ordained for us, and we are ordained to it by a decree which neither death nor hell can change. What then? Why then the trials of this life shall be treated as "light afflictions which are but for a moment;" and if duty at any time involves these trials, we will not take them into consideration, but for the joy that is set before us will endure the cross, despising the shame. Men of God, God's lovingkindness has prepared for you this heritage inconceivable, which heart cannot imagine, and, therefore, tongue cannot express to you. Will you not, for the sake of this, be willing to be despised, and be ready, if need be, to be spit upon and rejected from the society of men? Why, this methinks it was that glistened in the martyrs' eye. There they stood at the stake, all calm and confident, though every bone was soon to be burned to cinder, and the whole frame of their bodies to become a mass of agony. The light that shone in the martyrs' eye was not the flame of the torch which kindled the fagot, but the light of the everlasting glory. The joy that made glad their hearts was not that of obstinacy which holdeth fast to its own way, but it was the firmness of

a soul that is one with the immortal Christ, and anticipates being with God for ever and for ever. The lovingkindness of God before our eyes is that which can make us walk in God's truth though it be to prison and to death. God grant us more of the holy contemplation, and we shall be quite certain to have more of holy, consistent walking in the truth.

I have done when I have made two or three remarks. I have set these things before you as they ought to be, but things are not in this world as they should be. There are some men who have the first part of the text, at least they say they have, but they despise the second. They have set God's lovingkindness before their eyes, but do not walk in God's truth. They talk about being God's elect, God's beloved, God's dear people. Alas! some of them are dear at any price, their lives being in many cases utterly inconsistent with their profession. What do we say of men who make the doctrines of grace an excuse for licentiousness? They have the doctrine of grace, but not the grace of doctrine. What say we of them? Why, what Paul said—"Their damnation is just." All their pretences to soundness, all their talk about orthodoxy, is so much wind, nothing more. "Without holiness no man shall see the Lord." The man who can cheat in business, the man who can lie, the man who is an unkind husband, a bad father, an unholy man, he may believe what he likes, or disbelieve what he likes, but he will be swept away from the presence of God and the glory of his power, when he whose fan is in his hand shall purge his floor and gather the wheat into his garner, and burn up the chaff with unquenchable fire.

There are also men who say, "I have walked in God's truth," but God's lovingkindness is never before their eyes. They boast about their admirable character, but they never think upon the grace of God; they indulge the Pharisaic spirit. Permit us to say to such that they know not what spirit they are of. That life of theirs which they think to be so blameless, seems to be correct because they are blind. If the light shone in upon their actions they would discover their imperfections. Then would they find that they needed a Saviour, and finding that they needed a Saviour they might then be led to apply for one, and find one; but as long as they wrap themselves up in the notion that they are good, and that they keep the law and have done so from their youth up, we must remind them with all earnestness that they are shutting themselves out of heaven, they are denying to themselves all prospect of everlasting life, for, "by the works of the law there shall no flesh be justified;" we must be saved by grace and by grace alone.

My last word is this. Brethren, depend upon it that you shall find, each of you when you get dull and flagging in the practical part of your religion, that the proper way to revive it is to think more than you have done upon the lovingkindness of God. I do not know whether you ever feel stupid, I do, dreadfully; when one gets a bad cold the mind feels terribly dead and dull. Some people are dull enough even when they are well, but what they are when illness is added it were hard to say. Well then one says, "How can I consider myself to be a child of God? Why, I cannot pray. I kneel down and pour out what ought to be my desires, but I am afraid I do not desire them. I read the Bible, but it does not glow and glisten before my eyes as it once did. I try to love God, but do not

seem to have any emotion left; I am like a dead log or stone." What is the best way to quicken one's self when you have got to be just a mere inanimate mass, and cannot awaken yourself into life? Of course the Holy Spirit is the quickener, but what means shall we use? "Why," says one, "turn over your sins and begin to think of them." Well, I have known some become more dead than they were before through that, and the little life they had seemed to go out of them as they saw their transgressions. I believe there is no reflection that has so much, under God the Holy Spirit, of quickening power in it as a remembrance of the lovingkindness of the Lord. I have said unto my soul, "Thou art dull and heavy to-day, my soul, but Jesus did not love thee because of thy brightness and liveliness. Thou hast at any rate a desire not to be so dull. Who gave thee that? Was not it his own grace that made thee hate thyself for being so dull and stupid? and he loves thee just the same." Why then or ever I am aware my soul makes me like the chariots of Amminadib; before I have hardly got through a little meditation upon my Lord's love my love is kindled. Dr. Watts hit the mark when he said—

"Come, Holy Spirit, heavenly Dove,
With all thy quickening powers,
Come, shed abroad a Saviour's love,
And that shall kindle ours."

If you doubt Christ's love to you, you will not love him; but remember that he still loves you, believe it, hold on to it, and your love will revive.

"And when thine eye of faith is dim,
Still hold on Jesus, sink or swim,
Still at his footstool bow the knee,
And Israel's God thy help shall be."

If I am a dead soul and a lost soul, and have not a grain of grace, and have everything that is bad about me, still I will cling to the cross, and say, "I will never depart from this place: if I perish, I will perish here." Light will come unto you again, and the joy of the Lord will return, and your heart will wonder to find its own hardness depart, and your dumb tongue shall sing, and you, though once so lame, shall leap as a hart. God the Holy Ghost cause these meditations to be the means of quickening our spirits, for Christ's sake. Amen.

PORTION OF SCRIPTURE READ BEFORE SERMON—Psalm cxxxix.

Metropolitan Tabernacle Pulpit.

JESUS NO PHANTOM.

A Sermon

DELIVERED ON LORD'S-DAY MORNING, OCTOBER 2ND, 1870, BY

C. H. SPURGEON,

AT THE METROPOLITAN TABERNACLE, NEWINGTON.

“And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.”—Matthew xiv. 26.

SOME of the richest comforts are lost to us for want of clear perception. What consolation could be greater to the tempest-tossed disciples than to know their Master was present, and to see him manifestly revealed as Lord of sea as well as land? Yet because they did not discern him clearly, they missed the incomparable consolation. What is worse, at times the dimness of our perception will even turn the rarest consolation into the source of fear. Jesus is come, and in his coming the sun of their joy has risen, but they do not perceive it to be Jesus, and therefore thinking it to be a phantom, they are filled with alarm, and cry out in dread. He who was their best friend, they were as much afraid of as though he had been the arch enemy. Christ walking on the wave should have put all fear to rest, but instead thereof they mistake him for a phantom appearing amidst the storm, foreboding darker ill. They were filled with dismay by that which ought to have lifted them up with exultation. Oh, the benefit of the heavenly eye-salve by which the eye is cleared! May the Holy Spirit anoint our eyes therewith. Oh, the excellence of faith which, like the telescope, brings Christ near to us, and lets us see him as he is! Oh, the sweetness of walking near to Christ, and knowing him with an assured, confident, clear knowledge, for this would give us comforts which now we miss, and at once remove from us distresses which to-day unnecessarily afflict us.

The subject upon which I wish to speak, will be indicated to you if I supply you with the outline of it first of all. The first head will be this:—*it is too common an error to make a phantom of Christ; and, secondly, we are most apt to do this when Jesus is most evidently revealed; and therefore, thirdly, from this spring our greatest sorrows; and, fourthly, if we could be cured of this evil, Jesus would rise very much in our esteem, and many other blessed results would be sure to follow.*

I. IT IS TOO COMMON AN ERROR TO MAKE A PHANTOM OF CHRIST.

There are some who make a Christ of a phantom, I mean they take that to be their Saviour which is but a delusion; they have dreamed so, they have excited themselves up to a high pitch of presumptuous

credulity, they have persuaded themselves into delusive comfort, and they make their excited feeling or fancy their Christ. They are not saved, but they think they are; Jesus is not known to them, they are unspiritual, they are not his sheep, they are not his disciples, yet they have put something up before their mind's eye which they think to be Christ, and their ideal of Christ, which is but a phantom, is Christ to them. A terrible error! May God save us from it and bring us to know the Lord in deed and in truth by the teaching of his Holy Spirit; for to know him is life eternal. But an equally and probably a more common error is to make a phantom of Christ. More or less we have all erred in this direction. Let me show you this for reproof and direction.

First, how often we have done this *in the matter of sin and the cleansing of it!* Our sin seems to us, when we are convinced of it, very real. Real indeed it is, our offences against God are no imaginary ones, we have really provoked him to wrath, and he is angry with us every day. The stain of sin is not on the surface merely, the leprosy lies deep within. Sin is a horrible evil, and when our spirits have been able to see the reality and the heinousness of it, they sink within us. But oh, what a glorious thing it is when we can with equal vividness see the actual cleansing from sin which Christ confers on all believers by his precious blood! To see the scarlet and to weep over it is well, but then to see that same scarlet vanish in the pure white of the atoning sacrifice, this is better. Did you ever get as clear a perception of the second as you have done of the first? It is a great blessing when God makes sin to be experimentally heavy to you so that you feel it, but it is a greater blessing still when the atoning blood is quite as vividly realised, and you see the sweatdrops bloody of Gethsemane, and the pouring out of the life of the Redeemer upon Calvary, and the agonies unknown by which guilt was fully expiated before the eternal throne. My brethren, when we are under concern of soul, or even after our first conviction, when sin returns heavily upon our spirits, our fears, and terrors, and alarms, are real enough; no one dares to say to us then that we are in a state of nervous excitement about a fiction; our danger then is right before us, as clearly as the flames are before some poor person immured in a burning house: we are sure of the danger, we see it, we perceive it, we feel it in the very core of our nature. But there is salvation provided by the Redeemer; he took our sin upon himself, he suffered the punishment of it, he has put the sin away; believing in him our sin has gone, we have a right to peace, we are fully warranted in standing before God and saying, "Who shall lay anything to the charge of God's elect?"

What we want is not to think of this as a dreamy thing, which may or may not be, but to realise it as a fact quite as sure, quite as certain as our distress and the sin which caused it. We are not to look through the storm upon the Saviour and view him as though he were a will-o'-the-wisp, a ghostly thing, while the storm that surrounds us is real, but to see a real Saviour for real sin, and to rejoice in real pardon, a pardon which has buried all our sins; a real salvation, a salvation which has set our feet upon a rock beyond the reach of harm. Brethren, if we came to this point about sin we should have less of the groaning, or if as much of the groaning, we should still have more of the rejoicing. We

lament for sin, and we do well. I hope we shall till we reach the gates of heaven. Sin can never be too much lamented or repented of; but at the same time we are not so to mourn over sin as to forget that Jesus died, and thereby cancelled all our guilt. No, with every note of lamentation lift up the joyful strain of triumph, for iniquity is gone, Christ has finished transgression, made an end of sin, and he that believeth in him is not condemned, neither can he be, world without end.

The same remarks apply to *the matter of our acceptance with God after our pardon*. Dear brethren and sisters, if I may speak for the rest of you, our shortcomings in Christian duty are often very painfully real to our souls; we cannot preach a sermon, or offer prayer, or give an alms, or do any service for our Lord but what we feel, when all is done, that we are unprofitable servants. The faults and imperfections of our service stare us in the face, and there is not a day we live but what we are compelled to say that we come very far short of what Christians should be; in fact, we are led sometimes to question whether we can be Christians at all, and very rightly are we anxious as to the truthfulness of our professions. When we come to the Lord's table and examine ourselves, we find many causes of disquietude, and much reason for trembling of spirit. Looking through the whole course of our Christian career, shame must cover our face; we have good need to say, "Not unto us, not unto us be glory;" we cannot suppose ourselves able to take any glory, our life has been so inglorious, so undeserving, so hell-deserving. And there are some Christians to whom this state of things is very, very, very, very painfully conspicuous. They are of a desponding turn of mind, much given to looking within, and their inward corruptions and the outward displays thereof cause them continued disquietude and alarm. My brethren, there is so much that is good about all this, that who shall condemn it? But at the same time the sacred balance of the soul must be maintained. Are my shortcomings real? Equally real is the perfect righteousness of Jesus Christ, in which all believers always stand. Are my prayers imperfect? Ay; but equally perfect and prevalent are the prayers and intercessions of my great Advocate before the throne. Am I defiled with sin, and therefore worthy to be rejected? Is that true? Equally true is it that in him is no sin, and his eternal merits have weight with the ever-blessed Father, and stand me in good stead as he, my representative and surety, stands before the throne. Yes; I am in myself unworthy, but I am accepted in the Beloved. "I am black;" "Yes," says the believer, "it is so;" add however the next clause, "but comely;" equally sure it is that we are comely, yea, in God's sight, we are "without spot or wrinkle, or any such thing." As Jehovah sees us in Christ Jesus, he beholdeth no iniquity in us; Christ has put our blemishes away, and made us comely in his comeliness; he sees everything that is lovely in us; Christ has bestowed his own beauty upon us, for he is made this day of God unto us wisdom, righteousness, sanctification, and redemption. All we want is in Christ. Our standing is safe in him, and the love of the Father towards us comes to us without diminution at any time, despite our flaws and failures, through the perfection of the beloved One's acceptance. Now do not overcloud this fact. Do not look at the Lord your righteousness as a phantom; do not cry out as if you thought his work to be an

impalpable something that comforts others, but cannot comfort you. The work of Jesus is the grandest of all facts. O for faith to grasp it, and rely upon it as such !

The principle applies next in *the matter of sanctification*. Very real and close to our souls, my brethren, is the flesh ; it makes us groan daily, being burdened ; very close home to us are our corruptions—these foes of our own household worry us too much to allow us to forget them. Very plain to us also are our temptations, they await us on all sides. And the inward conflict which comes of our fallen nature, and the temptations of Satan and the world—this too is very clear. We can no more doubt our conflicts than the wounded soldier doubts the bloodiness of the battle. All these things are evermore before our eyes to our grief. But I am afraid that here, too, Christ Jesus is often to us as an apparition merely, and not as a real sharer in our spiritual conflicts. Know ye not, beloved, that Jesus Christ is touched with tender sympathy for you in all your temptations ? Understand you not that he has prepared provision for you in all your conflicts that you may surely win the day ? Expect you not even yet to say, I have overcome through the blood of the Lamb ? Will you not at this hour shout the anticipatory note of triumph, “Thanks be to God, which giveth us the victory through our Lord Jesus Christ” ? You have corruptions within—this is a fact ; but Christ is formed in you the hope of glory—this is an equal fact. There is that in you which would destroy you, but there is also that implanted in you which cannot be destroyed—this is equally true. You are in the first Adam made in the image of the earthy, over this you lament, but in the second Adam you already begin to bear the image of the heavenly, and you shall perfectly bear it ere long. Can you not grasp this ? Alas ! we do not lay hold of these things, do not get to say, as the apostle John did, “which we have seen, with our eyes, which we have looked upon, and our hands have handled, of the Word of life.” Too much is this with us a doctrine to be accepted because we are taught it, a matter to be received because some other persons have experienced it, but too little is it a subject of inward living experience. For you and me to know by blessed realisation that it is so, that the Holy Spirit sent forth from the Father is in us and with us, and that Christ will overcome our sin within us by the power of the cleansing water which flowed with the blood from his side, and will as much deliver us from the power of sin, as he has already saved us from the guilt of sin—this is heavenly experience indeed.

We must not forget to illustrate this state of mind also by the condition of many saints when *under trial*. How often when the storms are out, and our poor bark is filling, do we realise everything but what we should ! We are like the disciples on the Galilean lake. The ship is real—ah, how the timbers creak ! the sea is real—how the hungry waves leap up to destroy them ! the winds are real—see how the canvas is rent to ribbons, how the mast bends like a bow ! their own discomforts are real—wet to the skin with the spray, and drenched, and cold are they all ! their dangers are real—the ship must certainly go down with all on board ! everything is real but the Master walking on the waves ; and yet, beloved, there was nothing so real in all that storm as the Master. All else might be a matter of deception to them, but he

was real and true. All else did change, and pass away, and subside into calm, but he remained still the same. Now, observe how often we are in a similar condition. Our wretched circumstances, the bare cupboard, our bodily weakness, the loss of that dear child or parent, all the distresses that await us, the dread of bankruptcy, or penury, all these seem real; but that word, "I am with thee," appears often in such circumstances to be a matter of belief certainly, but not a matter of realisation; and that promise, "All things work together for good to them that love God, to them who are the called according to his purpose—" we dare not deny it, but we are not comforted by it to the degree we should be, because we do not grip it, grasp it, know it. The holy children in the fire knew they were in the fire, but they were safe because they knew to an equal certainty that the Son of man was there with them. And so in the furnace you know that "no trial for the present seemeth to be joyous, but grievous;" know equally well that where Jesus is, the trial is blessed, and the affliction hath a sweetness in it unknown to aught beside.

I shall only illustrate this in two other points. My dear brethren, in the matter of *death*, I do not know whether you can all think of death without a shudder. I am afraid there are not many of us who can. It is very easy to sing, when we are here on Sundays rejoicing with all our brethren—

"On Jordan's stormy banks I stand,
And cast a wishful eye."

I am afraid, I am afraid, I am afraid we would rather live than die after all. A missionary told me the story of an old negro woman in Jamaica who used to be continually singing, "Angel Gabriel, come and take Aunt Betsy home to glory," but when some wicked wag knocked at the door at the dead of night, and told her the angel Gabriel was come for Aunt Betsy, she said, "She lives next door." I am afraid it may possibly be so with us, that though we think we wish the waves of Jordan to divide that we may be landed on the other shore, we linger on the bank shivering still. It is so. We dread to leave the warm precincts of this house of clay; we cast many "a longing, lingering look behind." But why is it? It is all because we realise the dying bed, the death sweat, the pangs, the glazing eye—we often realise what never turns out to be reality, but do not realise what are sure to be realities, namely, the angelic watchers at the bedside, waiting to act as a convoy to bear our spirits up through tracts unknown of purest ether. We do not realise the presence of the Saviour receiving saints into his bosom that they may rest there until the trumpet of the archangel sounds. We do not really grasp the rising again—

"From beds of dust and silent clay,
'To realms of everlasting day."

If we did, then our songs about dying would be more true, and our readiness to depart more abiding. For what is death? It is a pin's prick at the worst, often scarce that, the shutting of our eyes on earth and the opening of them in heaven. So rapid is the departure of the saint, the movement of the soul from the body here to the presence of the Lord yonder, that death is scarcely anything, it is swallowed up in victory.

O for the realisation, then, of Jesus, and death would lose all its sting.

And once again, and this is the last illustration I will give on this point, I am afraid that in *Christian work* we very often fall into the same style of doubt. Here is an enterprise, and straightway if we are wise we realise the difficulties, if we are something more than wise we exaggerate these difficulties and conclude that with our slender means we shall never be able to grapple with them; but ah! why is it that we so seldom think of the living present Saviour, who is the church's Head? Calculate the forces of the church if you will, but do not forget the most important item of all, the omnipotence of the Lord her King. Reckon up if you will all the weakness of her pastors, and teachers, and evangelists and members, but when you have done that, fancy not you have calculated all her resources, you have only considered the very fringe thereof; the main body and the strength of the church lies in the fulness of the Godhead bodily, which dwells in the person of Jesus Christ. Shall heathendom be real? shall priestcraft be real? shall Romanism be real? shall the corruption of the human heart and the alienation of the human will be real? and shall I not equally realise the omnipotence of Christ in the realm of spirit, and the irresistible power of the Holy Ghost, who can turn men from darkness into light, and from the power of Satan unto God? Let not Christ be a phantom to his church. In her worst hours, though tossed like a ship in the storm, let her Lord, as he walks the waves, be real to her, and she will do and dare right valiantly, and the results will be glorious. Thus much on the first point.

II. Secondly, the worst of it is that **WE MAKE CHRIST A PHANTOM MOST WHEN HE IS MOST REALLY CHRIST**, most really revealed as the Son of the Highest.

Observe, my dear brethren, when our Lord Jesus Christ walked on the land by the sea shore, none of his disciples ever said, "It is a spirit;" none of them said, "It is an apparition;" yet they did not see Christ when he walked on the shore, on *terra firma*; they saw his manhood, that was all; there was no more to be seen of Christ as he walked there than there is to be seen of any other—simply a man, no Godhead is there revealed; but when Christ walked on the waves, there was more of Christ visible than there was on the land; then they saw his manhood, but they also saw his Godhead, who could make the liquid waves upbear him. There was most of Christ to be seen, and yet then they saw the least. Is it not strange where he uncovers most, we see least, where he reveals himself most clearly, our unbelieving eye is least able to see! Yet, mark you, Christ is never so truly Christ anywhere as when he works beyond the ordinary course of nature. He is Christ if he takes a little child upon his knee and blesses it, but more of the Christ is seen when he puts his hand upon the damsel, and raises her from the dead, or calls Lazarus out of the tomb. He is the Christ when he speaks a gentle word to a sorrowing heart, but oh, what a Christ he is when he says, "Winds be hushed, and waves be still"! Then is his glory laid open to faith's strengthened eye. Truly he is most himself when he is most above all others; when, as high as the heavens are above the earth, so high are his thoughts

ove our thoughts, and his ways above our ways. And, brethren, we ve never seen Christ unless we have seen him far above all others, d acting beyond the bounds of expectation and reasoning. The Christ half hidden when he acts as another man. The whole Christ does t appear in the ordinary run of our affairs; it is in the extraordinary, e unusual, the unexpected, that we view the glory of Christ, and see m fully. So it is that we refuse most to discern and glorify him en he is most openly displayed. Let me show my point. Christ, I y, walking on the sea, is most of all Christ there, and yet his disciples o not perceive him; so in *the pardon of very great sin* you see the ost of Christ; yet whenever a man has fallen into a great sin, that is, vile sin in the esteem of others, then he says, "Ah! now I cannot be rgiven this." Why, man, Jesus is most truly Jesus when he pardons ievous iniquity. The putting away of your little transgressions, as u have thought them to be, do you think this is all he came for— redeem such as have a little fallen and a little transgressed? Is he little Saviour for little sinners to be little worshipped? Oh! but rein he comes to be Christ in deed and in truth, when bloody murders, ack adulteries, scarlet blasphemies, and crimson filthinesses, are all ashed away by his blood. Then see we him as "a Saviour and a eat one," as one who is "mighty to save." Why is it that we will t discern him when he abundantly pardons? Why, my brethren, do e honour him as he should be honoured, if we only think that the ntimentalism of sin is put away by him? If we own that the reality, e filthiness, the damnableness of sin is put away by Jesus, and trust m when our sins seem blackest, foulest, most abhorrent, then we do m honour and see him to be the Christ he is.

So again in *great distresses* of the soul. It pleases God often after nversion to allow the fountains of the great deeps of our corruption e broken up, and we never felt before as we do then; we had not pected this, and are overwhelmed with surprise to find ourselves such rrupt, such deceitful, such foul things. Then at the same time Satan ill invade the heart with fierce temptations and diabolical insinuations, ad, alas! our suspicious spirits will imagine that Jesus himself cannot elp us in such a condition. Oh, but man, now is the time for the divine anifestation! Now shall you see the Christ. Do you suppose that the ord Jesus comes only to speak peace to those who have peace already, or o give peace to those enduring a trifling disturbance of mind? Man, do u think Jesus a superfluity? Or do you imagine that he is only ited for little occasions? Be ashamed of such insinuations; for he igns on high above tremendous storms; he rules the hugest waves nd the most roaring floods: when all our nature is vexed, when our opes are gone, and our despair is uppermost, it is amid the tumult f such a tempest that he says, "Peace, be still," and creates a calm. elieve in the Christ who can save you when most your temptations reaten to swallow you up. Do not think him to be only able to save hen you are not in extremities, but believe him to be best seen when our uttermost calamities are near.

I might select many other cases as illustrating this, but I will run ver one or two in rapid review. We are perhaps enduring an *unusually vere trial*, and need more than usual support; but we fearfully say,

"I cannot expect to be supported under this affliction." Ah! your Christ is a phantom, then. If you saw him you would know that there is nothing too hard for him, that the sustenance of a soul, when it is at its lowest famine point, is easy enough work for the divine Consolator, and you would cast yourself on him believingly, and not act towards him as now you do. Yes, but you need great supplies for the present time of distress; your circumstances are trying to the last degree. Do not, now that you need great supplies, make Christ to be poor and stinting in your esteem; but rather, like Abraham, say, "The Lord will provide." Abraham, in extremity, when about to slay his son by God's command, finds that God interposes, and the ram is found for a burnt-offering. In your worst poverty Christ will interpose; Jesus will prove himself to be the Lord of heaven and earth. You shall see that in him all fulness dwells. Can you only rely upon Jesus in little and ordinary troubles? I know it is sweet to run to him in such times, but is he to be only an ordinary, fair-weather friend to cover you from little showers, and walk with you when a little gale is blowing; will he refuse to be with you in stormy weather, or to traverse with you the boisterous sea? O do not so miserably spirit away the Saviour! Do not phantomise the Redeemer when you want him in very deed. You have real poverty, and a real cross, and real difficulties; now in the mount of the Lord shall it be seen that he is true to his word, and his name, Jehovah-Jireh, across the darkness of your want shall be written as with letters of fire.

In times of *great* danger, again, we sometimes gloomily mutter, "Now we shall not be preserved; Christ has kept us up till now, and we quite believe that he would do so if the circumstances of to-day were no worse than those of times gone by, but now we are extremely tempted, now we are violently assailed, now our sorrows multiply, will he help us now?" Dare you say, "Will he?" when you know that he cannot change? Dare you say, "Can he?" Is anything too hard for the Lord? Are you going to make your Saviour into a mere appearance? He is a real Saviour, lean on him; he will bring you safely through, cover you with his shield, and keep off the fiery darts from you. He will not leave you or forsake you. Great deliverances! alas! we fancy that these will never occur: Jesus will not work these as aforetime, so we wickedly imagine; and if they are wrought, we are like Peter, who could not realise his escape from prison. He knew the saints had prayed for him, but when he was delivered from the prison, and found himself in the street of the city, he could not think it was a fact, he "wist not that it was true which was done by the angel, but thought he saw a vision. Often before God has delivered us, we have said, "It cannot be"—our Christ was only a spirit; and when he has delivered us we have said, "I do not understand it, I am overwhelmed with amazement;" the fact being, that we do not get such a grip of Christ as to be assured that he is real, present, mighty, gracious; or if we did, we should receive even his greatest deliverances as natural proofs of his goodness and greatness such as faith is warranted to expect. "Is it not surprising," said one, "that God should have heard my prayers, and have been so gracious to me in providence?" "No," said an old saint, whose long experience had taught her more of the Lord, "it does not surprise me, it is just like him, it is his way with his

2." Oh, to feel that great mercy is like him; that it is what we expect of God, that he should give great deliverances, should walk waters of our griefs, and bid them cease their raging! It is a blessed which enables us to recognise Jesus on the waters, and to say, "It is Jesus, nobody but Jesus could act so wondrously; I might have known him if I had seen him working in an ordinary way, or being like a common wayfarer, but here amidst extraordinary is I expected his help; if I never had seen him before, I expected to meet him now; and now I do see him, I am not amazed, though I am startled. I looked for him, and knew that when the need of him was greatest, his coming would be sure." When faith brightens the eye of faith with the flash of expectation, joy is not far away.

It will only add that if we will but realise Christ, our *great successes* will be sure to come, over spiritual foes within and over difficulties without, will again infallibly prove to us his reality; but the probabilities that we shall think him not capable of giving us such great successes, shall toil on despondingly where we ought to have rejoiced in the

to our ultimate future we have too often thought it will be hard, we have trembled at standing before the judgment-seat, we have feared the day of judgment, and thought, "How shall I bear it?" Hoping that we shall know our Redeemer better in death than in life, and in the resurrection and in the glory that shall follow we see him more clearly revealed than now; and therefore we ought to lean more of him and lean upon him in all the great concerns of life with a great, a confident, and childlike faith.

But I must pass on to the third head. OUR GREATEST SORROWS FROM OUR TREATING OUR LORD AS UNREAL.

It is because of our attenuating, vapourising, and spiriting our Lord and making him into a myth so often, instead of gripping him with common-sense, practical, firm, realising faith, that we suffer so much from doubts. For, brethren, it is a sad cause of trouble to have a phantom Saviour, a Saviour who cannot actually pardon sin when it comes to meet sin, a Saviour who gives us only a little indefinite hope about sin, but does not literally put it away. This is the seed-bed of all sorts of evil weeds. I do not wonder if you are vexed with doubts and fears if you have not realised Christ. O that you would all learn to begin with Hart these precious lines—

"A Man there is, a real Man,
With wounds still gaping wide,
From which rich streams of blood once ran,
In hands, and feet, and side.

(Tis no wild fancy of our brains,
No metaphor we speak;
The same dear Man in heaven now reigns,
'That suffered for our sake.)

This wondrous man, of whom we tell,
Is true Almighty God;
He bought our souls from death and hell,
The price, his own heart's blood "

Beware, my brethren, of resting content with anything short of faith in an actual, literal, living Mediator, for nothing but reality will be of any use to you in the matter. Of course, with a phantom Saviour for real sins, an apparition of a Redeemer for real bondage, you cannot find comfort. Of what use is the appearance of bread and the resemblance of water to famishing pilgrims in the desert? If you have a phantom helper for real woes you are the worse for such help. If your Saviour does not actually and practically support you in times of need, and supply your wants and console you under depression, then in what respects are you better off than those who have no helper at all? Jesus is a friend indeed. His grace, love, and presence, are no fictions; of all facts they are most sure. If I have to carry a real load, and then have a ghost to assist me, I am in truth unassisted. We want true power, force, and energy, in our helper, and all that faith sees in Jesus her Lord; but you will readily see how sorrows multiply where Jesus is lightly esteemed.

Besides, to some Christ is not only, as it were, an impalpable spirit, but he is really an indifferent, unfeeling spirit. Jesus to his disciples on the sea seemed as though he would have gone by them and left them to their fate, and we often dream that our gracious Lord is unmindful of us; at any rate, we forget that he is tenderly mindful of our case. It did not strike you when you were so poor last week that Jesus knew it, and was grieved for your affliction. You forgot, dear brother, when you were trembling as you went into the pulpit, that Jesus knew you trembled, and would uphold you while bearing your testimony. Too seldom do we remember that—

"In every pang that rends the heart
The Man of Sorrows bears a part."

Ah! good husband, you knew your wife pitied you, you noted well the tear-drop when she saw your grief. Ah! dear child, you knew your mother sorrowed for you. Ah, but if you did but know Christ, you would know this too, that he never puts you to an unnecessary pain, nor ever tries you with an unneeded trial. There is a needs be for all, and he has sympathy for you in all.

Many a poor sinner even imagines Jesus to be an angry spirit, and he cries out for fear. He imagines that Jesus is wrathful and will reject him with indignation. Ah! thou dost not truly realise my Saviour if thou thinkest he would ever reject any one who came to him. When on earth what a real Physician of souls he was! he mingled with publicans and sinners; he did not talk about them as people who ought to be looked after, but he actually went after them himself and suffered one of them to wash his feet with her tears, and wipe them with the hairs of her head. He was wont to touch diseased sinners with his finger as he healed them. He was not a dilettante Saviour, he did not come into this world to save us from suppositious sin and imaginary trouble. There is nothing which is more overlooked, but which ought to be better remarked about our Lord, than his common-sense practicalness. He is utterly devoid of sham and pretence. He is always in the gospel history as real as the scenes of life around him; he never strikes you as theatrical and pretentious. May we all feel that he is really a

ng Saviour, a tender Saviour, and a practical Saviour to us. May know him, may you realise him, and then your sorrows will either e to an end, or be accepted with thanksgiving.

V. Lastly, IF WE COULD BUT BE CURED OF THIS DESPERATE MISCHIEF, LORD JESUS CHRIST WOULD HAVE A HIGHER PLACE IN OUR EEM, AND MANY OTHER BENEFICIAL RESULTS WOULD FOLLOW.

For, first, did you notice that after the disciples knew it to be Christ, he came into the ship with them, they said, "Of a truth thou art Son of God"? If you once realise Christ, you will know him in his son as you never will know him by all I can tell you, or you can read ut him. You once read about a man, you saw his likeness in the lustrated News," you heard people talk about him, but at last you e in his company, and sat down with him, and then you said, "Now now the man; I did not before." Oh, if you can realise Christ so as law near to him by faith, you will feel that you now begin to know in truth, and, what is best, you will know him then with assurance. ey said, "Of a truth thou art the Son of God." You were persuaded t he is God by what you found in Scripture, but when you came ee him, when he became real to you, the doctrine of his Deity needed arguments to support it, the truth that Jesus Christ is Lord, is woven o your very being. He is the Son of God to you, if to no one else. at did those mariner disciples when they saw that it was indeed us who trod the wave? It is added, "They worshipped him." I will never worship a phantom, an image, an apparition. Know us to be real, and straightway you prostrate yourself before him. ssed God, blessed Son of Man, coming from heaven for me, bleeding me, standing in glory, pleading for me, I had thought of thee and rd of thee, but now I see thee, what can I do but worship thee? s the grasping of Christ that produces devotion; it is the mistiness our thoughts about him that is the root of our undevout frames mind. God give us a firm hold of Christ, and we shall instinctively re him.

They not only worshipped Christ, but they served him. Their worship : such that whatever he bade them do they did it, and the vessel was red whither he would until it brought him to the other side where wished to go. They who realise Christ are sure to obey him. I can- obey that which floats before me like a cloud; but when I see the n, the God, and know him to be as real a person as myself, as much atter-of-fact existence as my brother, then what he bids me do I do: obedience becomes real just in proportion as the Master who com- nds it becomes real to my soul. Then it is, dear friends, that we ome humbled in spirit. No man realises Christ without also realising self, and being bowed down in self-humiliation. "I have heard of e by the hearing of the ear, but now mine eye seeth thee: wherefore I or myself, and repent in dust and ashes." But with the humility es a deep and profound joy and peace. With Christ in the vessel, own to be there, we smile at the storm; whether it continue or subside are equally peaceful now that we have realised that Christ is with us. o believe that the actualising of their Lord is the main thing that istians want; they require, first and foremost, a real Leader, they want grasp his reality, and feel his actual power. And is it needful for this

that he should come here in person? I trust not. If he were to appear this morning on this platform, and his servant should hide his head, you would say, "Behold the glorious sight, yonder is our Lord." I know your heads would bow to worship, and then you would open your eyes and gaze on him, and feast your souls with the sight, and then each one would say, "What can I do for him?" And if the condescending Master gave you each leave to come and spread offerings at the feet of the Crucified, oh, what heaps of treasure would be brought! Each one would feel, "I have not with me what I wish," but you would say, "Take all I have, my blessed Lord, for thou hast redeemed me with thy blood." Is not he just as dear to you now, though unseen? Is not faith as mighty a faculty as sight? Is it not "the evidence of things not seen"? Is not Wesley's verse true?—

"The things unknown to feeble sense,
Unseen by reason's glimmering ray;
With strong, commanding evidence,
Their heavenly origin display.

Faith lends its realising light,
The clouds disperse, the shadows fly;
The invisible appears in sight,
And God is seen by mortal eye."

Does not faith make Jesus as real to us as our sight would do? It should do so; I pray it may. And then see how true will be your consecration, how abundant will be your service, how ready your thanksgiving, how abounding your offerings! May God grant you grace to get into this true position, both you who are saints and you who still are sinners, for in having a real Christ you will have the reality of every good. God give it you for Jesus' sake. Amen and Amen.

PORTION OF SCRIPTURE READ BEFORE SERMON—Matt. xiv. 12—36.

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DEI GRATIA.

A Sermon

DELIVERED ON LORD'S-DAY MORNING, OCTOBER 30TH, 1870, BY

C. H. SPURGEON,

AT THE METROPOLITAN TABERNACLE, NEWINGTON.

“To the praise of the glory of his grace.”—Ephesians i. 6.

No truth is more plainly taught in God's word than this, that the salvation of sinners is entirely owing to the grace of God. If there be anything clear at all in Scripture, it is plainly there declared that men are lost by their own works, but saved through the free favour of God; their ruin is justly merited, but their salvation is always the result of the unmerited mercy of God. In varied forms of expression, but with constant clearness and positiveness, this truth is over and over again declared. Yet, plain as this truth is, and influencing, as it should do, every part of our doctrinal belief, it is frequently forgotten. Many of the heresies which divide the Christian church, spring from a cloudiness upon this point. Were that word “grace” but fully read, marked, and learned, the great evangelical system would be far more firmly held, and plainly preached: but forgetfulness that “by grace ye are saved,” is a common fault among all conditions of men. Sinners forget it, and they seek salvation by the works of the law; they refuse to surrender to the sovereign grace of God, and entrench themselves behind the tottering fence of their own righteousness. And saints forget this, too, and therefore their minds become dark, their spirits fall into legal bondage, and where they ought to rejoice in the Lord unceasingly, they become despondent, and full of unbelieving dread. Brethren, I am incessantly preaching here the doctrines of grace, they are growingly dear to me; but often as I preach them, I trust they are not wearisome to you; and if they should be, that sad fact would not induce me to be silent upon them, but rather urge me to proclaim them more frequently and fervently, for your weariness of them would be a clear proof that you required to hear them yet again, and again, and again, until your souls were brought to delight in them. There is no music out of heaven equal to the sound of that word “*grace*,” save only the celestial melody of the name of Jesus. One of the early fathers was called the angelic doctor, surely he is most angelic who preaches most of grace. Grace among the attributes is the Chrysostom, it has a golden mouth; it is the Barnabas, for it is full of consolation; it is the Boanerges, for it thunders against self-righteousness. It is man's star of hope, the well-spring of his eternal life, the seed of his future bliss.

I. We shall draw from the text our first observation. IN SALVATION AS A WHOLE WE SEE THE GLORY OF GOD'S GRACE.

So the apostle tells us, "To the praise of the glory of his grace." Every attribute of God has its own appropriate opportunity for displaying itself; to each quality of the divine nature there is a glory, and the Lord takes care that there shall be a time when this glory shall be so seen as to become the subject of praise to intelligent creatures. There is great glory in his power, and long ago he who speaks and it is done, who commands and it stands fast, made the heavens and the earth. It was a great triumph of power, and other grand attributes combined to make the display still more glorious; wisdom was there to balance the clouds, prudence set a compass upon the face of the deep, truth appointed the times and the seasons, and goodness arranged the habitable parts of the earth for the living creatures and for the sons of men. All the attributes of God were exercised, but power was greatly magnified, the power which by a word created, and by its mere will made all things to stand forth. On that occasion, when the glory of God's power was revealed, "the morning stars sang together, and all the sons of God shouted for joy." They saw the glory of the divine power, and rendered their joyful homage. On that august occasion many of God's attributes were extolled, but there was no room for "the praise of the glory of his grace." Grace found no objects in a pure creation upon which to display its full glory; there was room for kindness, benevolence, favour, goodness, and love, but grace in its truest and deepest meaning needs undeserving creatures to operate upon, sinful creatures that may be pardoned, fallen creatures that may be restored, condemned creatures that may be justified, and there were none such in the creation as it came from the divine hand.

Further on, the Lord took occasion to give a display of the glory of his justice. We know not precisely when or how, for the record is not full and clear, but we have the outlines of this fact, that there was once a great rebellion in heaven, certain of those bright intelligences known to us as angels, for some reason or other, revolted from the divine government under the leadership of that bright son of the morning, who is now for ever called the Prince of darkness. There was war in heaven against the rule of the Eternal. Then flew forth the thunderbolts of Jehovah's strength, and the rebels were subdued at once by his irresistible might. Then his justice flamed forth in splendour, for we read of the pit that was digged for the wicked, and of everlasting fire in hell prepared for the devil and his angels. Hurled from the battlements of heaven, they fell into the deeps of perdition, driven from the throne of their glory they became hopeless wanderers throughout the realms of misery. The praise of the glory of divine justice may be read in these terrible lines, "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." Divine justice shall yet further be displayed in that tremendous day when the great white throne shall be set, and all nations shall be gathered before it, and the unjust shall receive the vengeance due for their rebellion against the majesty of God. Glorious shall be the attribute of justice "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire

taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ : who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." In all this we see no revelation of "the glory of his grace." To fallen angels he dealt out justice, upon them holiness shot forth her consuming fire, but no word of mercy was heard, no hope of restoration was given; the Mediator took not up the angels, but he took up the seed of Abraham. So, too, in the last dread assize, justice, not mercy, shall rule the hour he shall render unto every man according to his works. Still there must needs be an opportunity to glorify the attribute of grace. Whenever we can clearly perceive that an attribute exists in God, we may fairly infer that there will be something for that attribute to exercise itself upon. It is always a hopeful circumstance that there is mercy in God, and that this mercy endureth for ever ; for it seems to be inevitable that mercy should be exercised, and hence when we see sin in the world we expect to see mercy displaying its power. Yonder I see in the surgeon's dispensary a potent remedy, and it suggests to me that a certain disease falls under his eye, and when it is raging I naturally look to see the remedy much in use. When you read of grace in the heart of God, of pity, of free favour, of sovereign mercy, it is clearly implied that there would be guilty ones upon whom that free favour would in due time be bestowed. Accordingly, we find that God has selected the salvation of the sons of men as the platform for the exhibition of his grace, that in his elect his grace may show forth its glory, just as in other events the glory of his power or of his justice has been shown.

I want you to note that a display of the glory of any attribute is not a mere proof that such an attribute exists, but an unusual revealing and magnifying of that attribute, so that it excites the attention and wonder of all beholders. Let me go back again to a display of power, and remind you of a memorable event in the history of this world during our own historical period. We read of Pharaoh, "For this purpose have I raised thee up, that I might show forth my power in thee." Pharaoh, a man of a peculiarly determined disposition, of a high and haughty spirit, resolved to resist the commands of Jehovah, and to hold Israel in bondage. Jehovah ordained to reveal in him what his power could do. After first having warned him by his servants Moses and Aaron, who wrought great wonders in his presence, the Lord began to deal with the haughty king. He turned the waters of Egypt into blood, and slew their fish; the land brought forth frogs in abundance in the chambers of their kings. "He spake, and there came divers sorts of flies, and lice in all their borders. He gave them hail for rain, and flaming fire in their land. He smote their vines also, and their fig-trees; and brake the trees of their coasts. He spake, and the locusts came, and caterpillars, and that without number, and did eat up all the herbs in their land, and devoured the fruit of their ground." He sent a thick darkness over all the land, even darkness that might be felt. The king's heart was cowed for awhile, but in desperate obstinacy he hardened his heart yet more, put on a brazen forehead, and again said, "Who is Jehovah that I should obey his voice? I will not let his people go." Volley after volley the artillery of heaven was

discharged upon him; the Lord mighty in battle gave his enemy no respite. One by one he brought up his reserves, and fitted fresh arrows upon his bow. The lordly monarch found himself stunned with the repeated blows, and bewildered by the terrors of his omnipotent adversary. At last the master-stroke was given which brought the tyrant to his knees. The angel of destruction was sent to smite all the first-born of Egypt. And an exceeding great and bitter cry went up from every household in that dread night: for all the first-born were slain, from the first-born of Pharaoh that sat upon the throne, to the first-born of the woman servant behind the mill. Then it was that the astonished monarch rose up in the night, and said to Moses and Aaron, "Rise up, and get you forth from my people, and go serve the Lord as ye have said." Yet, ere long, Pharaoh hardened his heart again, and pursued after the Israelites with horses and with chariots. Ye know the story, but we will rehearse it yet again, for great is the Lord and greatly to be praised, and his mighty acts which were of old are to be had in perpetual remembrance. Even in heaven they shall sing the song of Moses, the servant of God, and of the Lamb; let us then rehearse it here below. Ye remember how Pharaoh in his pride pursued the children of Israel, saying, "I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them." In his high presumption he dared to follow the chosen of the Lord into the heart of the sea. Then "the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, and took off their chariot wheels, that they drove them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians." But in vain they turned themselves to flee, for in a moment when Moses stretched forth his rod, the waters, at the command of God, returned and covered the chariots and the horsemen and all the hosts of Pharaoh; they sank like lead in the mighty waters, the depths covered them, there was not one of them left. Then was seen the glory of Jehovah's power, and then was heard the praise of that glory, for Miriam took her timbrel, and went forth in the dance, while the daughters of Israel followed her, and all the hosts of Israel took up the refrain of her song, "Sing unto the Lord, for he hath triumphed gloriously; the horse and the rider hath he thrown into the sea." Then was made known the praise of the glory of Jehovah's power. Now, brethren, in the work of the salvation of man you have a parallel case, for one attribute is not more glorious than another. "The praise of the glory of his grace" in rescuing man from the deep ruin into which he had fallen, in giving the Wellbeloved to bleed and die, in routing sin, death, and hell, in leading our captivity captive, in uplifting us into heaven, and giving us to be partakers of his glory through the merit of Jesus Christ our Lord—in all this, I say, grace is as glorious as was power at the Red Sea. No stinted thing then, no small matter, no subject to be whispered of, or described with bated breath, but something great and grand and glorious will that work of salvation be, which is to the praise of the glory of so great and favourite an attribute as the grace of God. I have tried if I could to think of what grace at its utmost must be; but who by searching can find out God? It is not possible for the

human mind to conceive of power at its utmost. Pharaoh's overthrow gives you but a guess at what the omnipotence of the Lord can accomplish, it can shake all worlds to dust, dissolve the universe, and annihilate creation. Power at its utmost, who shall compass it? And grace, my brethren, grace at its utmost! I was about to say you see it in the Lord Jesus; and shall I err if I so speak? For in him dwelleth all the fulness of the Godhead bodily; he is the only begotten of the Father, full of grace and truth. But, my brethren, our minds cannot see the utmost power of grace—human intellect is not gigantic enough to grasp it all, but believe me, if anywhere the full praise of the glory of God's grace is seen, it is beheld in the salvation of the chosen sons of men. When all the chosen ones shall be gathered together, and the church of God in heaven shall be perfect, not one living stone lacking of the entire fabric, then across that edifice shall this inscription be written in letters of light, "To the praise of the glory of his grace." The work of salvation from first to last, as a whole, was devised and carried out and shall be perfected to the praise of the glory of the grace of God. Thus much upon the first head. Salvation is of the Lord, and in it grace reigns without a rival.

II. Secondly, THIS IS TRUE OF EACH DETAIL OF SALVATION.

I gather that from the position of my text. The fifth verse speaks of predestination and adoption, and the sixth verse speaks of acceptance in the Beloved, and the position of my text puts all three of these under the same mark, they are all "to the praise of the glory of his grace." Brethren, the sea is salt as a whole, and every drop of it is salt in its degree: if the whole work of salvation be of grace, every detail of that work is equally of grace. The rays of the sun as a whole possess certain properties, analyse one single sunbeam and you shall find all those properties there. I have just now said that the whole of salvation might be resembled to a great temple, and that across its front would be written, "To the praise of the glory of his grace;" now some of the the ancient Eastern buildings were erected by certain monarchs, and were dedicated to them, and not only was the whole pile set up to their honour, but each separate brick was stamped with the royal *cartouche* or coat of arms; not only the whole structure but each separate brick bore the impress of the builder; so is it in the matter of salvation: the whole is of grace, and each particular portion of it equally manifests in its measure the free favour of God. Let me begin at the beginning, and very briefly rehearse the different steps of the salvation of a sinner.

There was, first of all, the *election* of men by God before all time. He it was who chose unto himself a people to show forth his praise. That choice was not made in any degree on account of any debt due to man, on account of any merit that existed in men or was foreseen to exist; it was the result of free favour on God's part that any were chosen to become his sons and daughters. "Even so, Father, for so it seemed good in thy sight," is the Saviour's answer to the question why God has hidden these things from the wise and prudent, and revealed them unto babes. If any man be chosen it is not because of a natural worthiness or claim to preference, or any essential excellence in him which demanded that God should make the choice. We were heirs of wrath even as others. No works were taken into account whatever.

The divine choice according to Paul in the ninth of Romans was "not of works, but of him that calleth." "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy."

This is clearer still, perhaps, when we come to the next step, namely, that of *redemption*. Christ has redeemed his people from the curse of the law, having been made a curse for them. Can any man see the Son of God expiring upon Calvary, bearing the sin of man, and say that those for whom he died were worthy that Christ should die for them? It is downright blasphemy to connect any idea of merit with a gift so vast and free as the gift of Jesus Christ to redeem us from our sins. Why, sirs, had we every one of us been perfect, and had we kept God's laws without omission, even as seraphs do in heaven, we should still have only done what was our duty to have done; and there could have been no merit about our service which could deserve that Christ should die for us. Should the Eternal God ever be thought to be such a debtor to his creatures that he must needs veil his splendour in human form, and be despised and rejected and spat upon? Shall it be said that the Son of God owes to man that he should bleed and die for him? I shudder while I raise the question or suggest the thought. It must be pure, spontaneous, disinterested mercy that nailed the Saviour to the tree. Nothing could have brought him from the throne of glory to the cross of woe but grace, unalloyed, unbounded grace.

And when I turn onwards from redemption to the next step, namely, that of our *effectual calling*, it is the same. God is pleased to call many of us by the word of the gospel, and every gospel call is a gracious thing, for we do not deserve to be called away from our sins. If we reject those calls, and resist them, and yet after all the effectual grace of God comes in a more powerful way and makes the unwilling willing, and corrects the obstinacy of our hearts, why, this must be grace emphatically. To give the common call of the gospel to every sinner to come to Christ, and to believe in him and live, which call is given in the gospel every day, is grace; but to continue that call, and to make it effectual, even to those who have hitherto resisted it, why, this is grace upon grace, superabounding grace. If you spread a table for the hungry, there is favour to them; if you invite them to come, and invite again and again, it is great favour; but if you "compel them to come in," as the parable has it, and bid them sit there, and lay yourself out until you have won their hearts and persuaded them to accept your bounty, this is mercy upon mercy. Yet such is effectual calling. That ever the love of God should have constrained you and me to come and be saved when we so long stood out against it—oh! this is "to the praise of the glory of his grace."

My dear brethren, take the next step from effectual calling to *pardon* and *justification*. I think it is not needful that I should say that the pardon of sin must always be the effect of grace. That statement is self-evident. It cannot be due to any man that he should have his sins pardoned, for sin that deserves a pardon is no sin; it cannot be due to any man that God should make him righteous, he being himself unrighteous; that must be a spontaneous action on God's part, flowing from his pure bounty and love. No man can claim forgiveness, it were sacrilege to suggest that he could. Pardon and justification, then, must

be freely given us by God's grace through the redemption which is in Christ Jesus.

Mark you well, that the next series of steps which we call *sanctification*, or *perseverance*, or better still, *gracious conservation*, all of these must be of grace too. No man has any claim upon God to keep him from going into sin. I am bound to keep from sin, it is my duty, but for God to send me grace by which I am enabled to keep from sin, is no right of mine; it must be his free love that does it; and if from day to day he is pleased to direct my waywardness and bring my wandering spirit back, if after a thousand slips he still restores my soul and establishes my goings, I dare not praise myself for it, but I must gratefully put the crown of my perseverance in righteousness upon the head of that infinite grace which has wrought all my works in me.

Beloved, if you will thus at your leisure survey all the steps of the work of grace, you will be persuaded that you could not say of one more than another, "This is of divine grace," but you would have to confess it equally of all. There is no point in the Christian's life where his own merit avails him, no period where his own strength comes to the rescue of divine power. It must be grace that makes the dead soul live, but it is equally grace which keeps the living soul alive; it must be grace that washes the black soul, and makes it white as snow, but it must be equally grace which keeps that soul from going back to its former filthiness. From foundation to pinnacle the temple of our salvation is all of grace.

Certain sceptical philosophers have half conceded that there may have been an exhibition of divine strength in the beginning, when the great orbs of heaven were first caused to revolve, but then they affect to question whether any fresh power is put forth to preserve the stars in their courses; but you and I know that no forces of the past will suffice for the present demand, and we believe that divine power is always streaming forth to urge on the wheels of the universe. It is even so in the little world within us. It was grace that set our hearts moving towards Christ and holiness; it is equally grace that keeps us still following after the prize of our high calling in Christ Jesus. As the waters cover the channels of the sea, so does grace cover all our salvation. In every jot and every tittle of our heavenly charta, grace guided the pen. From first to last salvation is free. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

III. Now, brethren, in the third place, having shown that salvation is of grace as a whole and of grace in all its details, I shall notice that **THE PECULIAR GLORIES OF THIS GRACE OUGHT TO BE POINTED OUT**, and to be considered by us.

What are the peculiar glories of divine grace? This is not a fashionable doctrine, but we will speak it out plainly and honestly. In the first place, it is a peculiar glory of grace that it is *sovereign*, that the favour of God is given to man according to the absolute will of the Almighty God, and for no reason known to us but the good pleasure of his will. When a man gives away anything in kindness to the poor, he likes to exercise his own sovereignty in the gift, but no man is so absolutely a possessor of the good things

of this life as to have a right to the exercise of an altogether absolute sovereignty over his goods. There must be some limit to human rights; a man, even in his free gifts, ought not to give to some, and he ought in preference to give to others; but the great and gracious God has no limits to his absolute will. There are no rights remaining to fallen man before God, except the right to suffer the infliction of justice. Man has so forfeited all claims upon God, that on the ground of right he can receive nothing but eternal wrath—nothing whatever. Nor does any claim or pretence of claim in any degree influence the determination of the Most High in the gift of his grace. Over the heads of all men he speaks with thundering voice, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." Absolute sovereignty is one of the glories of divine grace.

Another glory of this grace is its entire *freeness*. Man is not expected to do anything to earn or obtain the grace of God; he would not if he were expected; he could not if he were required. He has so utterly departed from God that he has lost the favour of God: to lose it was in his power, to gain it again is not. Nor does God bestow his favour on any man because of anything he sees in the man, neither his wealth, nor his fame, nor his position, nor his character. He looks down on man and passes by kings and princes to let his love settle on the poor; he looks on men, and often selects the grossest transgressor and the chief of sinners, that these should become eternal monuments of his power to save them. This he does, and continues still to do most freely, spontaneously, because so it seems good in his sight.

Another glory of his grace is its *fulness*. Where God bestows his grace it is no little grace. It is grace to cover all the man's sins, whatever they may be. Though they may be so multiplied that he cannot count them, and so gross that he cannot estimate them, yet the grace of God makes a clean sweep of them all. "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins." "All manner of sin and blasphemy shall be forgiven unto men." Blasphemy is expressly mentioned as a violent form of evil and direct attack upon God. The most heinous forms of human iniquity the grace of God blots out of the book of remembrance, and he takes those who committed those heinous sins, changes their nature, makes them his children, receives them at last into his glory, and all because of the free favour which is in his heart towards them.

Another glory of this grace is its *unfailing continuance*. Where once the grace of God has fallen, it is never taken away. If God in his mercy visits a man with grace, he never afterwards revokes the pardon he gives, or recalls the favour he has bestowed. "The gifts and calling of God are without repentance." Grace is no intermittent brook flowing to-day and dried up to-morrow, no fleeting meteor dazzling all beholders and then vanishing in thick darkness.

"Whom once he loves he never leaves,
But loves them to the end."

His grace is unchanging, his mercy endureth for ever.

Another glory of it is that it is *unalloyed and unmingled*. God's grace in saving souls rules alone. Human merit does not intrude here and there to make a patchwork of the whole. Grace triumphant can say, "I have trodden the winepress alone, and of the people there was none with me." Grace is Alpha, grace is Omega. It is grace's glory that no mortal finger touches her work, and no human hammer is lifted up thereon. This is what men cannot bear. They will have it that man must have some merit, must do some little. But it must not be. A clear stage the grace of God demands; it saves, and it alone from first to last.

Need I add that it is one glory of this grace that while it thus reveals itself so fully, *it never interferes with any other attribute of God?* Interfere, did I say? It only tends to illustrate all the other glories of the divine character. God is absolute in his favour, but he is never unjust. He gives justice to all; he allots to each one his portion due. "What," say you, "is he just to those whom he favours? Does he not pass by their sins?" I answer, "Yes," but I also say, "No." He does pass by their sins so far as *they* are concerned, but he does so justly; for he first laid their sins upon their Surety, and exacted from Christ the vengeance due for their transgressions. He is as just towards his saints as if he had no mercy upon them, for in their Substitute his justice has received the full payment of his demands. There is no attribute of God that grace ever slights. It is on the best terms with God's truth, though truth said, "I will by no means spare the guilty." God has not spared the guilty, for he laid the guilt on Christ and did not spare him; and now his people are not guilty, they are absolved, there is no condemnation to them, their transgression is forgiven, their sin is covered. I say, again, this is the glory of grace, one of its especial crowns and adornments, that though it has its way and works as freely as if justice were dead, and holiness were withered, yet it never does invade the realm of any one of those bright attributes, but God is as just, and as holy, as if he were not gracious, and yet his infinite sovereignty sways its undisputed sceptre in the realm of salvation.

IV. I have brought you thus far on, into the very bowels of the text, and now, in the fourth place, THIS GRACE OUGHT TO BE THE SUBJECT OF PRAISE. It is "*to the praise of the glory of his grace.*"

Here needs a tongue more fluent far than mine; or rather here is wanted no tongue but a warm heart and grateful thought to sit down and contemplate. As many of you as have been bought with blood and washed in it, as many of you as have been taken from among men and made to be the Lord's own peculiar people, I ask you now in silence *to praise God while your mind surveys the whole plan of your salvation.* Chosen or ever the earth was—grace, free grace; given into the hands of Christ to be his treasure—all of grace; redeemed with the heart's blood of Immanuel, all out of his free favour to you; preserved when you were running into sin, slaves of Satan, mad on your idols, preserved in Christ Jesus by longsuffering grace; called with that voice which wakes the dead, and endowed with spiritual life, altogether of grace; adopted into the divine family, made partakers of the divine nature, because grace so willed it—what wonders are here! Brother, in your case it was grace of the most eminent degree. If you do not say so of

your case, I must say so of mine. Above all the sons of men I humbly claim to be most indebted to the grace of God. But I doubt not, my brother, you also claim the same. There were specialities about our character, there were peculiarities about our sin, there were difficulties about our constitution, which all tended to make it very remarkable that we should be the subjects of the divine love. Each one of us can say—

“What was there in me that could merit esteem,
Or give the Creator delight?”

Now, you will glorify God if you let your soul in silence muse at the foot of the throne of grace, and worship him of whose mercy you have so largely been made a recipient.

When you have done this, may I ask you in the next place to *let all men see the result of grace in you!* It has been a common slander against the doctrine of grace that it makes light of good works, and leads men to licentiousness, a slander which the lives of the people of God have amply answered in the past. Now ye to whom this mercy has been shown, by your watchfulness, your hatred of the very appearance of evil, your careful walking, your close fellowship with Christ, prove to gainsayers to a demonstration that grace is a holy thing wherever bestowed, for it renews the heart and sanctifies the life. You are degrading the grace of God when you are not walking as becometh the household of faith; you are honouring God better by holiness than by writing the sweetest poetry, or by uttering the most seraphic sentences upon it. Holy living is “to the praise of the glory of his grace.”

Add to your holy living your own personal testimony. I do not care to hear people who are converted talking much about what they were before conversion. I am not sure that the records of horrid lives of base men are ever profitable if they are written; perhaps the best thing to say is, “Of which things we are now ashamed;” but at the same time tell it to others that the grace of God has saved you. If you were before conversion given to great sins, be ashamed of them, but do tell that grace has saved such as you are. Be bold to testify in all companies that the grace of God is equal to all emergencies, and can save the lost from going quite down into the jaws of perdition. Publish it everywhere that the mercy of God can blot out the grossest and vilest sins, that no man need despair, that the great heart of God is large enough to receive the most devilish of sinners, and that he passes by transgression, iniquity, and sin, for Jesus Christ’s sake. Let the angels know it. When you are introduced to heaven, publish there what God’s grace has done, and till you get there let men know it here below, “to the praise of the glory of his grace.”

V. And now, lastly, let me say that the doctrine which we have taught this morning, **THE TRUTH WHICH WE HAVE TRIED FULLY TO PREACH, IS THE GREAT GROUND OF HOPE FOR SINNERS.**

For, in the first place, if it be so that salvation is all of the free favour of God, then here is hope for every man. You will enquire “How?” I will reply thus. Suppose there be here a man who has been guilty of some gross crime, yet others who have been guilty of

the like crime have been pardoned, and have been the subjects of divine grace ; why should *he* not be ? If salvation were by merit, such a man clearly would be shut out of hope, and rightly considered every man would be, for we have none of us a half a-grain of merit if we were ransacked through and through ; but if it be of grace, why should not the grace of God pitch on me as well as on any other man ? And if it be proved that the grace of God is so sovereign that it has often fallen on the very worst of men, why not on me, if I am the very worst of men ? And if I find it written, that him that cometh to Christ he will in nowise cast out, then I, even if I be the worst of men, am encouraged to come to Christ. He has saved others, the worst of men, he tells me if I come, if any one comes, he will not cast him out ; then why should not I go ? Why not, indeed ? If there were anything like preparation, or readiness, or merit, or adaptation, then there would be no hope for me ; but if it is a matter altogether of pure, gratuitous gift, then why should it not be given to me as well as to another ? It holds out a bright encouragement to every sinner, and it holds out hope even to the exceedingly gross transgressor, because grace is evidently magnified in changing the nature of great sinners. If I be a great transgressor and have desperately sinned, what room there will be for grace to glorify itself in me ! Here is hope for me. Why should I not go to God in prayer, and ask to be made a trophy of his grace ?

And if any should say, " But if we are not the grossest of sinners, then we seem to be shut out ! " I answer, No, but rather to be included, because if any will say, " God saves the greatest of sinners, because they glorify his grace most," I should reply, God is not actuated by any selfish motive. He does not save men that he may get anything by it, and you from whom he can derive nothing are the very people he is likely to save, to prove the utter freeness and disinterestedness of his love. Do not for a moment imagine we are going to put sin in the place of merit, and make it appear that the greatness of their sin is the reason why the Lord will save men. If there be no reason for grace in human merit, much less in the degree of demerit ; if you have never gone into gross sin, thank God for it, but for all that you are sinner enough ; if you see yourself as you are, you are black enough in all conscience, you need not be any viler ; and because your case does not to you appear as though you could glorify God, it is not therefore to be argued that it appears so to him who seeth not as man seeth. When a surgeon meets with a case which apparently will bring no credit to him in vulgar eyes if he cures it, it is the highest honour to him that he was not deterred by the fear that it would bring him no honour. It is highly glorious to God that he is not affected by the praise of men. There is hope, then, for you who cannot be numbered with the grossest of transgressors. If all is of grace, then it neither shuts out big nor little, and while the gracious promises ring like a peal of silver bells, " Come unto me all ye that labour," and that with a general and universal note, to every sinner under heaven, " Whosoever believeth in him is not condemned," " Believe in the Lord Jesus Christ, and thou shalt be saved," " He that believeth and is baptised, shall be saved," and such like passages, why, we are greatly encouraged to come to Jesus. This doctrine that salvation is all of grace, and not of us at all, is one

of the very best reasons why I, though I do not feel right, nor act right, nor am right, but am just a lump of sin, a mass of filthiness, and nothing else, should come as I am, even now, and put my trust in the blood and righteousness of Christ, and trust that I, even I, shall find acceptance in the Beloved. O that some hearts, to-day, may by the Holy Spirit be encouraged to come to Christ. If you have any goodness, this sermon is a death knell for you. If you have any merits, away with you, away with you; Christ came not to call the righteous, but sinners to repentance. If you are not sick, what do you here? The physician is come to heal the sick, not those who are in health. But if you have nothing that could deserve aught of God, then to you is the word of this salvation sent, "To the praise of the glory of his grace."

My last word shall briefly indicate what is the privilege of each sinner who would rejoice in the sovereign grace of God. Often as we explain faith, yet still we need to explain it again. I met with an illustration taken from the American war. One had been trying to instruct a dying officer in what faith was. At last he caught the idea, and he said, "I could not understand it before, but I see it now. It is just this—I *surrender*, I surrender to Jesus." That is it. You have been fighting against God, standing out against him, trying to make terms more or less favourable to yourself; now here you stand in the presence of God, and you drop the sword of your rebellion and say, "Lord, I surrender, I am thy prisoner. I trust to thy mercy to save me. I have done with self, I fall into thy arms."

"A guilty, weak, and helpless worm,
On Christ's kind arms I fall,
Be thou my strength and righteousness,
My Jesus and my all."

May God bless you. Amen.

PORTIONS OF SCRIPTURE READ BEFORE SERMON—Psalm xiv.;
Ephesians i. 1—14.

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A Sermon

DELIVERED ON LORD'S-DAY MORNING, NOVEMBER 6TH, 1870, BY

C. H. SPURGEON,

AT THE METROPOLITAN TABERNACLE, NEWINGTON.

"If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?"—Luke xi. 11—13.

IN this chapter there is an evident progress. It opens by the disciples asking the Lord to teach them to pray. To that he gave a full and sufficient reply; he prepared them an outline of what complete prayer should be. Brethren, we have need, some of us, to begin with asking to be taught to pray. It will be a blessed sign when it can be said of us, "Behold, he prayeth;" and just in proportion as we are instructed how to pray shall we give evidence of more advanced Christian life. He has most grown in grace who prays best. Depend upon it, the most acceptable prayer with God is the evidence of a most accepted state of heart within. Our growth in prayer may be to us the test of our growth in all other respects. "Lord, teach us to pray," is a prayer for the young beginner, and for the more advanced disciple; it is a suitable petition for us all, for we have none of us yet learned to the full the sacred art of supplication.

Then the chapter proceeds a little further to answer a question: we are shown how to pray, but will God really answer us? Is prayer only meant to do good to the suppliant? Does it end with the benefit which it works in us, or does it really affect the heart of God? Do replies actually come from heaven in answer to the entreaties of God's children? The answer is given by our Lord with great clearness. We have a parable to show that as importunity does evidently affect men, so importunity will also gain an answer from God, that he will be pleased to give us what we need if we do but know how, with incessant earnestness, to come again and again to him in prayer. We are assured that asking is attended with receiving, that seeking is attended with finding, that knocking will lead to opening, that it is not a vain thing to pray, that our prayers are not lost on the wind, or expended merely on ourselves, but that there is a connection established by divine decree between the prayer that is raised on earth and the mercy that is given forth from heaven.

But since we are such sinful creatures, the chapter proceeds to deal with a grave doubt which may arise in the troubled mind. "It may be God will hear, and as a general rule will make replies in mercy; but I am an undeserving one; if the Lord should be incensed at my prayers and answer me in wrath instead of love, I should deserve it; if after having made my confession, he should deal with me judging me out of my own mouth, and there and then condemn me, what should I say?" The Saviour very explicitly answers the question as to whether God will give answers of peace, and will always grant us good things; and he puts it thus to us: when your children ask for good things you grant their requests; you do not mock them by giving them something that may look like what they asked for, but is only a deception; you never play upon their ignorance and mock their childish confidence by giving them the injurious semblance of what would have been a useful reality. When their prayers are right you answer them. If you then, being evil, fallen creatures, yet answer your children's right and proper prayers, how much more will your heavenly Father answer your fitting prayers, and give to you good things? he will not put you off with evil things when you ask for good, but he will grant you in truth the good gifts which you are seeking after.

You will observe that the fear lest God should give us something evil when we are seeking something good, is very naturally raised in the heart by a sense of sinfulness, and is increased by the conviction that we should not always be able to judge whether the thing received be good or no good. We tremble lest we should receive from the divine hands what appears to be gracious, and yet may be sent in judgment. But he says, "No, your children trust in their father, and their father never deceives them: you may safely trust your heavenly Father that when you ask a good thing from him, he will most assuredly give you a good thing, and not an evil thing in lieu of it." You are true and kind to your children, much more shall God be good towards you. In saying "How much more?" he asks an unanswerable question. As high as God is above us, so high is the certainty that he will give us good above the certainty that we will give good things to our children. Yet since we feel in our hearts quite certain that we could not mock our children, let us be quite convinced that it is still further beyond all question that God will never mock us and give to us an evil thing when we are seeking a good thing at his hands. By the way, it has been remarked that the expression of our Saviour here is, "ye being evil;" that expression evidently teaching the doctrine of our fallen condition, the doctrine of human depravity. Ye, my disciples, ye are evil. Ye who have children, whether ye be upright or otherwise in others' estimation, ye are all evil, and yet, being evil, you still have such affection and judgment that you give your children good gifts; much more shall he who is infinitely good give good things to you when you seek them.

I have met with many expositions of this passage, in which there is an attempt made to show that the child asked a wrong thing, and wished for a stone which appeared to be bread. Nothing of the kind is here. The child is not represented as asking for a stone, but as seeking as he should a most proper gift, namely, bread. No mistake was made at all by the child, his prayer was what it should be, and the

point of the parable touches the father's answer. The truth here taught is not that God will refuse us evil things if in our mistake we ask for them; that is a truth, but it is not alluded to here; the one statement of this verse is, that prayers for good things will be answered, and that they will not be answered with gifts wearing the mere appearance of good, but with the actual good things desired. That simple thought I shall endeavour to enlarge upon in this morning's discourse.

Our first head will be—*right prayers, right answers*; the second point will be *the best prayer, the surest answer*; and the last head will be this, *'the prayer of the text is the best, for it contains all blessings in it.*

I. First, then, RIGHT PRAYERS, RIGHT ANSWERS. The child asks bread, his father does not give him a stone; he asks a fish—there are certain kinds of fish that are very like snakes—but the father does not give him a serpent; the child asks an egg—we are told by some that certain scorpions when they fold themselves up look like eggs—the father never makes a fool of the child, or injures him by giving him a scorpion for an egg. If we may be allowed to put some interpretation upon this, I should say, if we begin our prayers by asking God for necessities, that is bread, bread temporal, or the bread of life, he will not give us useless, tooth-breaking, unsatisfying stones. We shall have when we pray for needful things, the really needful things themselves, not the imitation of them, but the actual blessings. And if our faith grows a little stronger, and having obtained bread we ask for fish, not absolutely a necessary, but a comfort and a relish; if we make bold to ask for spiritual comforts, consoling gifts and ennobling graces, something over and above what is absolutely needful to save us, our heavenly Father will not mock us by giving us superficial comforts which might be injurious as a serpent; he will give us so much of comfort as we can bear; and it shall be pure, holy, healthy comfort. And if, gathering more confidence still, we ask for an egg, which I take it was in Christ's day a rarer luxury, we shall not be deluded by its counterfeit. Only once, except in this place, and that in the book of Job, and Job was a rich man, do we ever read of eating eggs at all in Scripture; and all through the Bible we find not even the mention of poultry till our Saviour's day; and then chickens were so valuable that eggs were considered a high luxury, for which a child at least might not be expected to make request. But if the child be bold enough at last to ask for this larger favour, his father will not punish his impertinence by putting into his hand a deadly scorpion; even thus if I can summon faith enough to ask for the highest enjoyments and enrichments of grace, the highest blessings of Christian manhood, the most rapt and intense fellowship with Christ, I shall not receive instead of that an intoxicating excitement, a delirious fanaticism, or some other deadly or injurious thing.

Now, this at first sight may not seem to be a very useful truth, but I think I can show you that it is. To begin with the common blessings of providence; you have been laying your case before the throne with much earnestness of late, and you have prayed God to guide and lead you in all the steps of life. At this moment you are overwhelmed with trouble, distress has followed distress. Now, do not judge of God harshly, above all do not judge of him so harshly as to think him less

kind and tender than you would be yourself. Your child asking bread receives bread; you have asked guidance and shall have it; you have asked providential care and you have obtained it. These present circumstances, which God has appointed you, are what you have asked for; your present lot is from the Lord. He has not given you a stone. It seems hard perhaps; may it not be the crust of true bread for all that? believe it to be so, but never suspect that you are treated ungenerously by your Lord. Were you as able to judge as he is, you would perceive that he has given you that which is for your lasting good, and has appointed the best thing possible for you. Do not look upon your present distress as a stone, a serpent, or a scorpion; if so you will be afraid of your mercies and tremble at your consolations. Providential love you have sought and providential love is yours beyond all question, even though trials surround you; for by all these things men live, and in all these is the life of our spirit. God will bring good out of the apparent evil; indeed, if faith will but open her eye it is not apparent evil, but it is even now evidently good. Blind unbelief misrepresents the work of God, faith's clearer eye discerns the truth. Do not suspect your God of giving you the scorpion instead of the egg. You have asked that here on earth providence may deal wisely with you, and that God may be glorified by you; infinite wisdom is even now fulfilling your hallowed wish; amid fiery trials your faith is honouring God, and every circumstance of your affliction is made subservient to your soul's perfection.

In spiritual matters how often in our earnest anxiety to be right have we questioned whether the spiritual gifts which we have received are what we hope they are, or whether after having sought of God grace we may not after all have missed it. For instance, many of us, I hope most of us, are possessors this day of faith in the Lord Jesus Christ; we look to his cross and we are lightened; we see him as our suffering substitute, and our soul feels joy and peace as the result of faith; our faith doth lay her hand upon his head as the scape-goat, and we see sin carried away by him into the wilderness of forgetfulness; but the question will come and sometimes very bitterly, "Is this true faith? Is this the faith of God's elect? Is it not after all presumption for me to say and believe that in Jesus Christ I am pardoned and saved? There is, evidently, a notional faith, may not mine be that? There is, it seems, a faith of devils, for they 'believe and tremble,' may not mine be of that sort? Is this which I have sought of God in prayer, and which I accepted as my answer, the real grace of faith, or am I after all deluding myself?" Look, my brother, where did you seek this faith? Did you not ask your heavenly Father to give it you? Have you not devoutly sought, and do you not still seek to-day, even with tears that he would work in you the faith which is of his own Spirit's creation? Now do you think that he would have given you a stone instead of bread, that he would have put into your heart a carnal presumption, or have suffered it to come there while you were waiting for the humble simple faith of God's own people? My Lord, I sought it at thy feet, and there I found it, and it cannot be otherwise than a good and real faith which I found when I looked up to thee. Be assured, O anxious heart, that in the vital matter of faith true seekers shall not be put off with false faith.

The same question may arise as to every spiritual grace. We will take repentance. I am not for a moment about to depreciate the value of a discriminating theology, which clearly shows the difference between legal bondage, and the evangelical repentance of a child of God, but I suppose few of us can sit under sermons of that order, especially if the preachers make a great many nice distinctions, without feeling, "I am afraid I come short on several points ; I fear that my repentance does not come up to the mark, and I hardly know whether I can quite say that I have so renounced sin, so abhorred it, so detested it, so loathed it from the very bottom of my soul, as this good man describes." Well, then, it will be a sweet thing to fall back upon this : I seek repentance of the Holy Ghost through Jesus Christ. I come to my Father and I say, "Create in me a new heart, O God. If my heart be not broken and contrite, break it, and heal it if it be." I earnestly desire that the Lord would give me a tender spirit. My longing is towards the repentance which is of his own working. I lay myself down like a field, and ask him to plough me. I put myself before him as the patient places his limb under the surgeon's knife, and I beseech him to deal with me in the most cutting and severe manner, so that he may but rid me of the disease of sin. Now, if you sincerely act thus, I am sure you will not be deceived in your repentance ; you shall receive the repentance that needeth not to be repented of. You would not give your child the serpent instead of the fish, neither will God suffer you to be deluded with a suppositious repentance instead of the gospel repentance which is the peculiar water-mark of his own chosen.

Now, as I have said, all our graces may be subjected to the same questioning, and our confidence in them may be re-established by the same method. If you have sought them of the Lord, and have waited upon him in prayer anxiously desiring to have such as he gives, and only such as he gives, you shall not be deceived or disappointed. He of whom you seek these boons is truth itself, and gives no mockeries to his sons. If you went to pretended mediators and priests, you would be deceived, but never by the one Mediator, Jesus Christ. If you dream that the spiritual boon is to pass through mortal hands, there be priests nowadays like the priests of Egypt, Jannes and Jambres, who during the passage of the fish through their hands would have transformed it into a serpent, and craftily exchanged the egg for a scorpion by a little manipulation. If, then, I have got my religion at second hand I may have been deceived, but if I have gone to God himself, my Father, in earnest and importunate prayer, and have desired to receive these blessings direct from his Son and his Spirit, no mistake can have occurred, I must have received the good thing which I sought.

We will take one more instance, and that shall comprehend the whole. My dear brethren, in looking back upon all our experience, the doubt will occur to us whether after all it may not have been a fallacy and a delusion. I thought that I was brought out of darkness into God's marvellous light ; I thought that I rejoiced in the Lord ; I have thought that my prayers had been answered ; I have believed that I had been led from grace to grace by his Spirit ; I have thought, and if not awfully deceived it is true, that I have had fellowship with the Father and with his Son ; I have had but few ecstasies, but I have had much peace ;

I have had both the mournful and the cheerful experiences of God's people—I think I have; but in dark times we say, "Is it so? Am I after all a true child of God? May I not after all have persuaded myself that I was converted during a revival or under a certain earnest minister? May I not since then have propped up that deceptive supposition by the respect and esteem of Christian people, and may I not up till now have been a deceiver, or self-deceived? May not the whole thing turn out to be one awful sham?" In such a case we come back to this: where did I seek this, and what did I seek? Did I go to God and desire to be a mere professor? Was it my wish to gain a worldly position or to win the respect of my friends by professing to be a Christian, or did I go sincerely to the Lord, and for love of salvation desire to be converted? Did I desire the Saviour that I might be reconciled to God, that I might be made holy? And since then have I still desired truly and earnestly to possess the grace which God gives, and not the mere imitations of man? Do I pant to have God's own Spirit in my soul, and is that my sincere and earnest prayer now? Well, then, I have no right to suspect that I am deceived. Like a child, I believe that my heavenly Father has given me what I asked for; I have done right in so believing. My child would do me a gross injustice if he suspected that the fish I gave him was not a fish, but a serpent; and I do my God a great injustice if, sincerely knowing that I have sought the one thing needful at his hands through Jesus Christ, I suspected that he has permitted me to be deluded with something else. No, if I sought it from him, and sought it sincerely, I have now the good thing which I longed for.

Now, this simple truth, may yet be very, very helpful to you, for nowadays men assail our faith. Some of us have waited upon the Lord for teaching, and we have been established in the old faith which men now sneer and rail at as a worn-out creed. We have been taught as we believe, by the Spirit of God, and by God's word; and now because this advanced age and this enlightened century have discovered that these old-fashioned truths are unphilosophical, are we to believe that when we went to God for teaching we did not receive bread, but a stone? I do not believe it, nor will I give up the bread I have long lived on because these men choose to call it a stone. I will hold it still, it is my food, and on it I shall live for ever. If a man has sought of God to be filled with zeal till he becomes like a burning seraph, some will tell him this is all wildfire, the man is excited beyond bounds, he ought to be more cool. My dear brother, if you have sought from God the zeal of his house that eats you up, do not believe that the spirit that God has given you is wildfire, that your ardour for the conversion of sinners is fanaticism. Hold on to it and get more of it, and do not let the devil delude you out of the treasure you have gained. The fish is a fish, not a serpent, and the egg is an egg, and not a scorpion. And so, too, when the believer has stood fast in the faith and would not leave it, then he has been told, "It is only your natural obstinacy. You are pig-headed; you have got hold of a thing and there is no making you give it up." Many a man of God has been ridiculed for his determination: "it is not that he has any real martyr's spirit in him, it is only his animal obstinacy." Ah, my friend, but you know where you

got this firmness, and if you wait upon the Lord, and say, "Establish me in thy fear, my God; help me to bear contradiction of sinners against myself, as my Redeemer did," then God will not give you any evil thing. Having done all still stand, endure to the end, and you shall gain the crown of life that fadeth not away.

That is our first point—prayer for good things meets a good answer.

II. Then, dear friends, the question will arise in every heart: "It seems then that I have only to ascertain that my prayer is for a really good thing, and I shall have it?" Just so, and hence, secondly, THE PRAYER FOR THE BEST THING IS SUREST OF AN ANSWER, for, saith the text, "How much more shall your heavenly Father give the Holy Spirit to them that ask him?" There is no doubt about the Holy Spirit being a good thing; when we therefore ask for him, for his divine presence and influence, we may rest assured that God will give it. Make that our first point under this head—*God will give the Holy Spirit to them that ask for him.* Beloved, the Holy Spirit sometimes is represented as the wind, the life-giving breath. He blows upon the valleys thickly strewn with slain, and they are quickened to life. You and I, though we are made to live, often feel that life to be flagging, and almost dying. The Spirit of God can quicken us, revive in us the spark of divine life, and strengthen in our hearts the life of God. Pray for this quickening breath, and, my brother, God will give it you. As surely as you sincerely pray you shall have and feel the revival of the life within. The Spirit of God is sometimes compared to water. It is he who applies the blood of Jesus and sanctifies us. He cleanses us, fertilises us. Well, he will come to us in that capacity. Do we feel that our sin has much power over us? O Spirit of God, destroy thou sin within us and work in us purity. Thou hast already given us the new birth by water and the Spirit, go on and complete thy work till our whole nature shall be fashioned in the image of the Great Firstborn. You shall have it if you seek it; God will give you this Spirit if this you seek for. The Holy Ghost is revealed to us under the image of light; he illuminates the mind, he makes our natural darkness flee. Wait upon him, O child of God, that you may be led into all truth. He can make that which now perplexes you to become plain; he can uplift you into truths which are now too high for your attainment. Wait upon him! As a child of God, long to be taught of God. I do not know how to express to you the sense I feel just now of the deep condescension of God in promising to give us the Holy Spirit. He has given us his Son, and now he promises his Spirit. Here are two gifts, unspeakable in preciousness. Will God, in very deed dwell with man upon the earth? Will God dwell in man? Can it be that the infinite Spirit, God over all, blessed for ever, will dwell in my poor heart, and make my body to be his temple? It is certainly so; for as sure as it is that God will give good things to those that ask good things, he will surest of all give the Holy Spirit to them that ask for the Holy Spirit. Sit not in the dark then when the light of God will break upon you if you seek it.

The Holy Ghost is set forth to us under the emblem of fire, and in this capacity he kindles enthusiasm of spirit, and burning zeal in the hearts of God's people. The tongue of fire speaks with a matchless

might; the heart of flame conquers the sons of men. O that we had this fire! It is to be had. The Spirit of God will come in answer to our cries, he will come and fire the church, and each individual member of it. Oftentimes the Spirit of God is set forth as oil; by him we have the divine anointing. The prayer that the pastor may be anointed with fresh oil is a very welcome one, but it is equally needed that you yourselves have your lamps supplied, that your light may not go out. This desire will be fulfilled. He will give the Holy Spirit in this way to them that ask him for it. And so too as the gentle dropping dew that cheers and refreshes the grass, so will the Spirit come to console our spirits, care-worn, tried with the heat of this world's busy day. The Holy Ghost will come and bedew us if we seek him. As the blessed dove, bearing peace upon his wings, he will come to us. In fact, there is no operation of the Spirit which will not be wrought in us if we seek it. There is no attribute of the Spirit of God which shall not be put forth for us if we ask it. He will give the Holy Spirit to them that ask him.

From the connection in which the text stands, I gather the following remark, namely, that *it will truly be the Holy Spirit*. Go back again to that first thought. The child asks bread, and does not get a stone; you ask the Holy Spirit, and you shall receive the Holy Spirit. Some persons have been misled by an evil spirit. I believe that very much of the rant that came out years ago about the date of the second coming of Christ, the unknown tongues, and I do not know what beside of blatant nonsense, was of an evil spirit, and I query whether there was a humble laying down of minds before God's throne to seek the Holy Spirit, whether there was not much self-sufficiency, and much desire for something that would make important its possessor, which led certain eminent preachers into vain imaginings and fanatical rant. You shall not receive an evil spirit instead of the good Spirit, if you humbly and patiently wait upon the Most High. Neither shall you be misled by fancy. Men will tell you that you are deluded when you experience high joys and deep experiences, but if you have sought the Spirit sincerely and intensely, it shall be the Spirit that God will give you. You need not be afraid when you bow before Jehovah's throne in Jesus' name, and ask for the Holy Spirit, that you will be sent away with anything short of that Holy Spirit that proceedeth from the Father and the Son.

But it appears plainly enough from the text that *this Holy Spirit is to be given in answer to prayer*. Did not we hear some time ago from certain wise brethren that we were never to pray for the Spirit? I think I heard it said often, "We have the Holy Spirit, and therefore we are not to pray for it." Like that other declaration of certain of the same brotherhood, that we have pardon of sin, and are not to pray for it, just as if we were never to pray for what we have! If we have life we are to pray that we have it more abundantly. If we have pardon in one respect we are to ask for a fuller sense of it; and if we have the Holy Spirit so that we are quickened, and saved, we do not ask for him in that capacity, but we ask for his power in other directions, and for his grace in other forms. I do not go before God now and say, "Lord, I am a dead sinner, quicken me by thy Spirit," for I trust I am

quickened of his Spirit; but being quickened I now cry, "Lord, let not the life thou hast given me ebb down till it becomes very feeble, but give me of thy Spirit that the life within me may become strong and mighty, and may subdue all the power of death within my members, that I may put forth the vigour and energy which come from thyself through the Spirit." O you that have the Spirit, you are the very men to pray that you may experience more of his matchless operations and gracious influences, and in all the benign sanctity of his indwelling may seek that yet more and more you may know him. You have this as your encouragement, that God will give the Holy Spirit to them that ask him. Ever since certain brethren gave up asking for the Holy Spirit they have not had it, and they have gone aside into many inventions; if they will not ask they shall not have, but be it yours and mine to wait humbly and patiently upon the Lord that he may daily give us of his Spirit.

I desire earnestly to call your attention to one thing which our Saviour says: "If ye being evil *know how to give* good gifts unto your children," how ought it to run to make it parallel? "how much more shall your heavenly Father *know how to give* the Holy Spirit to them that ask him?" Would not that be the parallel? Of course it would, but he does not say so. He very kindly puts it, in the first place, that we "know how to give good gifts," for sometimes we know how to give them, but we cannot do it. It is a bitter thing, and yet it has sometimes happened that the child has said, "Father, give me bread," and with a breaking heart the father has had to reply, "My child, there is none." It must be one of the hardest trials of human life, and yet it is the trial of tens of thousands in this city at this time, to have to say, "No, there is not even a crust of bread for my child." You see the father knows how, but he cannot do it. But the text does not say that God knows how to give the Holy Spirit, it says a great deal more than that, it declares that he does give, because with him to know how is the same thing as to do it. He gives the Holy Spirit to them that ask him. He does not only know how, but he does it. Never does he have to say to his child, "My child, I cannot." The poor sinner says, "Lord, help me to repent," and the Lord never says, "I have not enough of the Holy Spirit to make you repent." When one of his children cries, "Lord, give me the anointing of the Holy One that I may understand thy gospel more fully," the heavenly Father never answers, "I cannot give you so much of the Holy Spirit as that." Boundlessly will he give if faith dare but open her mouth wide. You are not straitened in him; you are straitened in yourselves. Men and brethren, I am telling you nothing new, but a very simple truth; and yet for all that a truth which we do not put in practice. We may have the Spirit of God resting upon us. As Stephen was a man filled with the Holy Ghost, even so may we. No miracles do we seek, but all the spiritual uplifting which the Holy Spirit gave to men of old we need, and he can give it to us still. Though he will not reveal new truths—we do not want he should, for we have already the complete gospel revealed—he will bring home the old truths to our souls and make them potent upon our consciences, and upon our lives, and this is what we want. Oh, if any of you are but just Christians, and are not glorifying God, nor living near him, nor mighty in prayer, nor well

taught in Scripture, nor useful in your lives; I beseech you remember, if you have not the Spirit it is because you do not seek him importunately, do not seek him with a deep sense of your need of him. If you, being evil, give your children bread, how much more will God give you the Spirit; and as you, being evil, do not mock your child by putting him off without the bread, and giving him something else, neither will your heavenly Father. He will give you the real Spirit; no enthusiasm that might mislead you, no fanaticism that might injure you, no self-conceit that might become like a deadly scorpion to you, but his own gentle, truthful, infallible, Holy Spirit he will give to them that ask him.

III. Now for our last point. THE BEST OF PRAYERS, WHICH IS SURE TO BE HEARD, IS ALSO A MOST COMPREHENSIVE ONE.

Turn to the parallel passage in the gospel of Matthew (ch. vii. 11). Note that Matthew says nothing about the egg, and then read the eleventh verse, "If ye being evil know how to give good gifts unto your children, how much more shall your Father which is in heaven give *good things* to them that ask him?" Now what does our text say, "How much more shall your heavenly Father give *the Holy Spirit* to them that ask him?" Is it not clear then that the Holy Spirit is the equivalent for "good things," and that in fact when the Lord gives us the Holy Spirit he gives us all "good things"? What a comprehensive prayer then is the prayer for the Spirit of God! Dear brother, sit down with pencil in hand and a sheet of blank paper before you, and write down all your spiritual wants. I will judge of your wisdom by the length of the catalogue, for if you know yourself you will find you have not done yet, you are a great mass of wants. To pray for all these things separately might seem a very long exercise. My dear brother, just take the pencil, and do as the school boys do when they add up the total of their sums; you will find it comes to this—the Holy Spirit. "My God, give me thy Holy Spirit, and I have all." "But do we not need the Saviour?" saith one. Truly, but the Holy Ghost where he comes, "takes of the things of Christ, and shows them unto us." That is the great value of the Holy Spirit. "He shall glorify me." Wherever the Spirit of God comes there comes the blood of the atonement, we are brought nigh by it, and every spiritual blessing bought with blood is brought by the Holy Ghost home to the soul. If you have the Spirit he does not come empty-handed. He comes loaded with all the treasures of the covenant, the blessings ordained for you from before the foundation of the world, and the blessings secured to you in the covenant of grace, and the blessings bought for you by Jesus' precious blood. Do, then, let this be your prayer: "Give me, O God, thy Holy Spirit."

Then, my dear friends, your prayer is intercessory as well as for yourselves. You pray for your children, for your wife, for your neighbours, for your friends. I hope your intercessory roll is a long one. If God gives you power to bless men by your prayers, do not stay the blessing. What is it that you want for others? In one word, it is the Holy Spirit. Let the Holy Spirit be given to that dear boy of yours, and he will have a tender conscience—you have often wished he had; he will have a desire after Christ, and he will find Christ; he will be a

Christian. Let the Holy Spirit be given to that girl of yours. She will have a desire to the word of God, a love to the means of grace; she will find the Saviour, she will become a useful Christian woman. Your neighbours, you prayed that they might go with you to hear the gospel, and a very excellent prayer it was. Still it would be a fuller prayer still that the Spirit would visit them. Some have been visited by the Holy Spirit who have not been in the house of God. Even at their work divine impulses they could not account for, have followed them. The fact is, the hearing of the word is but the vehicle, the power lies in the Spirit of God. I put it to you, therefore, whether it is not a most fitting prayer for you to offer for your neighbours and kinsfolk?

And, now, the last point is one I wish to impress upon your hearts, my dear friends. To-morrow is the day of prayer. As I have said, I hope you may be all with one accord in one place in prayer; but I humbly suggest to you, that we should all pray throughout that day and onward, that God will give to his churches more and more of the Holy Spirit. Just now, I do not know how you feel, but I am ill at ease. The Church of England is eaten through and through with Sacramentarianism, but Nonconformity appears to me to be almost as badly riddled with philosophical infidelity. Those of whom we thought better things are turning aside one by one from the fundamentals of the faith. At first they gave up the doctrine of the eternity of future punishment, now it must be the doctrine of the fall: first one thing then another. If some men have their way, all the doctrines of the word must go. They treat the doctrines of Scripture as though they were all disproved, and only held by a few ignorant bigots. Through and through, I believe, the heart of England is honeycombed with a detestable infidelity, which dares still to go into the pulpit, and call itself Christian. I pray that God may preserve our denomination from it; but my prayer shall go up that he will give us the Holy Spirit, for men never go wrong with the Holy Spirit; he will keep them right, and lead them into all truth. Soundness of doctrine is only worth having when it is the result of the living indwelling of God in the church; and because too much the Holy Spirit has departed, we see the signs that the orthodox faith is given up, and the inventions of man preached instead thereof.

Sometimes I breathe as I walk along, this prayer, that God would raise up more ministers to preach the gospel with power; there is so much feeble preaching, mere twaddling, and so little declaration of the gospel with power. But I do not know that I will pray that prayer again; I will put up this, "Lord, send thy Spirit upon the churches!" then will come the ministers, then will come the earnest workers. The Spirit of God will touch their tongues with fire, and they will say, "Here am I, send me," and once again we shall have back the Puritanic age of preaching and ministries like those of Whitfield, Edwards, and McCheyne. The Spirit of God is the power of the church, and speaks with might in her.

My longing is that the churches may be more holy. I grieve to see so much of worldly conformity; how often wealth leads men astray; how many Christians follow the fashions of this wicked world. But

shall I pray that the churches may be holy? I will, but I will put my prayer in this form, I will ask that God will give the Holy Spirit. He is the Spirit of holiness, he leads to obedience, purges from sin and creates the image of God in his people.

I desire to see, and I think you all do, more unity among the churches. It is a pity when churches fall out, and chide, and fight; Ecclesiastical quarrels are generally more bitter than any other. Do not so much pray for unity as put it all into this, "Lord, give the Holy Spirit; for if the Holy Spirit be in us and abound we shall not be divided—the church of God will feel the unity of life." Life it is that creates true unity amongst the people of God.

If there be anything else that we long to see in the churches, and I confess there are a thousand things—for I would desire to see them increased with men as with a flock—I would desire to see them built up in an intelligent understanding of the doctrines of grace, I desire to see them looking for the coming of Christ and ready for his advent; if we desire all these, let us ask that the Holy Spirit may be more plenteously given—and when this prayer is answered, as answered it must be, then shall we see all that our soul desires.

I do, therefore, very earnestly, over and over again, ask you to make to-morrow a day of real prayer, and if you cannot be here in body, yet all day long cry mightily unto [the God of Sabaoth, our Father, who hath spared not his own Son, but freely delivered him up for us all, who will also with him freely give us all things, if we know how to ask aright.

PORTION OF SCRIPTURE READ BEFORE SERMON—*Luke xi. 1–26.*

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Metropolitan Tabernacle Pulpit.

ICONOCLAST.

A Sermon

LIVERED ON LORD'S-DAY MORNING, NOVEMBER 13TH, 1870, BY

C. H. SPURGEON,

AT THE METROPOLITAN TABERNAACLE, NEWINGTON.

He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made: for unto those days the men of Israel did burn incense to it; and he called it Nehushtan. He trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him."—2 Kings xviii. 4, 5.

The first commandment instructs us that there is but one God, who is to be worshipped; and the second commandment teaches that no attempt is to be made to represent the Lord, neither are we to bow before any form of sacred similitude. "Thou shalt not make thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them." The two commandments thus make a full sweep of idolatry. We are not to worship any other god; we are not to worship the true God by the use of representative symbols. He is a Spirit, and is to be worshipped in spirit and in truth, and not by the use of visible imagery. It seems clear that the human mind since the fall finds it hard to keep pure. All over the world men set up images and idols, not at first from the view of worshipping the wood or stone, but with the intention of being helped to worship the Deity by having some outward symbol of His presence. After awhile the evil heart falls into something even more debasing, and the image itself is adored. Even the people of the children of Israel, who so peculiarly enjoyed the Lord's presence in their midst, and who were taught to worship him by laws and prophets inspired of the Most High, could not keep to pure spiritual worship. Though their weakness was somewhat helped by the understanding of truth by a system of types, they were not content with these because they contained no similitude of God. The religion of pious Jews was mainly spiritual, for only at the one appointed place at Jerusalem was sacrifice allowed, and there the sacred vessels of ceremonial worship were in secret places, and seldom if ever seen by the people. A worship so little outward was too spiritual for unregenerate men; the people wanted an outward ritual for other places beside Jerusalem; and wherever there was a rock or lofty hill there they put up
. 960.

an altar to God, and it was called one of the "high places" of the land; wherever a grove of ancient trees could be discovered, they set that apart also; to the true God, mark you—but still without divine sanction, and contrary to his law, seeing that he had not appointed that there should be any groves or places sacred to himself, except the one chosen spot at Mount Zion. Then they came to the use of teraphim, symbolical forms, statues, "images," as our English translation puts it; not that they actually worshipped these as God, but used them, as they said, to help them to worship God. This was all contrary to the divine law, and led to a forgetfulness of God himself, robbing him of his worship and giving it to dumb idols. As soon as good Hezekiah had come to the throne and taken possession of its power, he set to work to cut down all the groves, to break the images, and as far as he could, as governor of the land, to bring back Israel to her allegiance to the great invisible Jehovah, and to the spiritual worship in which he delights, restraining the outward worship with sacrifice and offering to the one temple at Jerusalem. Among the various objects of Israel's degenerate worship was one which it would have seemed natural even for a reformer to spare, it was the famous serpent of brass which had been made by Moses in the wilderness, and had been lifted up upon a pole, by looking to which thousands had been cured of the poisonous bites of fiery serpents. This had been carefully preserved, but seeing that it had become an object of superstitious reverence, Hezekiah destroyed it; according to some, he ground it to powder, and he called it by an opprobrious epithet, *Nehushtan*. The margin has the translation, "a piece of brass." It might be read, "filth," or "verdigris," or "a piece of copper." The king gave it a name which would show that he protested against the idolatrous reverence shown to it. Although it was an interesting memorial, it must be utterly destroyed, because it presented a temptation to idolatry. Here if ever in this world was a relic of high antiquity, of undoubted authenticity, a relic which had seen its hundreds of years, about which there was no question as to its being indisputably the very serpent which Moses made; and it was moreover a relic which had formerly possessed miraculous power—for in the wilderness the looking at it had saved the dying. Yet it must be broken in pieces, because Israel burned incense to it. Away with it, it is a defiled thing; call it by an ill name; dash it to atoms; make Israel to despise it and to forget it. If the brazen serpent be put to a wrong use and made into an idol, it must not be spared. Put the piece of verdigris away; let the coppery reptile be ground to powder, if it be once set up as a rival to Jehovah, or as a sharer in the veneration which is due to him only.

This leads me to the following remark. After all, our reformers acted well, and after a scriptural model, when they poured contempt upon the idols of Rome, and made a mockery of her saints, relics, images, masses, and priests. They were more than justified in exposing the idolatries of Popery, and subjecting the objects formerly revered to the utmost contempt. There was a deep meaning in their breaking of crosses and the burning of holy roods. The white linen of priestly amices served well for under garments for the poor, and altar stones made admirable backs for stoves, but they meant more than utility, they were a protest against superstition. Holy water vats were in those

actical times frequently given to the country people to be turned to troughs for swine, the little sacring bells which had formerly been rung at the elevation of the host were hung around horses' necks, and the box which contained the detestable mockery of our incarnate God, which the Papists most adored, was broken in pieces. No contempt could be greater than these idols deserved. The iconoclasts of that age did not go one bit too far. I could wish they had been even less violent than they were, and that not a single thing ever worshipped by man had been spared for a moment. Call it god ! then break it up, though art itself perish with it. Adore it as a holy thing ! then away with it, though it be made of gold and inlaid with gems. What God forbids, what his anger smokes against, it is not for us to spare from motives of tenderness to other people's feelings, or because the canons of the state would say, "Let the idol be preserved."

Our sires, the Nonconformists, when they left the state-created religion to maintain a spiritual worship, and gathered themselves together as the servants of God, did well in bearing their protest against the less glaring idolatries of their age. In their day, as now, there existed the very common idolatry of superstitious reverence of buildings. Certain places of stone, brick and timber, are regarded as holy places. It is thought that inside certain walls God is more peculiarly present than outside, where the trees are growing and the birds singing. Our forefathers protested against this by never calling their buildings churches. They knew they could not be; they knew that churches mean companies of faithful men and women. They called the places of their usual worship "meeting-houses;" that is what they were, and nothing more. The veneration of building materials, pulpits, altars, pews, cushions, tables, candlesticks, organs, cups, plates, etc., is sheer, clear idolatry. "*Worship ye God*" is a command which needs to be spoken in these days in tones of thunder. There is none holy save the Lord. "God that made the world and all things therein, seeing that he is Lord of heaven and earth, selleth not in temples made with hands ; neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things." Hear ye the Lord's own words : "Heaven is my throne, and earth is my footstool : what house will ye build me ? with the Lord : or what is the place of my rest ? Hath not my hand made all these things ?"

Our sires also stood out against another idolatry which still survives in England ; namely, the observing of days and months. Certain days are set apart as holy, and observed with great reverence by those calling themselves Christians. Not content with the Sabbath as the day appointed of God for his worship, they have like Israel of old, when under legal bondage, new moons, and appointed feasts, for which they claim great respect, but to which none whatever is due. Our sires said, "This is not of Scripture, therefore it is of man, therefore it is will-worship, and idolatrous ;" and they showed their contempt of the commandments of men by an open disregard of holy days, and we shall do well in this respect and in all others to maintain their pure testimony. Whenever we see superstition in any shape, we must not flatter the folly, but according to our ability act the iconoclast's part and denounce

In this matter too many do the work of the Lord deceitfully, and

bow in the house of Rammon, instead of maintaining inviolate the spiritual worship of the great I AM.

But let this suffice on such themes, we have other thoughts in our minds. I intend, this morning, first to apportion a share of image-breaking work to *believers*; and, secondly, we shall prescribe another form of this same work for *seeking souls*.

I. We have much IDOL BREAKING FOR CHRISTIANS TO DO. There is much to be done in the church of God, there is much more to be done in our own hearts.

First of all, *there is much idol breaking to be done in the church of God*. Let me mention some of the things against which you and I must always bear our personal and earnest protest. We are all too apt as Christians to place some degree of reliance upon men whom God in his infinite mercy raises up to be leaders in the Christian church. We ought to be thankful for the Paul who plants so well, and the Apollos who waters so ably; we are never to look with contempt or with slighting upon those precious gifts which Christ received when he ascended up on high, and which he continues to give to his church, namely, apostles, teachers, preachers, evangelists, and the like. A man is more precious than a wedge of the gold of Ophir. When God gives a man to the church fitted for her enlargement, for her establishment, and her confirmation, he gives to her one of the richest blessings of the covenant of grace; but the danger is lest we place the man in the wrong position, and look to him not only with the respect which is due to him as God's ambassador, but with some degree of—I must call it so—superstitious reliance upon his authority and ability. Brethren, we have discarded saints, we abhor the idea of worshipping them, and yet by slow degrees we may gradually fall into canonisation, and virtually set up among ourselves another set of saints. Is it not true that some almost worship St. Calvin, and St. Luther? Beyond their teachings they cannot go. Over others St. John Wesley, or St. Charles Simeon sway an awe-commanding sceptre; and to far more, the minister under whom they sit, and whose teachings they constantly receive, is the reason and basis of their faith. I am afraid that some of the conversions wrought in the Christian church are rather the work of the preacher than of the Spirit of God, and therefore when the minister who was the instrument of them happens to be removed, the faith which was built upon the wisdom or the earnestness of man is removed too. The point I want to bring you to is this, receive truth from us if we give it to you purely, and are truly God's mouth to you, but accept it not because *we* say it is so. Go to the fountain head of truth, search the Scriptures for yourselves, and see whether these things be so. Let nothing be to you a spiritual truth unless it be taught of the Spirit of God in the Scriptures. Do not be content to hear with the outer ear and say, "That is true, for such-and-such a man of God has said it;" ask to hear with the heart so as to feel, "That is true, for God has said it in his word, and his Holy Spirit has also written it over again in my consciousness and experience." We must get beyond men, or else we shall be very babes in grace. If we overvalue the blessings which God gives us in our teachers and preachers, he may remove them from us. We are to exalt not the pipes but the fountain

head ; not the windows but the sun must we thank for light ; not the basket which holds the food or the lad who brings the loaves and fishes must we reverence, but the divine Master who blesses and multiplies the bread and feeds the multitude. To Jesus must all adoring eyes be turned, and to the Holy Spirit the revealer of the truth, and to our Father who is in heaven ; and we must receive the gospel not as the word of man, but as it is in truth, the word of God. Love the ministers of Christ, but fall not into that form of brazen serpent worship which will degrade you into the servants of men.

In the Christian church there is, I am afraid, at this moment too much exaltation of talent and dependence upon education, I mean especially in reference to ministers. I do not believe that a man of God who is called constantly to preach to the same people can be too thoroughly educated, neither do I believe that the highest degree of mental culture should be any injury to the Christian minister, but rather should be very helpful to him. By all means let the religious teacher intermeddle with all knowledge, let him give himself unto reading and be able mentally as well as spiritually to take the lead, but, O church of God, never set thou up human learning in the place of the Eternal Spirit, for "it is not by might nor by power, but by my Spirit, saith the Lord." The great wonders of apostolic times were mainly wrought by men who were illiterate in the world's judgment ; they had been taught of Christ and so had received the noblest education, but in classical studies and in philosophical speculations they were but little versed, with the exception of the apostle Paul, and he came not with excellency of speech or of wisdom. Yet the apostles and their followers preached with such power, that the world soon felt their presence. On the slabs of stone which mark the burial places of the early Christians in the catacombs of Rome, the inscriptions are nearly all ill spelt, many of them have here a letter in Greek and there a letter in Latin, grammar is forgotten, and orthography is violated, a proof that the early Christians who thus commemorated the martyred dead were many of them uneducated persons : but for all that they crushed the wisdom of the sages and smote the gods of classic lands. They smote Jupiter and Saturn, until they were broken in pieces, and Venus and Diana fell from their seats of power. Their conquests were not by the learning of the schools ; that hindered them—the Gnostic heresy, the heresy of pretended knowledge hindered but never helped the church of God. Even thus at this hour the culture so much vaunted in certain places is opposed to the simplicity of the gospel. Therefore I say we do not despise true learning, but we dare not depend upon it. We believe that God can bless and does bless thousands by very simple and humble testimonies ; we are none of us to hold our tongues for Christ, because we cannot speak as the learned ; we are none of us to refuse the Lord's message to ourselves because it is spoken by an unlettered messenger. We are not to select our pastors simply because of their talents and acquirements ; we must regard their unction, we must look at their call, and see whether the Spirit of God is with them ; if not, we shall make learning to be our brazen serpent, and it will need to be broken in pieces.

Just the same also may be said of human eloquence. It is a good

thing when a man can speak well, and his words flow from his soul like a torrent, sweeping everything before them, when his heart burns and flashes with a divine enthusiasm when he speaks what he believes and feels to be of the weightiest importance; but after all, conversions wrought by carnal rhetoric, what are they? Conversions wrought by human logic, what are they? "That which is born of the flesh is flesh." Let the men speak well—the truth ought to be delivered in the best of sentences, but the noblest language ever uttered by man never convinced a soul of sin, or bound up a wounded conscience, or raised a sinner from his death in sin. We must in prayer cry for the Spirit of God, and all our confidence must be placed in him; for oratory is but a sounding brass and a tinkling cymbal if the Holy Ghost be not there.

Continuing still our remarks with regard to the Christian church, I will further remark that much superstition may require to be broken down amongst us in reference to a *rigid adhesion to certain modes of Christian service*. We have tried to propagate the truth in a certain way, and the Lord has blessed us in it, and therefore we venerate the mode and the plan, and forget that the Holy Spirit is a free Spirit. There are persons in our churches who object very seriously to any attempt to do good in a way which they have not seen tried before. For them custom has all the force of authority: the traditions of the fathers are their law. Bold measures of evangelisation shock them as innovations, as if anything could be an innovation where all is free! I know Dissenting congregations which are as conservative of their do-nothing plans as if they had received them direct from heaven. Their life is fossilized, their order is funereal, their orthodoxy is sepulchral. "As it was in the beginning, is now, and ever shall be, world without end, Amen," seems to be the chant of many good, but mistaken Christians amongst us who cannot think a thing ought to be done if it never has been done. If there be anything clear in the teaching of our Lord and his apostles, it is this, that we are not under law, rubric, and tradition, but are brought into the liberty of the children of God, so that we are led by the Spirit, and in the service of God are not to hunt for precedents or wait for regulations, but follow the great principles of the word, and the guidance of the Spirit, and "by any means save some." I have known brethren frightened at open-air preaching, and yet what sort of preaching used there to be in Christ's days but open-air preaching? I have known others quite alarmed at the idea of Christ's name being mentioned in a place that had been put to commoner uses, as if in the olden times Christ could have been preached anywhere if it had been necessary to have a place consecrated to Christian worship! There is a class of persons who object to every holy project for evangelisation, however right and judicious, if it happens to be novel, and they will continue to object till the work has been long in action, and has placed itself beyond fear of their opposition or need of their assistance. We shall degenerate into a race of Scribes and Pharisees if we give way to this spirit. We shall again be slaves to traditions, legends, and old wives' fables, as bad as those which polluted Judaism. In the name of everything that is Christlike, away with all that checks the vital action of the body of Christ. Fetters are

none the less burdensome for being antique. Let the brazen serpent be broken if it become a barrier to the onward progress of the cross. If any endeavour to force upon us the yoke of habit, let us resist them in the spirit of Paul, who, speaking of those who came in privily to spy out his liberty in Christ Jesus that they might bring him into bondage, declares "to whom we gave place for subjection, no, not for an hour."

So it is with the *forms of divine worship*. I have frequently, especially in our country churches, met with the most determined protests against the most trivial alteration of the routine of their worship. You must sing at such a time, for they always have sung at such a point in the service; you must pray at such a moment, they always have prayed at that part of the worship; and if you can keep to the same quantity of minutes usually occupied so much the better. The whole service, though not in a book—for our sturdy brethren would rise in revolt against the use of a book—yet is quite as stereotyped as if it were taken from the Common Prayer. Now, I believe that in public worship we should do well to be bound by no human rules, and constrained by no stereotyped order. I like, and we have often done it, to have an interval of silence sometimes. Why not? Why should it be all vocal worship? And why not begin with the sermon occasionally? You who come in late would probably mend your manners in such a case. And then why should we not sing when we have been accustomed to pray, and pray when we have been accustomed to sing? We are under the dispensation of the Spirit, and as far as I know, the Spirit of God has not inspired those cards which I see sometimes nailed up in pulpits—"begin with short prayer, sing, read, pray, preach," and so on. A legality of form is growing up among us, and I enter my heart's protest against it. Not that you and I may have been affected by this Dissenting ritualism, but practices good in themselves are to be protested against if they gender to bondage, for the Spirit of God bloweth where he listeth, and if we worship God according to his guidance, the worship cannot invariably take the same form.

2. Thus we have done a little image breaking in the church. Now let us turn to the *temple of our own hearts*, and we shall find much work to be done there.

Beloved brethren and sisters, exercise self-examination now for the next five minutes or so. How about your present position as a Christian? You feel, probably, after ten, twelve, twenty, or thirty years of profession, very considerably in advance of what you were when you first came to Christ. Do you feel that you are? You can now see the imprudences of your early zeal, and you can look down with unmeasured pity upon those young people who know so little about the road to heaven, of which you know so much, and who have so little strength, of which you now have a very considerable share, who are so little aware of the devices of Satan, against which you guard yourself so ably. Dear brother, are you thus really congratulating yourself upon your advanced position? Are you? Then permit a little image breaking there, for rest assured if we, any of us, come to put much value upon our attainments we shall be very near to sliding into self-confidence, carnal security, and I know not what of mischievous pride. Beloved, are

you stronger than you were? But does your strength lie anywhere else than where it used to lie, even in Christ? Are you wiser than you were? But have you any wisdom except that Christ is made unto you wisdom? Do you really think that twenty years' experience has changed your corruptions, that your passions have become extinct, that your tendencies to sin are not so strong as they were, that in fact you have less need to watch, less need to depend simply upon the merit of Christ and the work of his Spirit? Do you think so? Do you think so? "Let him that thinketh he standeth take heed lest he fall." I have heard that more horses fall at the bottom of a hill than almost anywhere else, and I know that more professors make shipwreck towards the close of life than at any other time. As I have often told you, the falls recorded in the Old and New Testament are the falls, not of young men in the heat of passion, but of old or middle-aged men. Lot was no boy when he disgraced himself. David was no young man when he transgressed with Bathsheba. Peter was no child when he denied his Lord. These were men of experience and knowledge and attainments. Your attainments, my brother! Oh, brave word for a poor thing! Your attainments! Your attainments, poor sinner! Apart from what you have in Christ, how absurd the language! Better still to say, "Having nothing and yet possessing all things, God forbid that I should glory, save in the cross of our Lord Jesus Christ." Do I then despise Christian attainments? By no manner of means, only when they are idolised and hide the Saviour, then I call them Nehushtan, and would fain break them in pieces.

Again, dear brother, it may be that you are enjoying very near fellowship with Christ. How delightful it is when you know by assurance that you are the Beloved's and that the Beloved is yours; when all doubts and fears have fled away and you are walking in the light of his countenance! When we are in such a condition we are like Peter, and would fain build three tabernacles, for we say, "Master, it is good to be here." But we must mind lest we elevate our enjoyments into the place of our Master. We may even make our communion with Christ an idol, by putting it before Christ himself. I am not saved and safe because I am greatly rejoicing. Not my enjoyment, but Jesus saves me—he alone saves me. If my communion were interrupted, I should still be secure in him, and now I enjoy it sweetly it does not add to my actual security or acceptance before God. An old Puritan quaintly says, suppose a loving husband were to give to his wife many rings and jewels out of love to her, and she should come to think so highly of the love-tokens that she sat and looked at them, and admired them, and forgot her husband, would he not be rather inclined to take these things away to turn her love once again to himself? So with our graces and our enjoyments; if we think too much of them the iconoclastic hammer will come in, and these things will vanish because they have provoked the Lord to jealousy.

Further, we have a little more work to do. You have, and you thank God for it, some good friends in this world, dear friends, Christian friends, reliable friends. Hold them fast; but it is not always easy to keep these friends where they should be. There is a text that might save us a thousand sorrows if we thought more of it: "Cursed

be the man that trusteth in man, and maketh flesh his arm : but blessed is the man that trusteth in the Lord, and whose hope the Lord is." And there is another text of the same tone : " Cease ye from man whose breath is in his nostrils : for wherein is he to be accounted of ? " Friendship by all means, and confidence in those who deserve it by all means, but pass not the bound which God hath set, think not that to be immutable which is but clay, and fancy not that to be faithful which is but flesh. Changing circumstances have changed many hearts, and altered positions and conditions have made sad havoc among friendships which seemed to be eternal. Lean on thy friends, but not with all thy weight ; trust and be confident as thou mayest, but let thine inmost reliance, thy deepest faith, lean on that arm which thou canst not see, but which arm nevertheless upholds the universe.

Now a word that may cut more keenly still, and it concerns our dear relationships in the family circle. The last should I be to speak against the love that is due to husband, and wife, and child, and brethren. Christianity fosters all the domestic loves. We love none the less our dear ones below because our heart still loves our Saviour above all. But, beloved, there is such a thing as putting child or wife or husband into Jesus' place. The beloved one was meant to be loved, but not to be worshipped. That little gem was given to be prized, but not to be valued beyond the pearl of great price. Beware of desecrating your earthly love into idolatry ; rather consecrate it by seeking God's glory in it, and it shall be well with you ; for if you are a child of God, whatever idol you worship, God's great hammer will be lifted up against it. You will lose the child, or it may live to prove your curse ; you will lose the love you think so precious, or you may have it, but it will lead you astray. Beloved, I know there is work to be done in many of our hearts in this respect.

And so there is yet further in the pursuits of our minds. I do not see why a Christian man should not have for a pursuit the attainment of eminence in learning, proficiency in science, or success in business ; if he does not do so he is not likely to distinguish himself, and there can be no reason why a Christian should be always in the rear ; but these lawful worldly aims must be kept in their place and be subservient to higher ends, or else what is right in itself will get to be wrong through being put in the wrong place. You may pursue that branch of knowledge, young man, but seek first the kingdom of God. Do you desire to be an artist and rank with Landseer and Millais ? I would not discourage you for a moment ; in the skilful use of that pencil may you rise to the highest position in your art ; but for all that do not worship the palette, do not bow down before the outspread canvas : there is something better to live for than to paint. Student, I do not wonder at your desire to excel. Why should not Christian men be first in all departments of learning ? But after all, there are higher objects than zoology, geology, mechanics, or astronomy. Do then, I pray you, guard against putting anything where Christ should be. Seek first the kingdom of God and his righteousness. Ever God first, and then the rest that you may glorify God by what of ability or influence you have obtained such means. I charge you look to this on pain of seeing idols broken, and aspirations destroyed.

Thus have we gone into the temple of your hearts, and used the hammer a little there.

II. Now I desire for awhile to speak with those who are **SEEKERS OF JESUS**. There is some idol breaking to be done for them. I pray God the Holy Spirit to do it.

The way of salvation lies in coming to Christ, in trusting in Jesus Christ alone. Why is it that so many refuse to do this, and remain in the border land of desire unsaved? Many think that they ought to be much better than they are: they have faults to be corrected, their minds are in a wrong condition, they must be put right, and they are trying to do this with the intention when they feel better to put their trust in Jesus. O that my hammer might smash all that to pieces! My friend, you ought to be better, your mind ought to be in a better state; I grant all that; but if you put this improvement of yours in the place of the work of Christ, you are going the sure way to destruction. *Your* righteousness is not what is needed, but Christ's righteousness, and if you conceive that you must fit yourself for him, you know not the gospel. Come to Jesus as you are. Your conscious sinfulness and imperfections will but enable you to prize his perfection and his power to save. Do not look to yourself for a part of your salvation; if you do I must call your goodness "Nehushtan," and compare it to dross and dung! Look to Jesus, and Jesus only, all else will deceive you. Do see how he carried sin, and was punished for it, and how his righteousness avails with the Father, and look not to any preparations or fitnesses which you may conceive to be in yourself.

With some the Nehushtan which they set up is their sense of sin, either they do not feel their need of Christ as they ought, or else they do feel their need, and therefore think they are in a fair condition. Now, believe me, you often misunderstand the promises of Christ. That matchless promise, "Come unto me, all ye that labour and are heavy laden," is thought to be a promise made to those who labour and are heavy laden. My brethren, the promise is not made to labouring nor to being heavy laden. "What is it made to?" say you. The promise is made to coming to Christ, "Come unto me, and I will give you rest." You may be weary and heavy laden as long as you will, but you will not get rest by labouring, it is coming to Christ that gives rest. Do not think that feeling your need of Christ is salvation; it is coming to Christ, depending, relying upon him alone, that brings you to the blessing. Do not delay, then. The most proper sense of sin, though it may be commendable as the brazen serpent, if you rest in it must be broken in pieces, for it is an antichrist.

Many persons are resting in their fear of self-deception. "I would fain trust in Christ," says one, "but I am so afraid of being self-deceived." And do you think that your being afraid of presumption is a better thing than believing God's testimony concerning his Son? You must think so or else you would not keep it in preference to believing. To believe in Jesus Christ—that is, to rest upon God's own Son, who was put to death because our sin was laid upon him—to believe in him simply with a childish confidence is the way of salvation; but you prefer not to do it on the ground that you are afraid of being self-deceived; you prefer tarrying in a state of caution to advancing

to faith. Away with your idolised brazen serpent—away with it. Give up the fear or keep it, which you will, but come to Jesus.

Many of you, I am afraid, are resting in sermon hearing. “I shall get good one of these days,” says one, “I am always at the Tabernacle, or always at my church,” or, “I go to hear a good gospel preacher, and I shall get a blessing.” What, do you think salvation comes through merely hearing sermons? Ah! sirs, responsibility comes when the gospel is honestly preached, but nothing more, unless you believe the message which you hear. Faith is the vital point, the coming to Jesus, or else I pour ridicule on sermon hearing, and sermon preaching too, if you look to this as the groundwork of salvation. It is not the poor trumpet that makes the jubilee, it does but proclaim it. O that you would obtain the liberty which the trumpet proclaims.

But some of you may say, “I not only hear sermons, but I read the Bible regularly!” Yes, and I commend you for it, but if you imagine you are in a good and proper state because you are a Bible-reader, I must tell you that as an unbeliever you are condemned already, and, while reading the Bible, that very Bible itself condemns you. Go on with the reading of it—I am in hopes that you may get beyond that, to be a believer in Jesus; but as long as you are not a believer in Jesus, you may read your Bible as much as ever you will, it will not, cannot save you. What does our Saviour say? He says (so I read the original), “Ye search the Scriptures, for in them ye think ye have eternal life, and they are they that testify of me; but ye will not come unto me that ye may have life.” A great many in his days studied the Scriptures, but would not believe in him. You may be lost with a knowledge of Scripture as well as without it, if you tarry in the letter and go not to the spirit of the word.

There are others who are making an idol of brass out of their prayers. “I am not saved,” says one, “I have not trusted Christ, but I do pray.” Neither do I find fault with your prayers any more than I have a right to find fault with the brazen serpent in its place, but if you suppose you will be saved by praying, you are greatly mistaken. He that will not be saved by the cross shall never be saved by his closet. He that will not be saved by Christ’s wounds, shall not find salvation by his own groans and tears. There on the cross is all your hope, sinner, and if you will not have it there is no other; nay, though you hardened your knees with kneeling and blinded your eyes with weeping, you would find no gate of heaven and no hope of mercy but in the crucified Saviour. Fly to Jesus and you are saved, keep from Jesus and your prayers do but insult the Saviour, for you place them in his stead. I must break up these things—they are idols if they hide the cross of Jesus.

And so, to close, is it with all the unbelieving reasonings and rebellious considerings which some people so abound with. Seekers of Christ will some of them continually start new difficulties. If you solve one doubt they get another; if you solve that they invent a third. Their doubts, and reasonings, and questions, are like an endless chain; pull up one link and it brings up another. Their suspicions are like a chain of dredging buckets that come up all full of mire, and over they go and empty themselves but to come up full again. There is no comforting them; their soul refuseth to be comforted. If one tenth part of the ingenuity they

use in rebelling against the command of God, which bids them believe, were used in simply investigating what they are told to believe, they would come to faith, and be saved from their doubts. Do you think you are wise in trying to discover reasons why you should be damned? I can hardly conceive of a man in the condemned cell—and that is where every unbeliever is—trying to find out reasons why he should not be pardoned. There lies the pardon before him, and he is perversely searching the whole treasury of logic to find out arguments against his pardon, and reasons for his execution. Thou fool, wilt thou perish through thy reasonings? Sinner, let me say to thee, let thine artful doubts and reasonings be nailed to yonder tree where Jesus died. Crucify them. You suspect too much, you consider too much, you question too much. Here it is—receive it as a little child receives his father's word—"God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." "The Son of Man is come to seek and to save that which was lost." "Whosoever believeth in him is not condemned." "He that hath the Son of God hath life." "Believe on the Lord Jesus Christ, and thou shalt be saved;" for "He that believeth and is baptised shall be saved; but he that believeth not shall be damned." Here all is simplicity; do not mystify it. Here all is clear as noonday; do not shut out the light. God grant you grace to break up these idols of years, and take your Saviour now, for Jesus' sake. Amen.

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THE SAINT ONE WITH HIS SAVIOUR.

A Sermon

DELIVERED ON LORD'S-DAY MORNING, NOVEMBER 20TH, 1870, BY

C. H. SPURGEON,

AT THE METROPOLITAN TABERNACLE, NEWINGTON.

“He that is joined unto the Lord is one spirit.”—1 Corinthians vi. 17.

THE connection of our text is very terrible. When we are reading the sixteenth verse one seems to remember Sodom, its infamy, and the fire and brimstone that came down from heaven upon it; but here in our text we enter into Jerusalem, the holy city, whose streets are of purity so rich and rare, as to be comparable to gold clear as transparent glass, and there we seem to behold the great white throne of the thrice Holy, surrounded by the white robed bands of the immaculate. In looking at the text I call to mind John Bunyan's description of the way through the Valley of the Shadow of Death; it was an “exceeding narrow” path, not readily kept. On the right hand the dreadful gulf, and on the left the fearful quagmire. See in my text a road fit for angels, and for the angels' Master, and yet on either hand, in the sixteenth and eighteenth verses, behold the fiends and devils howling for their prey! Happy is he who finds that path which the eagle's eye hath not seen, that centre of the King's highway of which it is written, “No lion shall be there, neither shall any ravenous beast go up thereon.” How glorious is that “way of holiness!” Gaze on it—it is clear as the sapphire, bright as the terrible crystal; deep down in its depths your eye may look, but in it there is nothing to obscure, it is as the holiness of God himself, a purity so wonderful that conscious of our shortcomings we cry, “It is high, I cannot attain unto it.” The exceeding elevation of the believer in being joined unto the Lord appears all the more marvellous when it is set, as in the text, in contrast with the dreadful impurity into which we might have fallen, and against which we are still solemnly warned, as if to remind us that our indwelling corruption would drag us down if grace did not prevent. Brethren, sin is never seen to be so truly horrible as when we behold it in the light of Christian privilege. It is a terrible thing for a creature to rebel against its Creator, but for the adopted son of God to be disobedient to his ever loving Father, this is worse by far. Sin is black if we see it in the dim twilight of spiritual conviction when our conscience is half awakened, but it grows blacker than hell's murkiest midnight when we set it in contrast with the amazing brightness of the

divine favour which has shone upon us his elect, redeemed, justified, and adopted people. That yonder professor should be ~~so careless and~~ so inconsistent is sad, but when I remind him that he is one of the redeemed I trust he will feel his lukewarmness to be monstrous. When a man is chosen of God and washed in the Saviour's blood, must it not seem to angels a prodigy of human depravity, a marvel of human corruption, that such a one should for a moment forget the way of holiness and desire the paths of iniquity? In ourselves how heinous is all transgression, seeing we have been the objects of such ceaseless, boundless lovingkindness! For us to follow afar off, to backslide, to grow indifferent, is indescribable baseness, a violation of the sacred demands of gratitude. If the more frequent sins of Christians appear thus heinous in contrast with their great privileges, much more loathsome must be vices of the fouler kind, such as Paul here speaks of, sins not to be named among us, or even thought of without horror. God forbid that any of us who claim to be of the body of Christ should degrade ourselves by filthy lusts of the flesh.

Casting a veil over the matter forbidden, not that we may forget it altogether, but may turn away our eyes from beholding vanity, we shall now endeavour to conduct you to the elevated platform of the text itself. I see in it, first, *a mysterious deep* which I cannot fathom; and, therefore, in the second place, we will sail across it while we speak of *a manifest grace* which glistens on its surface.

I. First, then, there is in the text **A MYSTERIOUS DEEP**. "He that is joined unto the Lord is one spirit."

What means that joining to the Lord which is mentioned here? There is a joining to the Lord in election. We were chosen in Christ Jesus from before the foundation of the world, and by sovereign love we were predestinated to the adoption of children by Jesus Christ. There was a further joining to the Lord in covenant, when Jesus became of old the Head of his church. As Adam was the head of all that came of his loins, so is Christ the Head of a spiritual seed to whom the promise belongs by a covenant signed, and sealed, and ordered in all things and sure. Further, Christ was joined to us when he took upon himself our nature. When he came into this world and was made a man, then he was truly joined to us. He left his Father, and was joined unto his bride, and they two became one flesh. "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren." He was one with us in nature, one in our sufferings, one in our life and death, one too in bearing our curse, taking upon himself our sin. All this makes up a glorious joining unto the Lord, but it is not the doctrine taught here, for all that are joined to Christ in the divine purpose are not yet made of one spirit with him, for many of them are still living in their natural ignorance, little aware of the grace ordained of old for them. They are yet to be brought out from the house of bondage; their election is to be followed by their calling; the Lord Jesus who is God's covenant is yet to be revealed to the eye of their faith, and a living union to Christ is yet to be created. This last work of grace is not yet wrought in the uncalled, and they are not in that sense joined to the Lord. A vital and spiritual union is meant in the text, a union which is matter of

iving experience, and is wrought in us when we are born again; when we pass from darkness into Christ's marvellous light, when we rise from the death of sin to find the Lord Jesus to be our life. From that moment we are "dead, and our life is hid with Christ in God." From the moment of our regeneration, we who were once the branches of the wild olive, are grafted into the good olive, we who were cast out like withered branches to be burned, are grafted into the ever-living vine, and become one with Jesus Christ our Lord. This is the union here spoken of, and he that is joined unto the Lord in that way by a work of the Holy Spirit radically and thoroughly changing him, and renewing him, and bringing him into oneness with Christ, is said to be "one spirit."

But what does that word, "one spirit" mean? Well, we must get it by degrees. You may guess at its meaning from the fact that in other parts of Scripture the union between Christ and his people is described by that of a marriage union, and then it is said, "these twain shall be *one flesh*;" but to take off the carnal edge of the metaphor, lest we fall into any grossness of thought, we are told that we in union with our Lord are *one spirit*. The union is a spiritual one. It is a great mystery, saith the apostle, when he speaks concerning Christ and his church. You get a glimmering then of what he means; there is a spiritual union, as real as when twain are made one flesh; but it is not to be misread, and corruptly thought of as a carnal, material matter. It is a deep truth belonging to the world of spirit.

Try to get at it again. Remember that Christ and his people *have one spirit*. The Holy Spirit who quickens *us* anointed *him*; the Holy Spirit who illuminated *us* gave to Jesus Christ the unction with which he came to preach the reconciling word to man. "The Spirit of the Lord," saith he, "is upon me, for he hath sent me to bind up the broken hearted." The Holy Ghost on Christ is the same Holy Ghost as upon *us*. The oil which ran down Aaron's beard, and descended to the skirts of his garments, was the selfsame holy anointing which was poured upon his reverend head. Yes, and glory be to God for the truth, we have the same Spirit with the Lord Jesus himself. The apostle saith, "There are diversities of operations, but it is the same God which worketh all in all;" and again, "For by one Spirit are we all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit;" but we need not stay there, for we may add we all have the selfsame Holy Spirit as Jesus had. The foot is baptised into the same spirit as the head; the ear not only has the same spirit as the hand, but has the same spirit as the glorious crowned and adored Head of the church.

That is not all the meaning of the text, though it helps us to come near it, we have a greater mystery here. Some have read it, "*we are of one spirit with him*," that is to say, we come to think and feel as Jesus does, have common motives, aims, emotions, and desires. This is most true, and is the practical meaning of the text, but a more spiritual sense under it. Let us, however, turn this over a moment. We who are joined unto the Lord are of one spirit with him: the one Holy Spirit which wrought *us* unto the selfsame thing. As Jesus is actuated by an intense desire for the glory of God, the Holy Spirit has wrought *us* unto

the selfsame fervent longing ; his meat and drink is also ours, into his labours and his joys we enter. This meaning is high—O for grace to reach it in our own characters ! Yet the text saith not that we are *of* one spirit, but we *are* one spirit ; we not only have one spirit, and are *of* one spirit, but *we are one spirit*. Now, what shall I say of this ? I shall say nothing but that this is a matter to be understood only by the spiritual mind, and not to be readily, if at all, expounded in human words. It is not a truth for which we have adequate expressions ; letters, syllables, words fail us. This much we can say though more be left unsaid : there is a union between Christ and his people most deep, most mysterious, most essential ; if ye would know it, ponder this sentence of our Lord's prayer, "I in them and thou in me, that they may be made perfect in one." Christ and his saints actually are one spirit. Oh, the depth ! Your contemplation, if aided by the heavenly Interpreter, may assist you ; as for me, I should but darken counsel by words without knowledge, if I tried to open up what these words rather conceal than reveal.

Yet an illustration or two. We have known on earth friends who have become one spirit ; intimacy and mutual admiration have ripened friendship into unity, till the one seemed to be the complement of the other, and the mention of one suggested the other. They pursued one object with equal footsteps, they never differed, but appeared to have one soul in two bodies. The death of one almost necessarily involved the death of the other, the two were inseparable companions. Damon and Pythias lived over again in them. Jonathan and David seemed risen from the dead. Feebly, and but feebly, this reflects the image of our text. So have we seen one spirit in another relationship, which is often used as the token of the union between Christ and his people, between the husband and the wife, of which we shall speak more particularly anon, where there has been one love, one aim, one object ; like two stars the wedded pair have shone with such blended rays as to have seemed more one than two. One name, one heart, one house, one interest, one love, they have had also one spirit. More fully still our text is illustrated by the branch and the stem. The branch in the vine is nothing if separated from the stem ; its sap is the very same sap that is in the stem ; one life is in the stem and the branch, and they are both struggling for the same object, both seeking to produce and ripen the fruit. They have no different aim, or even existence ; the stem does not hoard for itself, nor the branch blossom for itself. The branch and stem are one vine ; they are nothing separated from each other, their life one and their design one. See here again, as in a glass darkly, an amazing spiritual truth. Yet more fully is this gracious union between us and our Lord brought out in the metaphor of the union of the member with the body. In that case there is, indeed, one spirit, not only in a vital but in an intellectual sense. If there be life in this finger, it is identically the same life that is in the head ; but one spirit quickens all the parts of the body, whether comely or uncomely, whether base or honourable ; and so in the whole church of God the life of Christ is the life of his people, the spirit of Christ is the spirit of his people. They are not twain but one ; the mystical union is so complete that even the marriage bond, of which we spoke just now, cannot fully come up to it,

it is but an earthly symbol of a yet truer heavenly reality. We who are joined unto the Lord are one spirit. I say no more, what I have said may rather conduct you to the door than open it; but there is one whose work it is to be a revealer of secrets, ask him and he shall reveal even this unto you.

II. May the Holy Spirit help us while considering the second head. On the very surface of the text, there is A MANIFEST GRACE.

Our one spirit with Christ reveals itself practically in a manifest sympathy of spirit between us and our Lord, so that we being one spirit are seen to be actuated and impelled by the same influences, we are of one spirit with Jesus. That meaning I shall try and bring out.

Union with Christ in these days, when religion wears her holiday garments, is a word with a pleasant sound, and because of its honourable esteem men would fain possess it; but alas! they know not what it is. They hang a cross at their necks, or embroider it on their garments, or stamp it on their books, and fancy that this gives them some degree of unity to the Crucified. But, brethren, this matter lies quite out of their reach. To be one spirit with Christ much more is needed than to bear the Christian name. You may call yourself a Christian, or a Brother, or one of the Society of Jesus, and in so doing you may have selected what you think to be the most orthodox of terms by which to designate yourself and the congregation to which you belong, but union to the Lord standeth not in name only. There were those of old who called themselves Jews and were not, their taking the name did not give them the nature of Israelites. They that are joined unto the Lord may not always be known by the same name, they may be called Christians at Antioch and Jews at Philippi (Acts xvi. 20), but a right or a wrong name will not change the real character. Call a poppy a rose and you will not thereby give it perfume. Perhaps none in all the world are less joined to the Lord than some who adore the very name of Christian, and make an idol of the outward sign of the cross. Neither is true union to Christ to be gained by mere outward profession. Ye may be baptised in water, but unless ye are baptised into the Holy Ghost, ye know not what union with Christ is. If in baptism we are buried *with him*, then it is well indeed, but the sign in itself is nought, for Simon Magus though baptised had no part nor lot in the matter. We may sit at the Lord's table with his people, yea, in the company of apostles, and yet be sons of perdition. He may eat and drink in our streets, and yet may never know us. To eat the visible bread is not to be one with his mystical body. Union with Christ lies deeper than name, lies deeper than outward signs and seals of church fellowship, and it even lies deeper than the performance of some apparently good actions and the use of religious words in conversation. We may do many things in his name, yea, and great things, too, for in his name many cast out devils and did many wonderful works, and so were partakers of the powers of the world to come, and yet were rejected by him at the last as unknown of him. When judgment begins at the house of God small store will be set by mere visible union, for the branches in Christ after this fashion not bearing fruit will be cast forth, and withered, and burned in the fire. We must be rooted and built up in him. He must be formed in us or it will little avail us to have been numbered with his disciples.

The superficial, the nominal, and the outward will not suffice. He that is joined unto the Lord must be one spirit: deep down in the very vitals of our being must this union with Jesus Christ most eminently reside, and in our hearts and reins must his truth be found. This is solemn teaching, and it ought, like the candle of the Lord, to search the secret parts of our nature. The carnal mind loves that which is outward, for it can readily comply with it, and that without divine assistance, but the unregenerate heart kicks against that which is purely spiritual, for it cannot understand it, and herein it is compelled to feel its own powerlessness, except to counterfeit with base imitations. My brethren, this is a discerning word, dividing between the joints and marrow, and discovering the thoughts and intents of the heart. Ye who are quickened with the incorruptible seed, and discern spiritual things, come ye to the search, and see well to it that ye are joined unto the Lord, not in the form of godliness only but in the power of it also.

Let us give you, for your assistance, an illustration of what unity of spirit is as we see it among men, for herein we may dimly see it as between the Lord and our souls. We will take a copy from that rare conjugal union which exists among those who realise the highest ideal of the married life. Sometimes we have seen a model marriage, founded in pure love and cemented in mutual esteem. Therein the husband acts as a tender head, and the wife, as a true spouse, realises the model marriage relation, and sets forth what our oneness with the Lord ought to be. She delights in her husband, in his person, his character, his affection; to her he is not only the chief and foremost of mankind, but in her eyes he is all in all, her heart's love belongs to him and to him only. She finds sweetest content and solace in his company, his fellowship, his fondness; he is her little world, her paradise, her choice treasure. To please him she would gladly lay aside her own pleasure to find it doubled in gratifying him. She is glad to sink her individuality in his. She seeks no name for herself, his honour is reflected upon her, and she rejoices in it. She would defend his name with her dying breath, safe enough is he where she can speak for him. The domestic circle is her kingdom, that she may there create happiness and comfort is her life-work, and his smiling gratitude is all the reward she seeks. Even in her dress she thinks of him, without constraint she consults his taste, and thinks nothing beautiful which is obnoxious to his eye. A tear from his eye, because of any unkindness on her part, would grievously torment her. She asks not how her behaviour may please a stranger, or how another's judgment may be satisfied with her behaviour; let her beloved be content and she is glad. He has many objects in life, some of which she does not quite understand, but she believes in them all, and anything that she can do to promote them she delights to perform. He lavishes love on her and she on him. Their object in life is common. There are points where their affections so intimately unite that none could tell which is first and which is second. To see their children growing up in health and strength, to see them holding posts of usefulness and honour, is their mutual concern; in this and other matters they are fully one. Their wishes blend, their hearts are indivisible. By degrees they come very much to think the same thoughts. Intimate association creates conformity; we have

known this to become so complete that at the same moment the same utterance has leaped to both their lips. Happy woman and happy man ! If heaven be found on earth they have it ! At last the two are so welded, so engrafted on one stem, that their old age presents a lovely attachment, a common sympathy, by which its infirmities are greatly alleviated, and its burdens are transformed into fresh bonds of love. So happy a union of will, sentiment, thought, and heart exists between them, that the two streams of their life have washed away the dividing bank, and run on as one broad current of united existence till their common joy falls into the main ocean of felicity. Such a sight it may be is not commonly seen, but it is inexpressibly beautiful, and is a fair type of what the Christian ought to be in his oneness with his Lord. For the believer there should be no attractive beauty but in Christ, nothing that can charm him, stir the deeps of his soul, or move his nobler passions, but the glorious person of Emmanuel, the chief among ten thousand. He loved us and gave himself for us, we also love him and give him our whole selves ; for us the one object of life is to please our Lord. We should not dare to sin, not because we are slavishly afraid of punishment, but because we would not grieve the Bridegroom of our souls. We must labour for his cause, not because of legal demands, but because we know no higher happiness under heaven than to make him honoured and to let him see in us, and through us, of the travail of his soul. Our Lord has great ends and objects ; we cannot understand them all, but to our utmost we desire to promote them by suffering or by service. Our prayer is, " Lord, show me what thou wouldst have me to do." We would be tenderly sensitive to his desire, not surrendered to it only, but delighting in whatever he wills. We reckon it our honour to be permitted to help him, however humbly, to work out any of his designs. As to the children of his grace, both his and ours, regenerated by his Spirit and converted by our ministries, they are doubly dear to us, and their perfection we seek with him. Our constant enquiry is, can we do anything for them ? can we call home the back-sliding ? can we comfort the desolate ? can we help the poor and needy ? can we be of any service to the lambs of his flock ?—

" There's not a lamb in all his flock
We would disdain to feed."

We would do anything by which we might show our love to him, for our union of heart, and our union of purpose, our union of thought with him, are all deep and true. Such a Christian grows to think as Christ thinks till the teachings of Jesus are plain to him. He never tries to tone down the gospel as certain philosophic minds are ever doing, because they are not in union with the great Teacher's heart ; but they come to see things from the Lord's point of view, and know their Master's meaning as by a sacred instinct. Blessed consummation when their hearts at last are all wrapped up in Jesus, even as the bush at Horeb was all on fire with God. Just as Jesus has set all his love on them, so they come to set all their love on him, and they can say with the apostle, " For me to live is Christ," while the gain which they anticipate in death is the gain of being nearer to their Beloved, and for ever beholding the glory of his face. I have given you an illustration,

and have worked it out but poorly, but even had I wrought it out to perfection, it must necessarily fall short of the incomparable "one spirit" which dwells in our glorious Head and all his members. Go on till you sing with quaint old Francis Quarles—

"E'en like two little bank-dividing brooks,
That wash the pebbles with their wanton streams,
And having rang'd and search'd a thousand nooks,
Meet both at length in silver-breasted Thames,
Where in a greater current they conjoin :
So I my best Beloved's am ; so he is mine.

E'en so we met ; and after long pursuit,
E'en so we joined, we both became entire ;
No need for either to renew a suit,
For I was flax, and he was flames of fire.
Our firm united souls did more than twine,
So I my best Beloved's am ; so he is mine."

Where such union as that exists, what does it produce ? Its fruits are precious. They who are thus one spirit with Christ live for the *same end*. He lived for God's glory. "Wist ye not," said he in his youth, "that I must be about my Father's business?" In his riper years he said, "It is my meat and my drink to do the will of him that sent me." He that is joined to the Lord is one spirit in that respect. For him the great, one, only thing, is to glorify God. In such a case the soul sees everything in this one light, and asks concerning all, how will it affect the kingdom of God! Even in reading the newspaper one says, "Great events are transpiring in politics, how will these work for the glory of God?" The engineer considers the effect the war may have on the world, the politician thinks of the balance of power, the reformer meditates on its results as to human progress, but the man who is joined unto the Lord prays only, "Father, glorify thy name." To him the profit of his business is only profit so far as it will enable him to help the Master's cause, and his honour is no honour unless he can raise out of it some matter for Jehovah's praise. The glory of God, the glory of God, the glory of God, this was the one target towards which our Lord went onward in his life. Like a shot that crashes through everything until it reaches its mark, so must our spirits find no target but the glory of God, and if we are one spirit with Christ, it will be so. God's glory, God's glory, will be first, last, midst, everywhere, everything. All for God, and God in all, will be our motto, as "hallowed be thy name, thy kingdom come," is our daily prayer.

Further, if we are joined to Christ, so as to be one spirit, we shall seek the same end *for the same reason*. He desired the glory of God not for his own glory, but because he loved God. He was one with the Father; he loved the Father, therefore would he see the Father glorified. Brethren, it is easy to seek the glory of God with a view to your own glory. Did you never find yourself doing so, desiring that the children in your class should be converted, that in the school it might be said what a successful teacher is so-and-so ? Oh, how have I sought to wring that black drop out of my spirit, when the desire to bring souls to Christ has been backed with the desire that I might have a

good standing as a successful minister! Into Christ's thoughts so base an element never entered—he sank himself in God. He knew his Father would give him the reward, and for the joy that was set before him he endured the cross, despising the shame, but self-seeking never threw its alloy into the pure gold of his devotion to the Father. If we are one spirit with Christ, self will be swallowed up in God. Lord, do what thou wilt with me, so long as thou art glorified! If I can glorify thee best in silence, then let me never speak again. If it be most for thy glory that I should die, though my life appears to be useful to thy church, yet let me end my days. If it will glorify thee that I should be unsuccessful, that I should be in the world's judgment a disappointed man, perhaps a fool without brain enough to succeed, Lord, let me be fool, or idiot for thee; only glorify thyself in me, and that is enough. This is true oneness of spirit with Jesus. Self is nothing, God is to be all in all. Comfort, esteem, joy, and even life will be as the small dust of the balance to a man filled with Christ's spirit.

Then we shall come, if we are one spirit with Christ, to aim at the glory of God *by the same means*. How did he aim at it? By the conversion of souls: not by being made a king, not by being called rabbi. He sought for the souls of little children, of peasant women, and of outcasts. If my mind be as Christ's mind, I shall seek God's glory by following after the waifs and strays of society, by bringing in backsliders, by seeking the lost sheep of the house of Israel; labouring by any means to save some. How, say ye, my brethren, are ye bending your souls towards the conversion of sinners? It is a great mark of oneness of spirit with Christ, when we have a great tenderness towards lost souls. Do you ever think of souls lost already? Do you ever bring yourselves to the painful consideration of this huge city, so much larger than Jerusalem in our Saviour's day, and, I was about to say, equally wicked? Do ye never pour out floods of tears for it because it knoweth not its day, and is neglectful of the invitations of grace? If you are one spirit with Christ you will weep with him, you will burn with an ardent passion to gather this city's children beneath the wings of mercy. You will pray for them, sigh for them, live for them, and persevere in labour for them. Your thought about a person will not merely be what trade you can do with him, or how much you may trust him in business, but, "How much good can I do him, and can I find an opportunity in any way of bringing him as a jewel to adorn my Saviour's crown!" If our spirits were one with Christ's we should each one be missionaries of the cross, bearing witness to his saving power.

Beloved, with such a spirit we should be content *to use the same modes as our Lord*. Christ's modes of winning souls were very simple, and he always adhered to them; teaching, preaching, living, suffering, and dying were his whole art. Some nowadays seem tired of Christ's plans, and hunt up more rapid methods. I do not believe that Jesus ever strained after effect by animal excitement; he did not strive and cry, and become fanatical, and try to excite poor ignorant people, who know not what they do, to say what they do not understand. He went to work by instructing the ignorant, enlightening their consciences and understandings, and gradually leading them to himself. When his spirit is

ours we shall be better satisfied with that old-fashioned way of gospel preaching which the critics nowadays are so fond of sneering at. We shall feel this is the best way, this hard, plodding way, that does not usually produce a great mass of converts all at once; this is best, for Jesus thought so. We shall pine for large harvests, but go on sowing the same seed, and preaching *his* gospel and no new one of our own. What was wisdom to him will be wisdom to us.

Then shall we, if we are of one spirit with Jesus, go to work as he did, *with the same emotions*. If we had but six men thoroughly of one spirit with Jesus, London would soon be shaken from end to end; but where are they? God make all his servants such, and we shall hear a new sort of preaching to what is current at this hour; for when Jesus preached, it was tremendous preaching; true, it was pleasing, attractive, interesting, but was far more, it was full of deep heart-power, such as made men see his solemn earnestness, and such as overcame men's souls. His soul, as it were, leaped upon them in all the majesty of love's omnipotence. O that we felt as he did the weight of souls, the guilt of sin, the terror of the wrath to come, and the tenderness of divine mercy. If these great principles actuated and moved *our* spirit as they moved *his* spirit, we should rise to a higher standard, and our age would know it.

Let me add that if we are fully joined to our Lord, and of one spirit with him, we shall have *the same tastes as Jesus*. What he loves will charm us, what he hates we shall loathe. We shall then come to have *the same will* with him. As one said, "If God wills not as I will, yet at any rate we will be agreed, for I will will as he wills if he will but graciously enable me." If I cannot have things as I would like, I will like to have them as Jesus pleases. Oh, to have the two wills, the human and divine perfectly coinciding, this is perfection! Brethren, if this unity between our spirit and Christ's spirit goes on we shall abide in him, and he will abide in us. Oh, to be our Beloved's and to know that he is ours! I cannot resist quoting another two verses from old Quarles, they so depict my ideal.

"Nor time, nor place, nor chance, nor death can bow
My least desires unto the least remove;
He's firmly mine by oath; I his by vow;
He's mine by faith; and I am his by love;
He's mine by water; I am his by wine;
Thus I my best Beloved's am; thus he is mine.

He is my altar; I his holy place;
I am his guest; and he my living food;
I'm his by penitence; he mine by grace;
I'm his by purchase; he is mine by blood;
He's my supporting wall; and I his vine:
Thus I my best Beloved's am; thus he is mine."

I have many things to say, but time fails me, and therefore in a mass let me just pour out a few thoughts. There would be produced in you and in me if we were joined unto the Lord great *oneness of aim* in our service of God. We have a dozen aims now, but if we were of one spirit with Jesus we should have but one object in life. A man dies, and they say, "Ah, he died a martyr to his science." Another dies, and

they say, "He killed himself with attention to his business." When will men be thus said to die for Christ? Men commonly say of their fellows, "He is a man of one idea, he lives for it, wherever he is he must always ride his hobby." How I wish they would say the same of Christians! Wherever our Lord was, not imprudently, but with the truest wisdom, he was sure to pursue his life work; where Jesus was there would the gospel be heard or seen before long. If he sat to eat bread at a Pharisee's house nobody could suspect him of being a Pharisee, or need to ask who he was, his speech ere long betrayed him, for the one object of his soul was uppermost. May it ever be so with us, may we be of one idea, that one idea to glorify God through the salvation of sinners by Jesus Christ.

This would give us beside unity of purpose, *great force*, great fervour. We should feel this in private; our prayers if we had the spirit of Christ would be very different from what they are. This would be visible in public also; our public service of God would never be so sluggish and sleepy as it now is. With what ardour did the Saviour burn! Would God that selfsame fire dropped into my soul, and utterly consumed me as a living sacrifice.

This would produce in each of us *an abiding pertinacity*. Defeated in one place we should try in another. It would be with us a determination never to be overcome in doing good. Like Jesus who sought the souls of men, not in a languid search, but over hill and dale till he went down into death's cold shade, and traversed the sepulchre that he might deliver them, so we also in honour and dishonour, in evil report and good report, in poverty and wealth, in life and death, should still be seeking the glory of God, and the salvation of the sons of men.

This same spirit would work in us *a wonderful serenity of spirit*. If our spirit were like to Christ's spirit, altogether set on God's glory, we should not be disturbed and vexed so soon as we are with little, petty remarks of men, nor should we even be moved by great calamities. If any disaster happened to us we should only say, "How can I use this for God's glory?" or if prosperity smiled on us we should ask, "How can I make this glorify my Lord?" We should not be cast down by the one nor lifted up by the other. If men sneered at us we should say, "It is well that they think little of me, for now if God will bless my efforts they will think the more of God and know that the work was not done by my power." If, on the other hand, we find men thinking highly of us, we should say, "How can I use the influence I thus obtain to advance the great cause of my Lord and Master?" When self is dead our sorrows are sweet; when self-seeking is gone, then serene is the calm lake of the soul, unruffled by the storms of ambition which continually toss with blustering breath the minds which seek themselves. I am persuaded, brethren, your highest state, your happiest condition, will be when you are so joined with the Lord as to be one spirit.

Lastly, what does all this teach us by way of practical lesson? These three things: First, *see here a rebuke for us*. We have been joined to Christ, but have we been manifestly one spirit with him? Angry—was that Christ's spirit? Worldly—was that Christ's spirit? Frivolous, verging upon impropriety—was that Christ's spirit? Proud, dictatorial, slothful, repining, or unbelieving—was that Christ's spirit? O brethren,

if you can read that verse without a tear you are either better or worse men than I; you are worse perhaps, for you do not feel the penitence you should; or you are better, and you have no need to confess the same faults which unhappily rise before my memory. The spirit of Jesus, we have a measure of it I trust, but does not our own spirit adulterate it dreadfully!

The next practical word is one of *hope*. We want to have the same spirit as Christ. Well, brethren, our hope is that we shall have it, for we are joined to the Lord, and he that is joined to the Lord is one spirit. Are you not joined to Jesus, my brother, my sister? I know what you say, "I sometimes fear I am not." Well, but what do you add to that? You add, "But I desire to be, and I do to-day renew my union with him by another act of faith and confidence in him. Dear Lord and Saviour, thou art my only hope; I at this hour embrace thy cross once more. I know thou savest sinners, I know that they who believe in thee are saved, and therefore I am saved; now being persuaded of this I love thee. O that I could kiss thy feet where the nail prints are, and that my whole life could be a washing of those feet with my tears!" Since then you are joined to Christ, you are one spirit, and though it is not yet fully seen, it will be ere long. There are better times coming, there are deeper degrees of grace for you yet, only persevere.

The last word will help you to *persevere*. Perceive you not, my brethren, the way to get more of the spirit of Christ? It is indicated in the text, it is by thinking more of your union with him. To be nearer the Lord is the way to be more like him. Do not let doubts and fears endanger your fellowship with him. You may think, "I fear I have no right to say, I am one with Christ." But that suspicion will not sanctify you; it will not help you to be holier to doubt your union to your Lord. Men never grow in grace by departing from the Saviour by unbelief. The more you need Christ the closer cling to him; the less you are like him the faster hold to him; your hope lies there. "If my spirit be not yet subdued to thy spirit, my Saviour, yet I cannot let thee go, for that were to drive the physician away because I am still sick; that were to renounce my friend because I have great need of him. Nay, but closer to thee will I cling by thy Holy Spirit from this day forth, that being joined to thee, I may be of one spirit."

I feel I have feebly addressed you, but at the same time I know precious truth has been set forth. May the Holy Spirit open it up to your hearts, and bless it to your souls, and he shall be magnified; but if you have no part nor lot in this matter, may that dreadful fact lead you at this hour to seek the Saviour.

PORTION OF SCRIPTURE READ BEFORE SERMON—1 Corinthians xii.

Metropolitan Tabernacle Pulpit.

A PERSONAL APPLICATION.

A Sermon

DELIVERED ON LORD'S-DAY EVENING, JANUARY 16TH, 1870, BY

C. H. SPURGEON,

AT THE METROPOLITAN TABERNACLE, NEWINGTON.

"But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."—Hebrews ix. 26.

IN those good old times, when preachers did not grow weary, though they discoursed for three hours at a stretch, and when congregations were not given to slumber, even under such long discourses, the preacher had ample time not only to dilate upon the doctrine of his text, but to expatiate also upon what was then called "the improvement of the subject," namely, the practical and experimental application of the truths taught to the cases of his hearers. Nowadays when we are stinted to three-quarters of an hour—not altogether to our loss or yours—there are occasions on which we feel our course so wide, and our time so narrow, that having found a good sea to sail upon, and objects of surpassing interest to attract our attention in the morning, we venture to resume the current of thought and follow up with the application in the evening.

Those of you who were present this morning* will not have forgotten the fulness of the text. It seemed as though every word were on fire, for we were warmed and comforted by each word as it broke on our ears and appealed to our hearts. I am sure that God the Holy Ghost spoke to some of us. If we never heard him before, we certainly did then feel the power of his presence in our souls. "Did not our hearts burn within us" whilst we meditated upon the precious truth contained in this passage of Holy Scripture?

We saw very clearly God's way of putting away sin. We knew that sin was the great obstacle which kept us away from God, and we perceived how Jesus Christ, by making himself a sacrifice, had completely cast down and cleared off the separating wall, so that now we have access with boldness to this grace wherein we stand, and rejoice in hope of

* See No. 911, "Metropolitan Tabernacle Pulpit."

the glory of God. By his offering of himself upon the cross he put away sin once for all on the behalf of those who trust in him.

The application, then, which I proceed to take in hand is twofold—first, *to some of you who are not converted, a few earnest, faithful, affectionate words*; and, secondly, *to you who have received Christ, and have also obtained power to become sons of God, a little tender counsel.*

I. First, A FEW WORDS TO THE UNCONVERTED.

You perceive it is stated in the text that the Lord Jesus Christ appeared in human form, and put away sin by the sacrifice of himself. Now, it will strike your reason, *that God would not have come upon earth, would not have left the royalties of heaven, if there had been some other way of putting away sin.* Surely the eternal Father would never have put his only-begotten and well-beloved Son to such terrible pains and griefs, if there had been any other door of salvation for the lost sons of men. When Jesus said, "If it be possible, let this cup pass from me," you may depend upon it that it would have passed if it had been possible for us to be saved by any other method. But, inasmuch as Jesus Christ bowed his head to the stroke of his Father's sword, and poured out his soul unto death for us, we may rest assured that there is no other name given among men whereby we must be saved.

Clearly then, my dear hearers, *it is your wisdom to give up every other confidence.* What are you resting in at the present moment? Have you been saying in your soul, "I am the child of gracious parents; I have never gone into profanity, or open sin; it must be all right with me"? Or, have you said in your heart, "I was christened in my infancy; I have been confirmed; I have paid due attention to the ceremonies of my church, and therefore I am saved"? Or, have you said, "I have kept the commandments from my youth up; I have neither wronged man nor blasphemed God"? I tell you solemnly, that these grounds of confidence are utterly worthless. If you could have been saved by your baptism, do you think Christ would have died? If your good works could have opened the gates of heaven for you, do you think that the Christ of God himself would have bled for sinners? If it had been possible for your godly ancestry to have lifted you to the skies, do you suppose that Jesus Christ would have been obedient unto death, even the death of the cross? All other confidence which begins, proceeds, and ends with anything else save the person and the work of Jesus, will deceive you in the hour of death, and at the day of judgment, and therefore I say unto you do not for a moment entertain it; away with it, away with it, confide in it no longer! If I saw you trusting yourself upon a bridge which I knew would snap in the centre, when your weight came fairly upon it, I should not be unkind, I should but follow the instincts of humanity in warning you not to trust to it. And I do so warn you now, that other refuge there is none save in Jesus Christ; and

if you seek another refuge you insult God, you do despite to Jesus Christ, you cast yourself into a tenfold jeopardy, for he that believeth not in Jesus Christ must be lost. Though he may have a zeal towards God, and go about industriously to establish his own righteousness, yet must he be a castaway, because he has not submitted himself to the righteousness which is of God by faith. I beseech you, then, dear hearer, whoever you may be, whether you be a stranger amongst us or one who constantly frequents this assembly, shake off your false confidences, as Paul shook the viper from his hand into the fire, or else they will poison you; they will destroy you for ever and for ever; but come ye, O come, sinners as ye are, to the fountain filled with blood, and rest ye, all helpless as ye are, rest on the foundation which God has laid in Zion, a tried stone, a precious corner-stone, and he that buildeth upon it shall never be ashamed.

That seems to flow naturally as an inference from the doctrine of the atonement. But then, secondly—*if Jesus Christ, the Son of God, in order to put away sin, must die a death so ignominious and painful, then depend upon it, sin is not so easy a thing to get rid of, nor is the penalty so easy to endure, as some would have us imagine.* Sinner, when God laid our sins upon Christ, he did not spare him. “He spared not his own Son.” There was no point of the shame, the desertion, the darkness, the terror of dire foreboding, or the weight of full punishment for sin which was withheld from the sufferings of Christ. Rather it seems as if the Father, in vindication of un pitying justice, heaped on our blessed Saviour the full tale of all our transgressions, and exacted of him the utmost chastisement and the uttermost retribution. Ponder this and meet the question, Did God smite his Son, and shall he spare you? Did the curse fall on Christ, though he was holy in his nature, perfect in his character, guileless in his heart, and innocent in his life—upon him who had no sin but our sin upon him—and shall God allow you, depraved, impenitent, wilful, and graceless as you are, to go unpunished? God has shown his hatred of sin in the cross of Jesus. Not Sodom on a blaze, nor the old world drowned with the flood, nor Pharaoh lost in the Red Sea, nor any one of the judgments of heaven, which appal us in their history, displays so much his horror against sin as the death of the Only Begotten. There you see how though sin entrenched itself in the blessed and beloved body of Jesus Christ, yet the sword of vengeance would find it out and smite it down; and shall your crimes evade notice or pass away like shadows that leave no trace behind? What! can the avenging angel detect no spots on your hands, no blood on your skirts, no chain of evidence to convict you? Knowing, as you all do from observation, if not from experience, that the levity with which men defy the laws of nature does not mitigate the pain that surely follows, that every vice reaps its own retribution, and that the end of a dissolute life is most commonly a

desperate death, I marvel that any of you should despise your own mercies and court your own miseries. But if any sin could be lightly passed over, how should your sin escape, when you add to it this sin of sins, by way of aggravation, that you make God a liar by not believing on his Son? Ah! my hearer, let whow ill deceive you, God's word is true, that every transgression shall receive its just recompense of reward. He will by no means spare the guilty. Do not hope to die with the words upon your lips, "God is merciful." I know he is, but he is also just, and to those who reject his Son there is no mercy.

"How they deserve the deepest hell,
That leave the joys above!
What claims of vengeance must they feel
Who slight the bands of love!"

You shall find it so. Either Christ must bear your sins for you, and you must see your sin punished in the wounds of Immanuel, or you must feel them punished in yourself for ever. O soul, which shall it be? May God make the election for you, and may you be saved in Jesus Christ our Lord.

I wish I could speak so as to get to your heart, but the Lord alone can do that; I can only reach the ear. Will you, however, please to notice the particular object for which Christ appeared. Peradventure that may touch your conscience. It was *to put away sin*. Can you so think of this as to apprehend the breadth of purpose it involves? Is not such an undertaking beyond the grasp of your minds? But try to spell it out. Does it not occur to you that there must have been a gathering together of all kinds of sin, and a concentration of all the forces of sin at that tremendous crisis? I think you have only to look at the pictures as they are drawn by the four evangelists to perceive the dark shadows of every species of human guilt. Were not the vices that defile the heart of man, and the atrocities that distract society—those vile prejudices and bad passions which issue in the foulest crimes—all represented in the conspiracy to crucify Jesus of Nazareth? Tell me, if pride and infamy, jealousy and covetousness, treason and treachery, ribald mockery, and brutal cruelty, with a legion of other wicked spirits, did not make common cause against the Lord's Anointed? The mask of religion was worn by some, and the guise of patriotism was assumed by others. To what intent was this? Why, it is told in one short sentence. When he came to put away sin, then sin was up in arms directly, and counsel and clamour from all grades of society made their voices heard, and their influence felt, to put him away. Ah! say you, that only happened once. True, so far as the work of redemption is concerned. But how often is it repeated in the experience of men who reject the Saviour? The like concurrence of all sorts and

forms of sin is found in the case of every one of you who deliberately or wantonly hardens his heart against that great Sin-bearer, that great Sin-destroyer, our most glorious Christ. Every evil disposition you harbour, every evil habit you indulge, every wicked practice you follow, leads, nay, irresistibly drives you on to this goal. "Away with him, away with him; crucify him, crucify him," is the cry to which your heart consents, to which your life gives sanction. I do but interpret the meaning of your unbelief. *It must be so*; for you are bent on upholding sin while Christ is bent on putting away sin; thus you set yourselves in opposition to him. And *it is so*; for it is the ordinary testimony of every converted man. 'Those of us who have the best opportunity of judging can bear witness that in the repentance which accompanies faith, the sense of guilt is felt much as though all sins were rolled into one in the aggravated sin of unbelief. And *it ought to be so*; for our Lord himself said, "When he (the Spirit of God) is come, he will reprove the world of sin, because they believe not on me." Give heed then to this, my hearer, whosoever you may be that now declines to yield to my Master. If ever you are born of the Spirit, you will plead guilty to this charge. Or if, haply, you die in your sins, the indictment framed against you, the verdict given, and the sentence passed, will be according to this judgment. You will be condemned because you believed not on the Son of God. The reason why at this moment you love darkness rather than light is because your deeds are evil.

Let me remind every unconverted person here of the responsibility which presses upon him with regard to the great fact, that Christ is preached to him according to the manner in which he has been revealed to put away sin. That fact must affect you for woe if not for weal. Whatever may be its relation to those Hottentots and barbarians who have never heard the gospel, it must affect *you*, because you have heard it, and the rule is that the ministry of the cross of Christ, when addressed to your understanding, must either prove a savour of life unto life or of death unto death. Make no mistake about this. You never pass under the heart-searching ordeal of listening to a gospel sermon without some moral consequence. 'There is *some* result produced. You are either blessed by it or hardened by it. Possibly you may think it is a most proper thing to come to a place of worship, and you feel relieved by having attended. Yes, but if your conscience were awake you would understand the word of the apostle, "See that ye refuse not him that speaketh"—"Turn not away from him that speaketh from heaven"—"He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God?" "How shall we escape if we neglect so great salvation?" If I live and die knowing the gospel, and

yet rejecting it, what can I say at God's bar? What excuse can I make for myself? I cannot plead ignorance. I must confess wilful hardness of heart, which went so far that I preferred to risk damnation rather than accept salvation on God's terms. I had rather perish as God's enemy, so my unbelief says, than I would submit myself and become God's friend. Oh, this is iniquity reaching to its highest altitude! I beseech thee, ungodly man, look such iniquity in the face, and bethink thee of its terrible issues!

Our text tells us that Christ has appeared once to put away sin, but recollect *he is to come a second time!* Unconverted man, have you thought of that? You would not look at Christ when he came the first time, despised and rejected of men, but you shall look at him when at his second advent—

“The Lord shall come! a dreadful form,
With rainbow wreath, and robes of storm;
On cherub wings, and wings of wind,
Appointed Judge of all mankind.”

You said it was nothing to you, the first time, and you passed by, but you will find it something to you the second time. When the trumpet sounds exceeding loud and long, when the cerements of the grave are rent asunder; when the dead shall rise from land and sea; when the white throne shall be set, and all nations shall be gathered before it, and the Shepherd-king shall divide them as a shepherd divideth the sheep from the goats—you will find then that from that throne you cannot escape. The throne of mercy you may despise, but the throne of judgment you will not be able to set at nought. Suppose the destined hour should transpire now—and it is but a little while ere it shall overtake this giddy, thoughtless world. Overleap that brief interval for a moment. Let your imaginations transport you to—

“That tremendous day
Whose coming none can tell,”

although with silent, sure, and rapid steps it is approaching us apace. Think that you are standing in the crowd, and the books are opened, and the eyes of fire have flashed upon you, and that your life unveiled, with all your actions and their hidden springs, is being published to angels and to men, and your sentence is about to be pronounced. No; escape is impossible, the rocks cannot hide you; the mountains cannot cover you! The eyes of him who once wept will flash with lightning, and the tongue that said, “Come unto me, ye weary,” shall say, “Depart, ye cursed,” and the face that was once so full of pity, shall suddenly be red with holy anger as he shall say, “I know you not; depart from me, ye workers of iniquity!” And shall that be my portion?—

“Prevent, prevent it by thy grace;
Be thou, O God, my hiding-place,
In this the accepted hour!”

My hearer, shall this be your portion? Shall it be the portion of any man or woman now sitting in this house of prayer? May God avert it by his eternal mercy; but I see not how it is to be avoided except you be led to fly to Christ, and the only opportunity you may ever have is this present opportunity, for "Now is the accepted time, now is the day of salvation." May you be led by the Spirit at this moment to come to Jesus, so shall you find eternal salvation in him.

II. Turning now to another part of the congregation, let me spend a little time in ADDRESSING MYSELF TO THE MANY OF YOU who have believed that Jesus is the Christ to the saving of your souls.

Beloved in the Lord, our sins are pardoned; we are accepted in the Beloved; we have passed from the realm of fear into the kingdom of safety; we are no longer in the wilderness; we are come to Canaan, to Mount Zion, to the general assembly and church of the firstborn; we hear no rumblings of Sinai's thunders, but the soft voice which speaketh better things than the blood of Abel.

What shall we say as we see evidently set before us this great and unspeakable sacrifice, by which our Lord Jesus Christ put away sin? I think our first exclamation should be, "*Begone, accursed sin, that could have needed such a sacrifice, that could have made it necessary for the Saviour thus to suffer.*" Repentance is always the companion of faith. They go hand in hand. Let no man speak evil of repentance. I have been grieved within my heart when I have heard some revivalists, by innuendo at the least, speak against repentance. You will never enter heaven without repentance; and if your faith do not lead you to hate sin, and do a great deal more than merely change your mind, as these modern fanatics say, you will find it is a faith which will never estrange you from the corruptions of the flesh, enamour you of the holiness of the Spirit, and conduct you to the heaven of God's presence. You must hate sin; you must perceive the evil of it, and you must turn from it and live, according to the instincts of the divine life communicated, as well as according to the ordinances of the divine rule made known unto you, or else you are no child of God. But where is true repentance to be had? It is never experienced by a man, except as he proves the cleansing, sanctifying power of the Saviour's precious blood. To repent of sin because I know it has ruined me, or it will ruin me, is legal repentance, and needeth to be repented of. But to be able to sing, as one of our hymn writers expresses it—

"My sins, my sins, my Saviour!
 Their guilt I never knew,
 Till with thee in the desert,
 I near thy passion drew.

I know they are forgiven,
 But still their pain to me,
 Is all the grief and anguish
 They laid, my Lord, on thee."

That is repentance. To hate sin because it caused the brow of Christ to be girt with the thorn-crown, and the face of Christ to be dishonoured with the spittle, and the hands of Christ to be pierced with the nail—this is repentance—not because I am afraid of hell, not because sin brings pains and penalties with it, but because it made Jesus Christ to suffer for me such pangs unutterable. My brethren and sisters, standing here by faith at the cross's foot, do we not feel more than ever we did the evil of sin? If we do not, let this be our prayer, "Lord, help me this night as I come to thy table, to feel the bitterness of my sin, which was so bitter to thee; let me see its deadly character in thy death; let me see its shame in thy shame; let me perceive the nakedness which it brought upon me in thy nakedness; let me discern the misery which it would have caused me for ever in thy misery; and let me now declare revenge against my sin; and however dear any one sin may have been to me, let this be my solemn resolve, in the strength of the Holy Ghost—

‘The dearest idol I have known,
Whate'er that idol be,
At once I'll tear it from its throne,
And worship only thee.’”

Deep repentance will be a sweet help in coming to the supper. The bitter herbs always made the Paschal lamb the sweeter, and the pensive sadness of repentance will give zest and stimulant to the faith with which we feed upon the crucified Redeemer.

Still further, beloved, *what emotions of gratitude should this truth inspire in your breasts!* Ought it not to fill your entire life with the fragrant incense of praise? "Thy testimonies," we might well say with the psalmist, "have I taken as a heritage for ever; for they are the rejoicing of my heart." O that the flame of gratitude might kindle and glow in all your musings! O that it might find constant expression in the deep humility and the sweet gentleness of all your works and ways! Say, "What homage can I offer thee, my Lord, at this good hour? Little can I render unto thee for all thy benefits, but much do I owe thee for thy love that passes knowledge. Thy word shall be my lamp. Thy precepts shall be my choice. Thy statutes shall be my songs. I will delight myself in thy commandments. All who trespass against me, I will forgive for thy sake. Thy saints I will love. Thy lambs I will feed. I will bear the infirmities of the weak, and not please myself. I will pray without ceasing. I will give thanks for all things unto God and the Father in the name of our Lord Jesus Christ. 'So will I'—did I say; let me rather say, 'So would I.' Though the vows of God are upon me, I have not strength of myself to perform one vow. Yet methou knowest, for thou searchest all hearts, and this thou knowest, for thou knowest all things—I sincerely desire and earnestly covet the Spirit of holiness to consecrate myself unreservedly unto thee."

here is yet another point to which I wish to have your particular attention, O ye that believe in Jesus. We are told in the text that in the end of the world Christ appeared to put away sin. Now what is your conviction upon the subject? Did he put away sin or not? I anticipate the answer of every believer here—"Of course he did; by his one offering he put away sin for ever." Beloved, *why is it that some of you to-night are troubled about your sin?* Now look back upon the past week; has there not been a great deal in your life that you have to mourn over? Do you live a single day in which you go to rest contented with the review of your character or your conduct? I must acknowledge I never spent such a day, and I am afraid I never shall I get home to heaven. Sins and sorrows multiplied pollute the day with my shame and my horror. But when I come to look to Jesus Christ my Lord, and trust in him, shall I feel dismayed on account of my sins? No, they are all forgiven; they are all forgiven! Yes, that particular sin—you know what it is—which has caused you so much trouble this week, is forgiven. There is no sin that you have fallen into, as a sinner ever in Jesus, which can be laid to your charge. That bold speech of the apostle makes a wide sweep: "Who shall lay anything to the charge of God's elect?" Observe, he does not say, "Any great things," but "anything"—any little things, anything, anything of any kind. Dost thou not know that though thou hast erred and strayed many times, thou hast made thyself to be ashamed, yet still, when thou comest to the—

"Fountain fill'd with blood,
Drawn from Immanuel's veins,"

truth is sure—that "the blood of Jesus Christ, his Son, cleanseth from *all* sin." Then every believer here to-night is as clean in the sight of God as the snow which falls from heaven. Come, then, let us shake off these fears. He who knows that his debt is paid would be foolish to be troubled about the debt, and he who knows his sin is forgiven, may have, should have, ought to have, peace with God through Jesus Christ his Lord. My dear brethren, God will help me, I hope, to live more and more in the atmosphere of peace with God. I do ever the devil often worries us when there is no cause whatever for being troubled. Sin is always to be hateful to us; we are always to abhor it; but when washed in the precious blood of Jesus we are to endeavour to realise that through his blood we are clean, and that, with spotless vesture on, we are holy as the Holy One. Notwithstanding the depravity of our old nature, and the workings of the flesh against which we strive, yet we are accepted in the Beloved; we are justified by faith which is in Christ Jesus. Come, then, children of God, take your harps from the willows, and tune them to a rapturous strain. Magnify the Lord your Righteousness. This is the name whereby he shall be praised, The Lord our Righteousness—Jehovah Tsidkenu. His name

shall be rapturous on our lips, and glorious in our ears, from this time forth even for ever and ever. He hath appeared to put away sin, and it is put away; let us, then, enjoy our rest.

I want the further attention of every believer here to another particular. Beloved, we read in this text that *Jesus Christ, in order to put away sin, has made a sacrifice of himself*. When that word "sacrifice" is used with such grand significance in reference to Christ, it looks almost like a disparagement of its high import to apply it in any reference to ourselves. Yet we have the mind of the Spirit in the words of the apostle Paul, who has said, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service." *Ought we not, if Christ has made a sacrifice of himself for us, to make a sacrifice of ourselves for him?* He sacrificed *himself*. I told you this morning that it was more than his wealth, more than his honour which he offered. It was HIMSELF. Every Christian should offer himself a sacrifice to Christ. They did so in the martyr age. They did so in the first young hour of the church's enthusiasm, when apostolic zeal was fervent. But do we do so now? Talk ye of giving to the cause of God—why, very few of us give enough to sensibly impoverish ourselves thereby. We should be afraid of making a sacrifice of ourselves. In the service of God we generally take care not to injure ourselves by excessive exertions. Indeed, our friends are always very careful to warn us against any risk of this kind. Men in business may work as many hours as they like, and as hard as they will, to get money, and very seldom does any sagacious, prudent Mentor, shake his head and tell the young merchant that he is laying out his strength too recklessly, and devoting his energies too vigorously, in getting gain or acquiring a fortune. Oh, no! they would rather tell him to spread all his canvas and ply every sinew, especially when wind and tide are in his favour. But the minister of God, the servant of Christ, often has that judicious advice tendered to him, "Do thyself no harm; be sure and not work too hard." "It was never intended," they say, "that anyone should risk his health, consume his spirits, or deny himself innocent recreation, with an enthusiasm that far exceeds the line of duty," as if there were such a line or it were possible to define it. Ah! well, if the love of his Master be in him, as a constraining power, then kindling with the noble passion, and labouring with a fiery zeal, he will resent such expostulations as Christ did that of Peter, when, replying to his pitiful rebuke, "Pity thyself, Lord"—he said, "Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men." We are bound to sacrifice ourselves, yielding up the members of our bodies as instruments of righteousness unto God, and devoting the faculties of our

renewed minds, that we may prove what is that good, and acceptable, and perfect will of God. O my brethren and sisters, I have already said that I scarcely like this word sacrifice, because it involves nothing more than a reasonable service. If we gave up all that we had, and became beggars for Christ, it would display no such chivalrous spirit or magnanimous conduct after all. We should be gainers by the surrender. With Christ in our hearts, the light of life and the hope of glory, we should be rich to all the intents of bliss. We cannot stoop as he stooped. We cannot be poor with such poverty as he knew, neither can we renounce such riches as he once possessed. But, at any rate, let us not be niggards in our consecration. Let us yield ourselves wholly and heartily to Jesus Christ's work, and feel it to be our pleasure, our principle, our point of honour, not to shrink from labour nor to shun sacrifice, but to court labour and to invite opportunities of suffering and occasions for the giving of ourselves and of our substance to his cause. He was sacrificed for us, let us be a living sacrifice unto him.

Did you notice that word "once"? The text says he once offered himself a sacrifice—only once—once for all. Ah! well, brethren, we may take that word and apply it to ourselves. We can only be sacrificed for Christ *once*. In this world alone shall we have the opportunity of washing the saints' feet, of feeding the poor, of looking after the helpless and the ignorant. There is one thing for which heaven itself might envy the poor sons of earth—that there are works *to* be done here which—

"Perfect saints above,
And holy angels cannot do."

We might almost wish ourselves back from heaven if we could go there with any of our life's work undone. No; no; we would not seek untimely rest. If there is another soul to win; if there is another dram of bitter shame for us to drink; if there is another part of the sufferings of Christ for us to fulfil, we would wait until it is all done, and we can say, "I have fought the good fight; I have finished my course; I have kept the faith." It is only once! It is only once! If you could only serve a friend once, you would like to do it well that time. You have only one life on earth, and oh, how short that may be! Waste not an hour. Spend none of its moments in wantonness or in selfishness, but let the whole of your strength, during the few years of your pilgrimage, be given up to your Lord. Once was he a sacrifice—only once, but that once thoroughly. Let us imitate him.

This morning I also dwelt upon that word "*appeared*." Christ was not ashamed to appear as a sacrifice for us in public, albeit deep dishonour was heaped upon his holy name; and, therefore, I say to believers here, let them not be ashamed to be publicly made sacrifices for Christ, though some should wag their heads in rude contempt, and others shoot out the tongue with bitter jibes at them. Do I speak to

any timid believer here, any Nicodemus who has slunk away, and will not dare to come with an open profession to the table of the Lord to-night? O my dear friend, Christ did not treat you so badly, and at the last, you hope, he will own your name amongst his followers. Do you own his name now? "Oh!" you say, "God's church is so imperfect." And what are you? Are you better than they? But you are afraid that you would not live up to your profession. Know ye not there is one who says, "My strength is sufficient for thee"? The path of duty is the path of safety. Be not ashamed to own your Lord, I pray you. Oh! it will come to pass one day that the highest honour will be given to that man who never blushed to stand at the pillory side by side with Christ, when he who was once crucified shall be crowned with glory and honour, and they shall be crowned with him who were willing to bear the shame with him. "These are they," saith he, "who were with me in my humiliation in the midst of a crooked and perverse generation. Stand back, angels! Make way, seraphs! Ye have never been spit upon and scoffed at for me as these have been. They shall be honoured as princes of the blood; they shall sit upon my throne, even as I have overcome, and am sitting down upon my Father's throne." O Knights of the Cross, let shame never trouble you; or if the crimson blush should rise to your face, be ashamed that you are ashamed. Be jealous of yourselves that you are not more bold to confess your Master's name. Christ once appeared and put away sin by making a sacrifice of himself: let us take care, then, constantly to emulate the example of him whom we cannot too worthily admire.

I shall not detain you longer. I have said too little unless God has blessed it; I have said enough if he shall apply it. I beseech you, brethren and sisters, when you come to the table, do not be satisfied with these outward signs. Think it nothing to eat the bread or to drink the wine. In fact, it is less than nothing and vanity, unless there be something more. The great thing is for that bread to help you to think of the broken body of your Lord, and for that cup to show you the agonies of his soul when he was exceeding sorrowful even unto death. Come hither with the subject of this morning's sermon fresh upon your hearts; come with the thoughts which it suggests this evening, burning for fuller expressions in your lives; and as you sit before the Lord in the fellowship of his people, be this your desire, "Lord, as thou hast given thyself to me, let me know experimentally all the blessings which thy blood has purchased. Bring me unto communion with thyself. Permit me to put my fingers into the prints of the nails, and thrust my hand into thy side to-night. Give me the cleansing, the purification, the sanctification which thy blood can bestow, and help me from this day to be thine, and thine alone, till death shall take me to dwell with thee where thou art, and till thy second coming shall make me to be like thee, when I shall see thee as thou art.

May God bless these words to us for Jesus' sake. Amen.

PORTION OF SCRIPTURE READ BEFORE SERMON—John xix. 13—30.

Metropolitan Tabernacle Pulpit.

OUR KING OUR JOY.

A Sermon

DELIVERED ON LORD'S-DAY MORNING, NOVEMBER 27TH, 1870, BY

C. H. SPURGEON,

AT THE METROPOLITAN TABERNACLE, NEWINGTON.

"Let the children of Zion be joyful in their King."—Psalm cxlix. 2.

THE book of Psalms ends in a sacred tumult of joyous praise. There is praise in it all through, though sometimes it is but a still small voice, but when you reach the concluding Psalms you hear thunders of praise ; there God is praised with the sound of the trumpet and upon the high-sounding cymbals. All the force and the energy of sacred minstrelsy is laid under contribution that Jehovah may be extolled. Let the book of Psalms stand as an image of the Christian's life. If we began with the blessing of the man who delights in the law of the Lord ; if we proceeded to obtain the blessing of the man whose transgression is forgiven, whose sin is covered ; if our soul learned to pant for her God as the hart for the waterbrooks ; and if we went onwards till we sang, "he crowneth me with lovingkindness and tender mercies," let us not pause now, but advance to the hallelujahs of the closing pages of our book of life-psalms. He who ends this life with praising God will begin the next life with the same delightful employment. As our latter days are nearer the land of light, let them be fuller of song. Let us begin below the music which shall be prolonged through eternity. Like the birds, let us welcome the break of day, which faith in the close of life gladly perceives to be very near. I shall, this morning, call upon the veterans of Christ's army to be first in the fulfilment of the duties of praise. I shall pray that those who have tasted longest that God is gracious, may utter the loudest notes of thanksgiving, that so the younger pilgrims may learn from them, and be strengthened and comforted by their joyful example. At the same time I shall pray that all of us, whether we have been long in the divine life or not, being citizens of the new Jerusalem, and subjects of the Prince Immanuel, may this day be joyful in our King. The time of the singing of birds is, I trust, come, awake and sing, ye who have dwelt in darkness.

I. I shall invite you to consider our text, first, by the remark that the joy to which we are here exhorted is PECULIAR TO A CERTAIN PEOPLE.

"Let *the children of Zion* be joyful in their King." No others can be joyful in him, no others have any reason for being so. Those who are

not the children of Zion have reason for dismay at the very thought of God's supremacy. "The Lord reigneth, let the earth rejoice," is a song for saints, but remember there is another side of it—"the Lord reigneth let the people tremble!" "He is angry with the wicked every day." The glory of the Son of God can be no comfort to those who are despisers of him, for when he shall come, as come he will, it will be with no silver sceptre in his hand for them, with no reward of grace prepared for them, but he will come with a rod of iron to break them in pieces as potters' vessels. Those who are not the children of Zion cannot, therefore, rejoice in their King. He is no King to them in the sweet and gentle sense in which he is the Prince of Peace to us. His rule extends over them, but its greatest display will be one of justice, not of mercy; he will exhibit his power in executing the righteous sentence of God upon the vessels of wrath fitted to destruction; and, seeing they have rejected him, he will be the object of their deepest dread. Children of Zion, you are the people who should be joyful in our King, and there are sacred principles within you which make it certain that you will be.

The first is your *loyalty*. The children of Zion are loyal to their King; they delight to think that "the Lord reigneth;" they are glad that he has set his King upon the holy hill of Zion. Why, if it could be put to the vote amongst believers to-day who should be head of the church, there would be but one chosen; if we were asked who should rule over us, what other name should even be mentioned in our presence but the name of Jesus our Lord and King? We are so loyal to him that I am persuaded, though we justly fear we should deny him if left by his grace, yet if supported by his Spirit the most bitter pangs of torture, and the most dreadful terrors of death, could not separate us from his love. If we be his followers, come fair, come foul, come life, come death, none shall ever divide us from the love of God which is in Christ Jesus our Lord. Prove ye your loyalty this day, rejoice in his sovereign will even though he may be exercising it in a manner against which the flesh rebels. We will receive evil from his hand as thankfully as good, for that which appears evil we are well assured is good if he ordains it. Loyal subjects do not only submit to those decrees of their monarch which are pleasing in themselves, but they give in their unwavering adhesion to the entire administration of their king. His throne and dynasty to them are paramount, and in his actions they take delight. In the case of our great Lord and King the rule is absolute: what he commands we desire to do; what he wills we seek to will; we acquiesce in his determinations, and hope even to rejoice in the most painful of his providences. Christian loyalty finds music in the name, and heaven in the person of King Jesus. None can extol him too much; our hearts are never surfeited with his glories, our ears never weary of hearing his praises. His rule is so good, so kind, so loving, that no other people ever had such a monarch. Every day we elect him afresh in our heart's warmest love, and we sing again and again—

"Crown him, crown him
King of kings, and Lord of lords."

Zion's citizens are something more than loyal to the Monarch, they are *attached to his person*. Apart from the throne and crown of the

Lord Jesus we feel a devout attachment to his very person. As the Son of God we worship him and adore him, and our heart reverently confides in him; but as bone of our bone, and flesh of our flesh, our brother, our Redeemer, who has purchased us with his own heart's blood, he is the beloved of our souls, he has engrossed our warmest love, and none can rival him. The savour of his name has oftentimes revived our fainting spirits, and a sense of his presence has filled us with the new wine of holy exultation. He is in himself all in all to us. His offices, his works, his honours, all these are as garments perfumed with myrrh and aloes, but *he* himself is fragrance itself. Nothing grieves us so much as when any speak slightly of him; nothing so excites our indignation as when men do despite to his cross and crown; our greatest joy is to hear of saved souls in whom he is glorified, to see him revealing his healing power among the sons of men, and the sons of men acknowledging that healing power by yielding themselves to his service. We show that we are attached to the person of our King by the joy we feel when our minds consider him. We are joyful in him because our love finds her centre of rest, and her circle of motion in him and him alone.

When the children of Zion rejoice in their King, this indicates that *they sink themselves in him*. What matters it to the true child of God what becomes of himself so long as his King is great and glorious, so long as the Lord Jesus rides forth prosperously in his chariot of salvation, and his name is hallowed and his kingdom comes? The citizen of Zion is content to be poor, to be unknown, or to be obscure, if the Prince of the house of David be but glorified. In the olden times the children of Zion often courted death for their Lord's sake; they scorned to fly when the accusers sought them out; they came before the judgment-seat and there confessed that if it were a crime to worship the Christ, they gloried in confessing that they worshipped him, and if the price of faithfulness to him were death, they asked to die that they might show how truly they loved him. Shall we who owe as much to our Lord as they be less willing to deny ourselves and to resist even unto blood, striving against sin? May the Spirit dwell in us so richly that for us to live may be Christ and not self at all. May we count all things but loss for Christ's sake. May we never pine at the hardness of our lot, or the extremity of our grief, if we are bearing hardness for Jesus' sake, but rather rejoice that we are counted worthy to take part in such a cause.

Loyalty, attachment to his person, and self-abnegation, all make us joyful in our King, and there must be added to these an unbroken confidence in him. If we suspect our King's fidelity, or his wisdom, or his power, if we begin to think that he has made mistakes in his government, or that he has omitted us in the administration of his liberality, we shall not be able to rejoice in him; but if we feel that heaven and earth may pass away, but never can his love be changed, that the ordinances of heaven might be broken, but never could his purposes and decrees fall to the ground; if we can feel that all is well and all safe in his hand, that the government is upon his shoulders, and therefore never suffers damage, that he, with the key of the house of David opening so that no man shutteth, and shutting so that no man openeth,

ruleth wisely and well in all matters—if we can feel this we shall be devoutly joyful in our King. Put these various feelings towards our Lord Jesus together, and you have so many fountains of rejoicing in him.

If we add to all this *an intense admiration* for the great King in Jeshurun, we shall not fail to rejoice. The thought of his coming down from heaven to suffer for our sins, the remembrance of his life of holiness, and his substitutionary death of sorrow, these, I say, have won our hearts to deepest admiration. Surely there was never such a one as he, no love could be compared with his for a moment; he is to us “the chief among ten thousand and the altogether lovely,” to whom all the beauties of earth are ugliness, compared with whom the brightness of the morning is but darkness. If we do indeed so admire him, that we see nothing else to admire except what first of all came from him, then joining this with confidence, and attachment, and self-denial, and loyalty, we must, we shall be joyful in our King. I wish we had not only these graces, which like many rare spices well blended make up a holy anointing oil, but that they were so in us and did so abound that the savour of them filled all the chambers of the church, till all the household of faith were transported with delight in their King. In proportion as we become what we should be as children of Zion by the work of grace within us, in that proportion we must inevitably and necessarily be a joyful people rejoicing in our King. An old negro who had long known and loved his Master, and who with little knowledge yet had grown much in grace, was noted for being always happy, and therefore some one asked him why it was he always rejoiced. He said, “Because I always rejoice in God.” “Well,” said one, “but suppose your master should beat you?” “If God suffers me to be beaten I will thank him.” “But suppose you have no food given you.” “If I have meat I will thank him, if I have no meat I will thank him, if I live I will thank him, if I die I will thank him, but I will always thank him, for he is always a good God and deserves to be thanked.” May we get to just that state of heart, until the excellence of our King shall be our most prominent thought, and the joy of having such a King shall outweigh every other emotion. This will be sure evidence that we are of the chosen race. By this shall we discern our pedigree and citizenship. If we are joyful in our King we are the seed which the Lord has blest.

II. Secondly, THIS JOY HAS A MOST PROPER OBJECT. We are to be joyful in our King. And it is most fit that we should be so. There is nothing unreasonable in the exhortation. There is no more legitimate subject for joy in the universe.

First, it should be a subject of intense joy to us *to be ruled by him*. His law is perfect, his government is gentle, his yoke is easy, his burden is light. If we were ruled by another we might soon find cause for complaint; yea, and it might reach such a point that it would be our highest duty to rebel, and cast off the tyrant. When we were in bondage to sin, we did well to shake off the yoke of the spiritual Pharaoh. Why should the freeborn seed of Israel be slaves to tyrant lusts? But to serve Jesus is to be perfectly free. No command of Christ is an imposition upon our rights, or a curtailment of our joys; we are freest when we are most obedient to him. Whatever Christ bids us to do is for our profit as well as for his glory. If we are Christians indeed, we

do not desire to escape our Lord's dominion, but we ask that he may more completely subject us to his delightful sway. We would have our judgment controlled by his teaching, our affections enamoured of his person, our will subservient, nay, acquiescent to his desires, and our whole selves in every thought, and word, and deed, moulded by his hand. We would be to him what the wax is to the seal. When he overcomes our raging passions, and controls our emotions and thoughts, then are we joyful in our King. Not merely as a Saviour but as a King we delight in him.

We rejoice in him also, not only as King over us, but as *Lord of all*. It is always a subject for congratulation to the true believer, that Christ's kingdom extends over all men, over all angels, over all devils, that it hath pleased the Father to commit to him all power in heaven and in earth. We are joyful to think that not an angel bows in the courts of heaven who would refuse to perform the will of Jesus our Lord, and not a devil howls and bites his iron bonds in the nethermost hell who can effectually resist the purpose of the Crucified. No powers, physical, moral, or spiritual, predominate over Christ or are apart from his sway. We are joyful in our King because of his dominion, which has no end. He is the Almighty Saviour, and we will bless and praise his name.

"Blessing, honour, glory, might,
Are the Conqueror's native right;
Thrones and powers before him fall;
Lamb of God, and Lord of all!"

We rejoice, too, in *the power of our King* and in the various displays of it. We are very weak and feeble, without him we can do nothing. Sometimes we are much discouraged when the gospel makes slow progress, but it is delightful to the last degree to fall back upon the thought that it might subdue the whole world to-morrow if Jesus willed it, for all power is in his hands; he can do great wonders yet, and that too when it seems as if the age of wonders were over. The Lord of Pentecost is mighty still to save. His arm is not shortened. Awake, O Lord, and let the arm of thy strength be made bare. Art thou not it that cut Rahab and wounded the dragon? The enemy knows the power of Jesus' name, and though Christ may put up his sword for awhile, it is ours with importunity to cry, "Gird thy sword upon thy thigh, O Most Mighty," for he is most mighty still. If he should once take his bow of might and shoot forth the arrows of conviction among his foes, the battle would soon be turned, and the victory would be unto the banners of his church. The time cometh when we shall see far greater things than our eyes have yet beheld: the future is big with glory.

"Kings shall fall down before him,
And gold and incense bring;
All nations shall adore him,
His praise all people sing:
For he shall have dominion
O'er river, sea, and shore,
Far as the eagle's pinion,
Or dove's light wing can soar."

We rejoice, then, in all the triumphs he has achieved, and all the power that he has in reserve for future conquests.

And, brethren, do we not this day delight in our King's *present glory*, and in the glory yet to be revealed? That he rules me is delightful, that he rules all worlds is also inspiring, that he has power to execute his righteous will is also joyous; but oh, to think of his glory! O ye whose hearts have followed him through the streets of Jerusalem in all his shame! O ye who have stood with weeping eyes at Calvary's foot and seen him there in death in all its bitter pangs, let your hearts be joyful this day when you remember that he has done with the cross and the thorn-crown now. Behold him in his Father's courts! These dim, bleared eyes of yours cannot as yet steadily gaze upon him face to face, but let your faith behold him. Like the sun in the firmament his glory flames forth; angels, and principalities, and powers are lost in the blaze of his brightness. Hear ye their hymns; they are all for him. Behold them as they bow; they bow before the Lamb once slain. Unto him that liveth and was dead, and is alive for evermore, the song of cherubim and seraphim ascends. And yonder white-robed ones, once like yourselves wrestling hard with temptation, conquerors now, what music have they but the music which they bring to him? All harps praise and all hearts adore the King in the midst of Zion! Blessed be his name! O that I had permission to bow so near to him as to kiss his feet! Would God I might but steal into the lowest seat amongst the general assembly and church of the firstborn, and but for a moment gaze upon that godlike face which was stained with spittle for my sake! I would ask no higher joy than to look upon that person once despised and rejected on my account, but now adored of angels and admired of all the saints. You, ye suffering saints, are in your shame, but think little of it, for *he* is in his glory; you are in your suffering, but what matters since *he* is in his triumph! Children of Zion, enter into this joy, and this day be joyful in your King.

I might thus enlarge upon the divine object of our joy, but I will not, except to say, well may we who are the children of Zion be joyful in our King, because of all that our King has done for us. Is it a fair city in which we dwell, in the church of God? He built it, every stone is his quarrying, the architecture of every pinnacle is his. Nor is there aught of good within her walls which does not bear his mark, for every good gift has come from his hand. Are we well clothed to-day? The robe of righteousness we wear was wrought by him; every ornament of our sanctification is his royal gift. Are we satisfied at the gospel feast? Then he himself is our bread. Out of the storehouses of our great Solomon come forth the fine flour and the fat things full of marrow which satisfy all those that wait at his table. Have we a portion and a heritage? We have received it all from him. Are we saved from the second death, are we delivered from the guilt of sin? It is all through him. The old poem of one of our writers sings of the "Man of Ross," and declares that every institution of the town told of his liberality and benevolence: you asked, "Who built this fountain?" or, "Who founded yonder school?" The one answer was, "The Man of Ross." So surely if you ask us concerning our privileges,

possessions, hopes, and enjoyments, we trace them all to him who is the Alpha and Omega of our salvation. He elected, ordained, redeemed, called, established and built up his church, and to him our Lord and King be praise for ever and ever. O children of Zion, be ye joyful in him.

III. Thus I have spoken of the persons who rejoice, and the King in whom they rejoice, we will now remind you, thirdly, that THIS JOY IS PERMANENT IN ITS SOURCE.

One is very grateful to think that there is beneath the stars one joy which need never be suspended. Everything here below is uncertain ; we build, as we fancy, for eternity, and find our fabric demolished in an hour. The brooks of earth are deceitful, but here is a river whose joyous floods no winter can freeze, no summer can dry up. To-day our reasons for disquietude are many. You are lovers of the gospel, and if so I know that in this age you will see much to distress you. My heart is joyous in Christ, but it is very heavy in many respects, especially concerning the precious interests of truth and holiness. Look around us at this time at the numerous defalcations from the doctrines of the gospel among our ministers and leading men. First one and then another—those who seemed to be pillars are shaken like reeds in the storm. A pestilence has gone forth from which few of our churches are free. Human intellect is adored as an idol, and in its pride it changes the teaching of the word, and sets up new dogmas which the word of God utterly rejects. If these things depress our spirits, nevertheless let us be of good courage ; for if we cannot be joyful in our ministers, we will be joyful in our King. If the pulpit fail us, the throne is ever filled by him who is the Truth ; and if we have to suspect the orthodoxy of one, and to know the heterodoxy of another, to see Judas here and Abithophel there, nevertheless Judah still ruleth with God and is faithful with the saints. Our King abideth, and his truth endureth to all generations. At times our heart is bowed down because of the back-slidings revealed in the moral and spiritual characters of our brethren. They did run well, what did hinder them ? They were foremost once, where are they now ? They were burning with zeal, why are they now so lukewarm ? Where has their ardour gone ? We hoped that they would be our joy and crown, but they have gone out from us because they were not of us. Moreover, we mourn that those who are truly saints do not exhibit the spirit of Christ so manifestly as we could desire ; we see among them too little earnestness, too little holy jealousy. Well, if we cannot be joyful in our fellow citizens we will be joyful in our King. When our heart is ready to break because we see so much of our labour lost, and so many tempted of Satan, turning aside, we will rejoice that the honour of our exalted King is still safe and his kingdom faileth not. This is an age—I fear I must say it—of very general declension in spiritual things ; much profession of religion and little earnest contention for the faith ; much talk of charity but little zeal for the truth ; much boast of high-toned piety but little vital godliness : yet if the famine in the church should grow worse and worse, till the faithful utterly fail, and rebuke and blasphemy abound, we must not cease to rejoice in the Lord. We ourselves have grave cause to complain of ourselves when we examine

ourselves as before the Lord. Never pray we a prayer but what we would wish to have it forgiven as well as answered; our faith is frequently so weak that we scarce know whether to call it faith or unbelief; as for ourselves, we are a mass of flaws and infirmities. O God, we might be very heavy if we thought only of our own personal barrenness, but we will be joyful in our King, we will sing again the royal song. There are no flaws in him, no imperfections in our Beloved, no coldness, no turning aside in him. Glory be to his name. My brethren, you who are at work for the blessed Master, I know you do not always feel satisfied with your success; I am myself pining for greater harvests; I would I heard of more converts; I would be delighted to lose my eyes if I might but know that many found sight through Christ, and I would welcome any affliction if I did but know that souls were being saved. But when we preach in vain and say, "Who hath believed our report?" it is delightful to return unto our rest and feel, "Nevertheless, the pleasure of the Lord doth prosper in his hands; he shall see of the travail of his soul." If I cannot be joyful in my converts I will be joyful in my King. Many of you, perhaps, are passing through deep waters in your temporal circumstances; if you cannot be joyful in your property be joyful in your King. Perhaps your children are not turning out as you could wish. I am sorry you should have such perplexities with those who have been the subjects of so many prayers; but if you cannot be joyful in your children be joyful in your King. It may be you yourself in body are much afflicted, and you are afraid the affliction will grow more severe; well, if your heart and flesh fail you, yet your King will not. The eternal springs are out of reach of change. How little does your joy depend upon the creature! Your bottle, like Hagar's, may be dry, but yonder is the well of water which never can fail you. There is always reason for being joyful in your King. And when you come to die, and the pulse grows faint and feeble, oh! then will be the time for you more than ever to be joyful in your King, whose face you are soon to see in all its beauty, and whose praises are to be your eternal employ. Here, then, is a joy for all God's people, a joy that is founded in reason, grounded and bottomed in solid realities, seeing it is a joy in an immutable Christ. Our joy is no passing meteor, but a fixed star. When the wicked have spent their penny our treasure will be undiminished. Jesus, our King, never changes, and never will lose his preciousness in our esteem; his name is always sweet, his fulness is always abounding, his love is always overflowing. We have always cause, even in our worst estate, to be joyful in our King. The saints shall sing aloud upon their beds.

Let me thrust in one sentence here. I do not think it is so difficult to rejoice in our King in dark afflictions as it is to remember to rejoice only in him in our sunniest days. Successful minister, are you rejoicing in your success? Hear him say, "Nevertheless, rejoice not in this, but rather rejoice that your name is written in heaven." Successful merchant, happy parent, are you rejoicing in these outward comforts? Hold them loosely, for they are slippery things; set small store by them, for they will soon melt away. Do not, like the Russian queen, attempt to build a palace of ice; its brilliance is too shortlived. Hold to the Wellbeloved when the way is smooth, even as you held to

him when the path was rough. As in your adversity you found all in him, so in your prosperity see him in it all.

IV. I will add in the fourth place, THAT THIS JOY OF OURS, THOUGH SO PERMANENT IN ITS SOURCE HAS CERTAIN OCCASIONS FOR ITS MORE ESPECIAL DISPLAY. Jordan was always full, but it overflowed at certain seasons of the year. Our lake of joy is full now, let me pull up the sluices for a minute, that the floods of bliss may leap forth.

When does a nation rejoice in its king? Well, there are two or three seasons in which nations set apart holidays to celebrate royal events. The first is at the *coronation*. Then they hang out all the flags and streamers, and adorn the streets and houses, then all the music sounds, and the bells ring merrily, and all the pomp of the country is displayed. So let us this day be joyful in our King, for he is crowned King in our souls. Look back to the time when first you crowned him in your hearts, that happy day when first you saw atonement through his blood, and looked to him and were saved. That coronation day will never be forgotten by you; it is to you the day of days, even as the night in which the children of Israel came up out of Egypt. Keep the record of that coronation day in your hearts. "I was forgiven, I was accepted of him;" he stretched out his silver sceptre and said, "I have pardoned thine iniquity," and because of this I called him "My Lord, my God, my King." My heart shall rejoice in him whom again to-day she crowneth King of my body, soul, and spirit.

Another day of joy with nations is the day of the royal *marriage*. Did I not see you climb to the very chimney tops, crowd your windows, and line your streets when but the other day a prince brought home his spouse from afar? And should it not make our souls rejoice within us when we hear that Christ has married his church to himself, and taken us to be his spouse in bonds of love? Last Sabbath morning's doctrine I hope has not gone from your souls—"He that is joined unto the Lord is one spirit," and if anything can make the bells ring in your heart it is to feel that you are one with Jesus, by vital, indissoluble union one with him. Keep up the recollection of your Immanuel's marriage in your souls, for it is your highest glory. Be faithful to your solemn marriage covenant. Forget your kindred and your father's house, so shall the King greatly desire your beauty, for he is your Lord, and worship ye him with joy this day.

People rejoice in their king, too, when he makes *peace*. We had rejoicings for peace some years ago, and right glad we were to hear that the treaty of peace was signed. Jesus our King is our peace. Peace with an angry God, peace for our torturing conscience, Christ has made and signed and brought in; yea, *he* himself is our peace.

Then people rejoice in their king's *victories*. They hear that the royal arms have been victorious in battle; then make they high holiday. In the olden times we read of the conduit of Cheapside running with wine instead of water on the event of some astounding victory of the English king over the French. O my soul, when thou rememberest Christ's victory over sin, death, and hell, let thine ordinary emotions which are but as water turn to generous wine of joy and thankfulness and consecration. All hail! great Lord of heaven and earth. Long live thy King! Io triumphe! Take thy timbrel, Miriam,

and join in the song, O Israel. For the right hand of the Lord hath done wonderful things, this is known in all the earth. He hath led captivity captive, and ascended up on high! Rejoice, ye angels, sound all your music, ye spirits who triumph with him. Crown him! crown him King of kings, and Lord of lords!

Sometimes I have heard, and you older men remember an instance right well, that a nation rejoices when a king keeps his *jubilee*. If he has been king for a long unbroken period, then will they rejoice in him; but our King keeps many a jubilee. He has the dew of his youth, and yet he is the Ancient of Days, whose goings forth were of old even from everlasting. He is the ancient King of Zion. Our great Melchisedec, without beginning of days and without end of years. Praise ye his name for ever and ever.

There is a rejoicing in the nation, too, when the king holds his *levée*, when he has reception days, when he displays his majesty to his friends, and when he rides forth in splendour. I hope it is such a day as this with many of us at this time. May you sing this morning in your hearts—

“The King himself comes near,
And feasts his saints to-day;
Here we may sit and see him here,
And love, and praise, and pray.

One day amidst the place
Where my dear God hath been,
Is sweeter than ten thousand days
Of pleasurable sin.”

This afternoon may the King show himself to you through the lattices, revealing himself to you in your meditations and private prayers; in your work for him in the school may you see his glory; may he hold his *levée* to-day, and you be presented to him in love as the attendants of his court, feeling yourselves to be accepted in the Beloved, and partakers of his joy. So you see, though our rejoicing in our King is one perpetual festival, yet we have our high days when the light of the sun is as the light of seven days.

V. And now, to close, this being joyful in our King is A JOY WHICH IS SURE TO HAVE PRACTICAL RESULTS.

As time fails me, I will but be very brief on this point, and tell you an Eastern story. An Eastern merchant of great wealth employed a skilful workman in certain works of Oriental skill and elegance. His workman by some means had gradually sunk deeper and deeper in debt; through extravagance, or loss, or divers other causes, he had first fallen into a little debt, and then had borrowed, and loans and usurious interest had heaped up the amount till it was beyond hope that he should

discharge it. The man grew daily more and more depressed, and as he sank in spirit he was smitten with sickness, and the skill he once showed in his master's service began to decline. Each product of his hand revealed less art and cunning. The hand of his art was paralysed. Meanwhile his creditor became more exacting, and at last threatened to sell the poor man's children as slaves, according to the law of the land, unless the debt was paid. This weighed more heavily upon the poor man's soul, and he wrought less industriously and with decreasing skill. At last the merchant enquired of the steward of the workroom, "Ali," said he, "was ever a cunning workman and he wrought most dexterously, how is it that I see now no masterpieces come from him; his fabrics are few and in the market they are lightly esteemed. Our name suffers in the bazaar. Rival traders excel me in my works." "My lord," said the steward, "he is daily of a sorrowful countenance and forgets to eat bread. He keeps a long and bitter fast, for he is drowned in debt to a cruel creditor, and his soul pines like the heath of the desert, and therefore his hand is slow as that of an herdsman, and his eye is as dull as that of the owl in the sunlight. Beauty has forgotten him, and art has fled from him. He declines like one sick unto death." "Send for him, bring him hither," said his lord; and he brought him to his chamber, "What aileth thee, Ali? what clouds thine eye, and chains thy hand? thou art not unto me as aforetime. Thou wast skilful as Bezaleel who wrought for Moses, but now thou art no better than the baseborn son of an infidel mother. Is it that thou art deep in debt? Behold thy discharge, thy debt is paid. What thinkest thou? Will not thy cunning return to thy right hand?" That servant wrought with a diligence never before seen. In the joy of his heart his mind became as nimble as the gazelle on the plain, and his work as precious as the pearls of the Indian gulf. The merchant found himself abundantly rewarded in his servant's skill and toil, for having thus set his heart at rest. Shall not it be thus with every ransomed soul, to whom Jesus has brought the news of salvation? You cannot serve your King after the best sort with a downcast mind, you cannot give yourself entirely to his service unless you have the oil of joy to anoint your head. The wheels of the chariot are heavy till joy is harnessed to the car. The Lord Jesus has forgiven all your debt and given himself to be your joy for ever, and should you not henceforth be first in his service, manifesting an enthusiasm in his cause, a force, a power, an elasticity, an energy which otherwise you could never have felt? Joyous spirits, see to it that ye keep your joy bright and clear, for you will honour your King the more. He wants not slaves to grace his throne, but rejoicing hearts are his delight. You who are sad, pray that the King will lift up the light of his countenance upon you, that so your drooping hands and feeble knees may be strengthened. Do not let us be sad, for the

Bridegroom is with us. Let us not tremble for the ark of the Lord, Dagon will fall before it yet. Though the hosts of the Lord may appear to melt away and their numbers lessen, when they are few enough to be trusted with victory the Lord will grant it. God will reserve unto himself the handful of men that lap, and these shall go forth and cry, "The sword of the Lord and of Gideon," until the enemies of the Lord destroy one another. Let not the enemy laugh us to scorn because of our trembling; but let us charge home with renewed vigour, for truth, for God, for Christ, for the cross, for the everlasting decrees of a sovereign God, for the majesty of the Holy Spirit, who will effect those decrees in the heart of men; let us set up our banners anew and advance to the fight. Let us strengthen ourselves in God this day and go forth to the conflict, which if it be severe will nevertheless most certainly yield all the more glorious a victory to him who is our King, and to us who loyally serve him even as we rejoice in him this day. O that all were subjects of this King! Would God that those who are not reconciled to our Almighty Monarch would seek his face this morning. He will give them mercy through Jesus the Saviour; may they seek it and find it. Amen.

PORTIONS OF SCRIPTURE READ BEFORE SERMON—Habakkuk iii. and Psalm cxlix.

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THE ESSENCE OF THE GOSPEL.

A Sermon

DELIVERED ON LORD'S-DAY MORNING, DECEMBER 4TH, 1870, BY

C. H. SPURGEON,

AT THE METROPOLITAN TABERNACLE, NEWINGTON.

"He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."—John iii. 18.

I MAY have preached from this text before, I may have done so several times; if I have not, I ought to have done. It is the whole Bible in miniature. We may say of it so many words so many volumes, for every single syllable here is charged to the full with meaning. We may read it, and re-read it, and continue still to read it day and night, yet ever find some fresh instruction in it. It is the essence of the gospel. The good news in brief.

When our Lord Jesus Christ shall come a second time, before him shall be gathered all nations, and he shall separate them one from another, as the shepherd divideth the sheep from the goats. That will not, however, be the first time in which the presence of the Lord Jesus has acted as a separator. It is always so wherever he comes. Men are as one body in their fallen condition, all alike estranged from God until he appears, but his coming finds out the chosen and calls them apart, and on the other hand, the unbelievers are discovered. Two camps are formed out of the once mingled multitude. Each goes to each, each one after its own kind finds its fellow, and between the two fellowships there is a deep gulf, which divides them as clearly as light is distinct from the darkness, or death is divided from life. Other distinctions sink into insignificance in the presence of Jesus; riches or wealth, learning or ignorance, power or weakness, are matters of too small account to divine mankind in the presence of the great Discerner of spirits. Only these two characters, believers and unbelievers, stand out in clear relief. As it is in our text, so is it as a matter of fact in the entire universe; the only two really vital distinctions for time and for eternity, are just these, believers and unbelievers, receivers of Christ and rejectors of him. Furthermore, as to-day the presence of Christ divides the mass, and gathers men into assorted companies, so also does that presence ensure a present judgment. It is written, that he shall say to them on his right hand, "Come, ye blessed," and to those on his left,

"Depart, ye cursed," and even so at this moment his presence with equal certainty produces a judging; for here in the text we find believers not condemned, or in other words, acquitted, and we find unbelievers condemned already. The "Come, ye blessed," is anticipated in the non-condemnation, and the "Depart, ye cursed," is as it were already heard in the verdict, "Condemned already." I charge you, therefore, this morning, while the word is preached in your hearing, to remember that a clear and all-important division will be wrought while this sermon is being delivered. This day the Son of David holds his throne, and in this house he sits in judgment. In the preaching of the gospel at this moment his majestic voice divides the sinners from the saints, and if sensitive to his presence, we shall either tremble or rejoice. God grant that while this division shall go on, as it must go on, for he will be this day a saviour of death unto death or a life unto life to every one of our souls, we may all be found amongst believers, and none of us shut out as condemned already by being unbelievers.

I. I shall ask you, this morning, first, to CONSIDER TO WHICH OF THE TWO CLASSES MENTIONED IN THE TEXT WE BELONG.

"He that believeth on him is not condemned." Have we a share in that character? Let us see to it.

What is meant by believing on him, or rather in him, for the word "*eis*" is rather in him than on him. If I mistake not, the word "believeth in him" means a great deal more than most of us have seen in it. I think I see many shades of believing. There are some who believe *concerning* Christ, that is to say, they believe that he is the Messiah and is the Saviour of men. Many accept this for truth because their fathers did so, and it is to them a matter of unquestioned tradition. They are born in what is commonly thought to be a Christian country, and therefore have they taken up with the Christian faith, and theoretically and notionally they believe that Jesus is the Son of God and the Redeemer of the world. They would not hesitate to stand up and say, "I believe in Jesus Christ his only Son, our Lord, who was begotten of the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried," and so on. But remember, you may believe all that is orthodox concerning the Lord Jesus, and yet it will be no token that you are justified in him. No one may dare to say that a belief in the Athanasian creed will ensure us of salvation. If you reject his Deity, if you deny his atonement, such errors will be conclusive evidence that you are not a believer in him, because you are not a believer of the truth concerning him, and therefore you must take your place among unbelievers who are condemned already; but on the other hand, if you hold the scriptural truth, and believe accurately concerning the Lord Jesus, yet if you go no further, your mere faith *about* him, or concerning him, will not bring you salvation. To know Christ is of no avail, unless it can be said, "Flesh and blood hath not revealed this unto thee."

It is a step further when we have come to *believing him*. This is sometimes mentioned in Scripture—believing him. "I know whom I have believed." Believing concerning him that he is God's Christ, his Anointed, his sent One, his Messiah, we therefore should, as a matter of course, accept whatever he says as being true; and if with our

hearts we do this, I trow we are saved. But we may think we do this, and notionally may give our assent to his teaching, and yet, notwithstanding, we may not have attained unto his salvation; we may still be condemned unbelievers, though we may think, and say, and profess that we believe him.

Frequently in Scripture there is another form of the believing which clusters about the Greek word, "*epi*," believing *upon* him. Our translators seem to have placed the word "*on*" here as though it were in our text, but it is hardly so in the Greek. There is a difference between believing *on* him and believing *in* him. To believe *on* Jesus is indeed a saving faith, for he that believeth *on* him shall not be confounded. To believe *on* him is, as it were, to lean upon him, to receive him as God has set him forth, and in consequence to make him the foundation of our hope. Believing concerning him, and believing him, we then come to repose *upon* him, and to make him our confidence. We believe that he can save us, we trust in him to save us, and this is the essence of saving faith—to believe upon the appointed Redeemer. But in this particular case our text speaks of believing *in* him, and this is something more than believing upon him. Every man who really believes upon Christ will ere long come to believe in him; but there is a growth—believing *in* him is more than believing upon him. How is that? If I thoroughly believe in a man, what is the result of it? Is he an advocate, and am I immersed in law? Then I trust my case to him; I leave the affair in his hands without fear, for I believe in my advocate. Very good, so far that may be believing upon him. But now he gives me directions and rules of action. If I believe *in* him I shall certainly follow those rules to the letter, being fully convinced that they will lead me to a right issue. I commit the matter practically as well as theoretically to the man whom I have chosen to represent me, and I do so cheerfully, for I believe *in* him. I am like a man on board a vessel: I believe in him who is the captain. What then? If he bids me do this, or that, or the other, I may hear some one call his orders foolish, but I believe in him, and I do at once whatever he bids me. His bidding may appear absurd to one who has no faith in him, but to me it is wise and right. Suppose there should be raised up at this juncture for poor unhappy France, a man of high military genius, a man who shall be capable with such material as may come to hand to meet the terrible foe, and to disperse the cloud which now hangs over the capital city. If the people shall believe in the man, what then? Why they will surrender the direction of affairs to him. They will implicitly follow his lead. Does he command a sortie, does he bid the army advance? They believe in him, and the sortie is made, and the troops advance gallantly to the conflict. Should he counsel delay, and the avoidance of a great battle, those who believe in him will entrench themselves, or retire before the foe. If they are absolutely sure in their hearts that he is the man who guarantees victory, they will be certain to obey his orders; he will be their oracle, their dictator, and that most joyfully on their parts. So that to believe *in* our Lord means this, that I believe him to be the Son of God, and believe all other truths concerning him; that I also believe whatever he says to be the truth, in other words, I believe him; yet more than this, I cast my soul upon his

atoning merits that he may save it, and so believe upon him; and furthermore, having so done I give myself up entirely to the Saviour's holy guidance; I believe him to be infallible as the director of my spirit; I feel a union with him; I come to be in him, his cause is my cause, my cause his cause—I believe *into* him. Now this is the man of whom the text says, “He that believeth in him is not condemned,” and the question I put this morning to myself and to you is, Have we believed in Jesus? Do we really take him to be our all in all? Do we consent that he should guide and lead us till he brings us to eternal felicity?

The connection of our text will help us to form a judgment as to whether we are indeed believers in Jesus. Brethren and sisters, have you realised, by a true exercise of faith, what is meant by the fourteenth and fifteenth verses of the present chapter? “As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life.” As the serpent-bitten Israelite looked to the brazen serpent when it was uplifted, have you in the same way looked to Jesus and found healing through looking to him? By this ye may judge yourselves. Have ye been healed of the wounds of sin and quickened into a new and heavenly life? Have you in very deed made the crucified Saviour your soul's resting-place? In the verses which follow the text, you find such words as these, “He that doeth truth cometh to the light.” Do you, my brethren, as the result of having trusted in Christ come to the light? Is it your desire to know God's truth, God's will, God's law, God's word? Are you seeking after the light, and are you desirous that the works wrought in you should be seen to be the fruit of God's own Spirit? By this also can you judge yourself? It is vain to say, “I trust in Christ,” if thou hast never looked to him with that same childlike look with which the Israelite looked to the brazen serpent: and equally vain for thee to profess to be a believer in him, unless thou desirest the light. Thou mayst be in partial darkness still, as doubtless thou art, but art thou seeking more light, seeking God, seeking truth, seeking right? By this shalt thou know whether the Father has begotten thee unto a new birth, whether thou art to a certainty a new man, no longer a light-shunner but a light-seeker; no longer, because thy deeds are evil, seeking to conceal thyself from the convincing word of God, but because thy deeds are truthful, seeking to receive more light, that thy works may be made manifest to thine own conscience as being truly wrought of God in thy soul.

The consideration which I proposed just now has to be taken up with regard to the second class. *Are we unbelievers?* It is to be feared that there are some such here. If that be so, it may be of some service to them to know where they are, and what they are. “He that believeth not is condemned already.” Some of you here are very inconsistent, because though you believe not *in* Christ Jesus, that is to say, do not trust your souls with him, nor give yourselves up obediently to serve him, yet you believe concerning him that he is the Christ of God, and if he were here to-day and spoke to you, you would believe his words, though I cannot say you would so believe them as to act upon them. It is so very strange that you should believe him to be the Son of God and yet

should not trust him ; that you should know that what he speaks is true, and that after he has warned you of the wrath to come, you should yet sit down in stolid indifference, and not seek the salvation which he provides. Instead of looking to the brazen serpent, you act as the Israelites would have done had they sought out another remedy. You have not believed in Christ, but if you have any belief that you need a Saviour, I suppose your own common reason makes you seek one. You are evidently, therefore, seeking another salvation than that which God provides. You are refusing what God has ordained that you may find something of your own. There is but one Saviour, that Saviour this day you will not trust in—you are refusing him to your own destruction. You are this day shutting your eyes to the one only light, and though you have some desire towards light at times, yet you love darkness *rather* than light, and still continue as you were—dark, dark, dark, for you do not like to be reproved, you cannot bear that the gospel should come too cuttingly home to touch you in your conscience and rebuke you for your sins. To this day you remain an unbeliever and a lover of the darkness. Search, I pray you, and look. While this heart which now addresses you will pity you, I trust God's heart may pity you too, and may you yet escape out of the condition of the unbeliever, and yet be numbered with the believers in Christ.

Thus much on our first point, which I leave to your earnest self-examination, hoping that it may not be treated slightly.

II. Now, secondly, and for a very short time, let us CONSIDER THE CONDITION OF THE BELIEVER. "He that believeth on him is not condemned." What a joyful sentence is this! Provided you have ascertained that you do believe in Jesus, turn this sweet word over and over in your souls, my brethren. Is it not delightful to think that you have it from God's own mouth by inspiration, and to note that the inspiration is of a remarkable kind, for you have it not only by the Spirit of God, but you have from Jesus Christ himself the sweet assurance that you are not condemned! What joy, what peace this word should speak unto your soul!

Let me show you for a minute how the believer escapes condemnation. "He that believeth on him is not condemned." One reason is because he does not offer himself for judgment. He that believes in Christ does not present himself to be tried. He says, "Nay, my Lord, I have no argument with thee, I plead guilty, I confess the condemnation. There is no need of trial, thou art justified when thou speakest, and clear when thou condemnest." There sits the judge, and the prisoner should stand opposite to him, for they are two parties; but behold, in this case the prisoner leaves the place, declines a trial, falls at the judge's feet, acknowledges that the sentence if carried out would be just, and pleads guilty. Having done this the believer sees that the sentence which he acknowledges and confesses to be right has been already laid upon his Surety, and in that Surety he believes. What does he believe about him? Why, that God, that he might magnify his justice and his grace, was in Christ Jesus, and that the Son of God did hang upon the cross, and bleed and die, the just for the unjust that he might bring us to God. The believer confesses the justice of the sentence, and therefore is at one with God. He comes to the light, and his deeds are

reproved, and he accepts the reproof, and acknowledges it to be true. Then he looks to the cross, and he says, "This very sentence to which I do subscribe with mine own hand that it is just, has been laid upon my ever glorious and blessed Surety, the only begotten of the Father, and he has been punished instead of me, and I am therefore clear, since Christ my ransom died." This is the way in which the believer comes not to be condemned: he accepts the condemnation, and then sees it laid upon his Surety. This brings him peace. The justice of God would have disturbed his mind; he sees that justice satisfied, and he declares in his own heart that if God be satisfied he is satisfied; if God's justice be honoured then conscience feels that all is well. And now what happens? Why this believer in Christ not being condemned seeks the light; from this day forward he desires more and more to walk in the light of knowledge, the light of the divine presence, the light of divine holiness. O my brethren, there was a time when our souls inclined after sin, but now though we sin we mourn over it, and because we mourn it we have evidence that "it is no longer I," as the apostle saith, "but sin that dwelleth in me." The veriest inmost I, the truest, reallest *ego* within our soul desires holiness. If we could be as we would, we would be pure as God is pure, for our heart hungers and thirsts after righteousness. We come to the light, and now having believed, we are in such a condition that our deeds when we come to the light, though discovered, do not bring us shame and confusion of face, for in that very light our works are made manifest that they are wrought in God, and we rejoice that God is working in us by his Spirit all holy desires, emotions, and actions, which shall go on increasing until we shall be perfectly delivered from sin. This is the condition of the man who believeth in Christ, a very happy condition, a very hopeful condition, a very heavenly condition, who would not desire to be in it? It all hinges upon the believing, for with the believing in Jesus there comes the new birth, with the new birth there comes the desire after light, with the desire after light there arises a progress towards it, and a manifestation of the secret working of the Holy Spirit within the soul. Happy believers, thrice happy in what you are as well as in what you shall be.

III. And now, thirdly, and here comes our most solemn work—may God's Holy Spirit help us in it. CONSIDER THE CONDITION OF THE UNBELIEVER. "He that believeth not is condemned already, because he hath not believed on the name of the only-begotten Son of God." Observe the fact itself which is here stated! "He that believeth not is condemned already." Let me enlarge upon this very solemn truth.

First, *he offers himself for judgment*. "He hath not believed on *the name*"—what is the name? It is *the Saviour*, Jesus. He who believes on Jesus, the Saviour, confesses that he needs saving, and declines to stand on the footing of law; but he who refuses the Saviour does in effect say, "I do not require a Saviour, I am willing to stand my trial by the law." I tell you every soul that declines a Saviour does in effect ask to be judged by the law. There stands the alternative; are you guilty, will you confess it? If so, accept the Saviour. But if on the other hand you say, "I will not accept the Saviour," in the bottom of your soul there lies the presumptuous conceit, "I can stand the

judgment ; I do not want pardon and grace." Then, sir, if you ask for judgment you shall have it, and behold the result of it : God declares you to be condemned already. You have not believed, you have asked for judgment, you shall have it, but it is your ruin.

The unbeliever himself *gives personal evidence to his own condemnation*. Do you enquire how he does this? The text points us to his not believing. Is yonder person a condemned or uncondemned man? Ask him what he thinks of Christ. If he replies honestly, he says, "I do not accept God's testimony about Jesus Christ; I do not receive Jesus as my Saviour." Either he claims that he does not need a Saviour or else he does not feel that Jesus is the Saviour he needs. He rejects the testimony of God concerning Christ—is not that enough to condemn a man? If a man in the very presence of the judge committed theft or murder, he would condemn himself; but is it not a still higher offence than this, in the very presence of God to do despite to his Son, by practically declaring his work and blood to have been unnecessary? Is it not the height of daring that a soul should stand in the presence of the God of mercy and hear him say in his word, "Behold the Lamb of God, which taketh away the sin of the world," and that the soul should reply, "I have nothing to do with the Lamb of God"? What further witness do we want with regard to your enmity to God? He that will not believe in Christ would murder God if he could. His not believing in Christ is virtually to make God a liar.

Still further, he that believes not in Christ gives evidence against himself, for he rejects "the name." Observe the text, "He hath not believed on the name." As I had already hinted, that name is *Jesus*, the Saviour. The man says, "I will not have the Saviour." Many of you have not said so much in words, but you practically say it; for you do not believe in the Saviour, you remain at this moment Saviourless, out of Christ, without hope, without pardon, without mercy; and you have continued to do so under the preaching of the gospel now for many years. What more evidence do you want? If a man will reject God, even as a Saviour, there must be a dreadful venom in his heart against God. If God appoints Christ to be *King*, and I reject him, that rejection shows that I dislike God; but when he appoints him to be a *Saviour*, the errand being one entirely of mercy and goodness, if I reject him I must in my soul have an amazing depth of enmity against God. By this clear proof I condemn myself.

My brother, if you look at the text again you will see that he who believes not, rejects *a most exalted person*; for he hath not believed on the name "of the only-begotten Son of God." What a word is that, "On the Jesus, who is God's only-begotten Son." I wish I had language suitable for the utterance of a thought which presses down my very spirit, as it did last Sabbath evening; that God should send a Saviour, and for a Saviour the Only-begotten, the Lord of heaven and earth, without whom was not anything made that is made, and that he should come with testimony of love, the love of God to sinners, and seal that testimony with his blood; and that men should refuse to believe in him, is the most monstrous iniquity that could be imagined. I cannot see that Satan himself, with all his blasphemy, has ever gone this length; he was never placed where he could reject, as a Saviour,

that such a procedure will make him less angry with you? You insult his Son when you suppose that you can save yourself by your tears and prayers—will this turn away the Lord's anger? When you imagine that your church-goings and chapel-goings will save you, you set a low estimate upon what Jesus did. You do despite to the cross as long as you remain unbelievers. You say, "We are doing what we can." You are doing nothing, I tell you, that can appease the anger of God, you are rather by these very actions of yours, which you think to be good, setting up in opposition to him an Antichrist upon which he will look with abhorrence. He saith he will save by Christ, and no how else, and so long as you seek another way, you do as it were spit into the very face of the Only-begotten by the insolence of your self-righteousness.

Meanwhile, let me remind you that God's wrath, though it come not on you yet, is like a stream that is dammed up. Every moment it gathers force, if it burst not the dyke, yet every hour is swelling it. Each day, and each moment of each day in which you remain an unbeliever, you are treasuring up wrath against the day of wrath when the measure of your iniquity is full. How earnestly would I persuade you to escape from condemnation! If you dream that to be condemned of God is a trifle, undeceive your souls, for those who have passed where the sentence is executed, could they come back to you need not tell the tale of woe, the very sight of them would convince you that to be lost is an awful thing. On their heads must fall the wrath of God, who, by softening down the punishment, become the means of hardening sinners in their sins. It is not within the power of thought to conceive what God's wrath is. No language, even though it should make both the ears to tingle, can ever fully express it. I am not one of those who would so delude your poor souls, O unbelievers, as to make you think it a light thing to fall into the hands of the living God. O turn ye, turn ye, turn ye! Why will ye die? Why will ye reject him whom you have such reasons to receive? Concerning whom his very person is the best argument for love? The Christ of God must be worthy of our hearts' affections: his very errand to earth, as it seems to me, would, if we were not mad, ensure our confidence; for he came to save, to pardon, to pass by the sin of the past. Oh, wherefore do ye stand out against him, and in this way pull down upon your heads the wrath of an angry God?

Let me point out to you the way to escape. The only way of escape for any man or woman here is to believe in Jesus Christ. "I am praying about it," says one. My text saith nothing of the sort. "I will think of it." Think of it; you will think yourself into hell before long. Immediate faith is what I, as God's ambassador, demand of you in the name of the Christ of God—immediate, instantaneous faith in Jesus. Behold the emblem of the gospel minister and of

his message! Moses lifted up the brazen serpent in the wilderness upon the great central standard in the very midst of the camp, where men were dying all around him. They are bitten with the serpent, and what has Moses to declare to them as a remedy? He bids them look and live. Some of them will think of it, some of them will consider it, others of them will pray about it; but he has no commission to console any of these: his one command is an immediate look, he has no promise to those who will not look. Even thus is Jesus lifted up among you; there is life in a look, life now, life at this moment. I cannot guarantee you that the serpent's bite shall not be your eternal ruin if you linger for a single hour. The prophet's one word is, "Look now." To-day, God in mercy sends to everyone in this house this message. "The times of your ignorance God winked at," but now commandeth all men everywhere to repent. He sends his gospel message, "Believe in the Lord Jesus Christ, and thou shalt be saved." That message I cannot be certain will ever come to you again. "Now is the accepted time, now is the day of salvation." Every moment you are an unbeliever, you are sinning against God by that unbelief. I cannot therefore tolerate that you should wait a moment. Jesus is God; he became man, he died, he lives, and bids you trust him, promising that you shall live. Trust him now, then. He is worthy of your confidence. Sin not against him; sin not against your own souls by rejecting him. Remember what it was which Moses lifted up, it was a serpent, the image of that same serpent which bit them. Were they healed by looking to that which poisoned them? Assuredly they were. What is that which has poisoned you, sinner? It is the curse of sin. What is that which I hold up to-day in the gospel? It is Christ made a curse for us. He takes upon himself our sin; though in him was no sin, yet he was made sin for us—and if you trust him to be the sin-offering for you, to suffer for you, to bleed for you, and so trust in him as to take him henceforth as your standard, resolving to follow the uplifted Crucified One throughout life, even until he brings you to Christ himself in heaven, you are not condemned. But if Jesus be lifted up, and you refuse to believe, on your heads be your guilt, I say, with trembling solemnity, on your own heads be your guilt. Those words of mine, O unbelievers, will be swift witnesses against you at the last great day. As truly as ever Christ came to Jerusalem, so truly does he come to you this morning in the preaching of the word. I am a poor feeble man, but I speak to you as best I can; nevertheless if you refuse my word it is not me you reject, that were nothing, you reject the gospel which I preach to you. In the name of him that made heaven and earth, that made you, and holds you in life, against whom you have sinned, these terms of mercy are presented to you—will you have them? This grace is brought home to you, and I am bidden to press it upon you, even as

the word saith, to "compel them to come in." If you reject the only-begotten Son of God there must still abide against you this solemn sentence, "He that believeth not is condemned already, because he hath not believed." Did I hear you say, "I hope I shall believe." Sir, I have nothing to do with that, and I have no hope of you. "I hope I shall repent one day." I despair of you while you talk so. It is to-day that God separates this congregation into the two parts, the believer and the unbeliever. To-day he blessed the believer and testifies that he is not condemned; to-day he curses the unbeliever and tells him he is condemned already. My business is not with to-morrows, nor can I promise that the white flag of mercy will be hung out to-morrow. To-day the cross is the banner of grace. Look to it and live. It is the ladder which reaches to heaven; the crucified Saviour is the gate of salvation. O that you would receive him! May God grant you may, and he shall be glorified by you in this life and in the world to come. God bless you. Amen.

PORTION OF SCRIPTURE READ BEFORE SERMON—John iii.

• Readers of the Sermons are not often requested to aid us in our holy enterprises; but sometimes we may venture to assure them that our College and Orphanage deserve their aid, and that the preacher will always feel grateful to those who are moved to aid either of them. The former has the greater need. If ye have reaped of our spirituals give us of your temporals; though, indeed, it is not to us, but to the Lord's work.—C. H. S.

Metropolitan Tabernacle Pulpit.

PURGING OUT THE LEAVEN.

A Sermon

DELIVERED ON LORD'S-DAY MORNING, DECEMBER 11TH, 1870, BY

C. H. SPURGEON,

AT THE METROPOLITAN TABERNACLE, NEWINGTON.

“Know ye not that a little leaven leaveneth the whole lump? Purge out, therefore, the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.”—1 Corinthians v. 6—8.

“WHAT God hath joined together, let no man put asunder.” Evermore in Scripture the doctrines of grace are married to the precepts of holiness. Where faith leads the way, the virtues follow in a goodly train. The roots of holiness and happiness are the same, and in some respects they are but two words for the same thing. There have been persons who have thought it impossible that holiness should come out of the preaching of salvation by faith. If you tell men that “there is life in a look at the crucified One,” will they not conclude that cleanness of life is unnecessary? If you preach salvation by grace through faith, and not at all by the works of the law, will they not draw the inference that they need not be obedient to Christ, but may live as they list? To this the best answer is found in the godly, honest, and sober lives of the men who are most zealous for the gospel of the grace of God. On the other hand, there have been others of Antinomian spirit, who have dared to say that because they are saved, and Christ has finished his work for them, so that nothing is left undone by way of merit, therefore, henceforth they may act as they please, seeing that they are not under law, but under grace. Our reply is, that the faith which saves is not an unproductive faith, but is always a faith which produces good works and abounds in holiness. Salvation *in* sin is not possible, it always must be salvation *from* sin. As well speak of liberty while yet the irons are upon a man's wrists, or boast of healing while the disease waxes worse and worse, or glory in victory when the army is on the point of surrendering, as to dream of salvation in Christ while the sinner continues to give full swing to his evil passions. Grace and holiness are as inseparable as light and heat in the sun. True faith in Jesus in every case leads to an abhorrence of every false way, and to a perseverance in the paths of holiness even unto the end.

The apostle Paul while he was showing the Corinthians how wrong they were to tolerate an incestuous person in their midst, compared the spirit of uncleanness to an evil leaven; then the leaven suggested to him the passover, and turning aside for a moment he applied the type of the paschal feast, so as to make his argument yet more cogent. He would urge purity upon them by every conceivable reason, and his keen eye saw an argument in the celebration of the passover. In using this type he furnishes me with another proof of the fact, that hard by any Scripture wherein you find the safety of the believer guaranteed, you are sure to see needful holiness set side by side with it. Here you have at the passover a favoured people safe beneath the sprinkled blood, safe in that dire hour when the destroying angel's sword was unsheathed, but you find that people busily engaged in purging out the defiling leaven from their houses: they were not saved by purging out the leaven, but being preserved by the sprinkled blood, they were obedient to the divine precept, and diligently put away the corrupt and forbidden thing. The purity of the house from leaven went side by side with its safety by the blood.

We shall, this morning, first, consider *the happy condition of believers*; next, *the holy duty commended to them*, running side by side with their privilege; and thirdly, we shall show how *their happiness and holiness, their holiness and happiness*, act and re-act upon each other.

I. We have set forth to us **THE HAPPY CONDITION OF ALL TRUE BELIEVERS IN CHRIST**. "Christ our passover is sacrificed for us, therefore let us keep the feast."

The habitual, normal state of a Christian is that of one keeping a feast in perfect security. We are to be, as a rule, like the Israelites who stood at the table of the passover festival, with loins girt, and staves in their hands, expectant of a joyful deliverance. Observe how the apostle puts it; take his words one by one. "Christ our passover is sacrificed for us." "Our passover," that by which God's wrath makes a transition, and passes over from us who deserve its full vengeance. It passed upon the Lamb of God, and therefore it passes over us. Christ is sacrificed or slain, his life is taken, for he gave himself for us; his life and blood, yea, his truest self he yielded up for us. The word *for us* implies substitution. Christ is sacrificed for or instead of us. We should never think of saying that Paul was sacrificed for us, though it is true Paul did lay down his life for the church of God, to promote the interests of the faithful, and in a certain sense, since his exertions handed down the gospel, he died even for us; but we use the term so generally and so correctly in the sense of substitution, that we should not think of applying it to any but our Lord, who alone in the fullest sense was sacrificed *for us*. He is the Lamb of our passover, sacrificed in our behalf, that we might not be sacrificed, roasted in the fire of suffering that we might go free. It is by the process of substitution that, according to abundant Scriptures, believing sinners are passed over in judgment, and so escape eternal condemnation. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is

every one that hangeth on a tree." "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." No one can doubt this doctrine who believes the word of the Lord by the prophet Isaiah in his fifty-third chapter, "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." "He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." "He was numbered with the transgressors, and he bare the sin of many, and made intercession for the transgressors."

Our great joy is that the sacrifice through which we are passed over is already slain. No new victim is expected or required. The sacrifice by which we are delivered is complete. Accursed be all those who say that there is offered to God continually a sacrifice in the mass by which the sacrifice of Jesus Christ is rendered complete. He hath said, "It is finished," and they are liars before God who say otherwise. "This man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God." Do you think me severe in my speech, I say no other than Paul said, "If any man preach any other gospel, let him be accursed." All that was wanted to atone for our sin, all that was required to vindicate the law of God, is already offered, there is nothing left to be presented by so-called priests on earth, or to be made up by the penances and payments of their dupes. Our passover is sacrificed; let others offer what they will, ours is the Lamb once slain, and there remaineth no more sacrifice for sin.

This completeness of sacrifice indeed is the main part of the festival which the Christian should perpetually keep. If there were anything yet to be done—if the substitutionary sacrifice were imperfect, how could we celebrate the feast? Anxiety would destroy all enjoyment. "It is finished," is the joyous peal which rings us into the celestial banquet of present peace; the fact that we are complete in him, perfect in Christ Jesus, is our soul's deepest delight.

Our sacrifice is slain: "therefore," says the apostle—and it is a natural inference from it—"let us keep the feast." By which I understand this: Jesus Christ, the Paschal Lamb, not only was offered as a sacrifice towards God, but he has become a festival towards ourselves; in him we have communion with God, and joy and peace through believing. We are to keep the feast by feeding upon Christ. The paschal lamb was not slain to be looked at, to be laid by in store, or merely made the subject of conversation; but it was slain to be fed upon. So, Christian, it is your daily business to feed upon Christ Jesus, whose flesh is meat indeed, and whose blood is drink indeed. Jesus is the food on which your faith must be nourished; and what rich nourishment he is! God over all, blessed for ever, hath redeemed us; the Word made flesh, who dwelt among us, has been sacrificed for us. My soul, what more could be required? What more canst thou desire, or can the Almighty One demand? A sacrifice divine, a perfect man in union with the eternal God, dies for thee. What more is needed to make thy

faith firm and unmoved? Come and feed thyself on this bread which came down from heaven. The infinite love of the great Sacrifice, the amazing wisdom of it, the transcendent merit of it, the abounding fulness of the blessings which it secures; let your souls consider these things, and feed upon them till they are satisfied with favour and full of the goodness of the Lord. Here is a festival the viands of which never can be exhausted, and from which the guests need never depart. Remember that at the paschal supper the whole of the lamb was intended to be eaten; and even thus, O believer, the whole of Christ thou art to feed upon. No part of Christ is denied thee, neither his humiliation nor his glory, his kingship nor his priesthood, his Godhead nor his manhood; all this has he given to thee and for thee, and thou art now to nourish thy soul by meditating upon him.

Forget not, moreover, that a feast is not only for nourishment, it is for something more, for joy, for exhilaration. Let us in this sense also keep a lifelong feast. The Christian is not only to take the doctrines which concern Christ, to build up his soul with them as the body is built up with food, but he may draw from them the wine of joy and the new wine of delight. It is meet that we rejoice in Christ Jesus. He is the bliss of the saints. Is it not a joy unspeakable and full of glory, that my sin will never be laid to my charge if I am a believer; that my sin has been laid at Jesus' door, and he has put it all away, so that if it be searched for it shall not be found? Is it not an intense delight to believe that Jesus has so effectually put away sin that no destroying angel can touch one of his saints? There being no condemnation, there can be no punishment for us either in this world or in that which is to come. We are as safe as Israel when the door was sprinkled with the blood. And more, being justified, we rise to a higher position, we are adopted into the family of God, and if children, then heirs. What a vista of glory opens before our eyes at the mention of that word, heirs of God! All things are ours, because Christ our passover has been slain for us. My brethren, do not let your religion merely keep you calm and quiet, look for bursts of joy. "Praise him upon the cymbals, praise him upon the high-sounding cymbals." Surely there should be an excitement of delight created by truths so grand, by blessings so inestimable as those of which we are partakers! Let us not treat our religion as merely an ordinary meal for our souls, but as a holy banquet of wine wherein our souls may be exceeding glad.

When the Jews came together at the passover, we find that they were accustomed to sing. They did not close the paschal supper without chanting some portions of the great "Hallel," which consisted of those Psalms at the end of the book, dedicated to the praise of God. Let us keep the feast in the same way, nourishing our souls with Christ's sacrifice, making our hearts glad by reflecting upon the blessing which this has brought us, and never forgetting to magnify Jehovah, the Father, the giver of Christ, the founder of the covenant, our God in Christ Jesus. Let your praises never cease. You remember what I started with, that when the apostle says, "let us keep the feast," having drawn that exhortation as an inference from the fact that the passover is killed, he does not mean, "let us sometimes keep the feast," but let us always keep it. Our passover is perpetual. It has no

times and seasons, it is lifelong. Salute ye your God each morning with your hymn of praise, ye redeemed ones ; let not the sun go down without another hymn of thanksgiving. Praise him, praise him, praise him. Ceaseless as your mercies let his praises be. O for the life of heaven on earth, to be always praising God ! Our sacrifice is slain, therefore let us keep this feast of daily adoration and hourly thankfulness to him who passed us by in mercy when he might have smitten us in wrath.

At the passover the devout Jew was accustomed to teach his family the meaning of the feast. The children said, "What mean ye by this ordinance?" And then the father explained to them how they came out of Egypt, saying, "With a high hand and an outstretched arm Jehovah brought us forth, and on the night when he smote the firstborn of Egypt, he smote not us, for the lamb was slaughtered, and when the Lord saw the blood upon the door he passed over us." Let it be a part of our continual festival—and I do not know a more delightful duty—to tell to others what our Redeeming Lord has done. Too many of you need to be stirred up to this pleasant duty. When you once break through those wicked cowardly habits—for I cannot help thinking them so in many of you—which lock your mouths and prevent your giving Jesus praise, you will find it sweet to tell to your children and kinsfolk the story of the atoning sacrifice. While blessing them you will obtain a double blessing in your own souls, and if it should please the Holy Spirit to bless your teaching to the salvation of your fellow men, you will be happy indeed.

Do not suppose that I am exhorting you to keep the feast when you come to the Lord's-supper. I do not refer to that emblematic feast at all. I refer to our daily lifelong fellowship with Jesus." Christ our sacrifice is slain for us, therefore let us keep the feast;" the inference is of continuous force. When is Jesus slain ? Is he not slain at this hour ; was not his sacrifice completed upon Calvary's bloody tree ? Therefore let us keep the feast always, for the Lamb is always slain. Our keeping of the feast is not a matter for times and seasons, for festivals and holidays, it is always our position. O you who go with your heads bowed down like bulrushes, and yet are the Lord's true people, I would fain put my hand on your shoulders and say, "Christ our passover is sacrificed for us, therefore let us keep the feast." Wherefore should we lie in the dungeon when liberty is ours ? "Alas," saith a downcast one, "I have so many corruptions." I know you have, my dear brother. We will talk about that directly, but "Christ our passover is sacrificed for us, therefore let us keep the feast." "But I have so many troubles and I am so very poor." So were many of the Israelites, but when they had slain the pas-over they kept the feast ; so notwithstanding all these things which make you sorrow, you must feast, for "our passover is sacrificed." "Ah ! my cares," saith one. What business hath a believer with cares ? Is it not written, "Cast thy burden upon the Lord, he will sustain thee, he will never suffer the righteous to be moved" ? You cannot keep a feast while care, like a harpy, hovers above the table ; but let us, like Abram, drive away the birds of prey, and keep the feast. "Ah ! but I am thinking about the past, my old sins still haunt me." What, after Christ your passover is slain ? Surely the past is blotted out and forgiven.

"Still," says one, "my mind is heavy, my harp is on the willows." Will not a sight of Calvary relieve you? Jesus Christ was made a curse for you that you might not be regarded any longer as accursed. Will not this make you lift up the note of thanksgiving? Certainly it ought. It should be always feast time with God's servants, since Christ their passover is slain. "But I have nothing to rejoice in," says one, "except my religion." What more do you want? What was there brought on the table at that paschal supper by way of good cheer, except the paschal lamb? I grant you there was something else upon the table, but what was it? Bitter herbs. Surely those were not an addition to the joy? It was not sharp sauce such as we ordinarily use, but bitter, pungent herbs. These did not please the palate, yet they kept the feast upon the lamb, which was all they needed. So you may bring the bitter herbs of your deep repentance that your sin made it necessary that the Lamb of God should die; but all the feast is in *him*, and all the world can contribute nothing to that feast but bitter herbs. If you had all the world, and derived comfort from it for a time, in the end it would become bitter as wormwood. Bitter herbs all things beneath the sky must be, only Jesus is the true feast. My soul, rejoice in the Lord always, for thou hast always reason to triumph, since Jesus Christ is slain.

II. Close side by side with the picture of the lifelong feast, we find a HOLY DUTY COMMEDED to us. "Purge out, therefore, the old leaven." "Let us keep the feast; not with old leaven, nor with the leaven of malice and wickedness, but with the unleaven of sincerity and truth."

Leaven is used in Scripture, we believe in every case—there is only one case in which the question could possibly be raised—as the emblem of sin. This arises partly from its sourness. We being ourselves leavened with evil, find leaven somewhat palatable at the first, but God, who hates all evil, puts away the type in all its stages. Sin, which for awhile may seem pleasant, will soon be nauseous even to the sinner; but the very least degree of sin is obnoxious to God. We cannot tell how much God hates sin. With the entire intensity of his infinite nature he loathes it; he cannot look upon iniquity, it is detestable to him, the fire of his wrath will burn for ever against it, because sin is infinitely loathsome to his pure and holy nature. He calls it leaven, then, because of its sourness. Leaven is, moreover, the offspring of a sort of corruption, and tends towards further corruption. Sin is a corruption, it dissolves the very fabric of society, it dissolves the constitution of man, wherever it gets into our nature it puts it out of order, disjoins it, destroys its excellence, and poisons its purity. Leaven is also very spreading. No matter how great the measure of flour, the leaven will work its way. There is no saying, "Hitherto shalt thou go, but no further," a little leaven leaveneth the whole lump. Even thus it is with sin. When that leaven had place among angels, it brought a multitude of them down to hell. One woman sinned, and the whole human race was leavened by her fault. One sin drops into the nature, and it becomes entirely depraved, corrupt through and through, by the leavening influence.

Now, according to the apostle, if the leaven of evil is permitted in a church, it will work its way through the whole of it. In the Christian

church a little false doctrine is sure to pave the way for greater departures from truth, so that no one can predict the end and result of the first false teaching. You cannot say, "I will be so far unorthodox;" you might as well break the dykes of Holland, and bid the sea be moderate in its encroachments. The doctrines of the gospel have such a close relation to one another, that if you snap a link, you have broken the whole chain, and we may say of the system of truth what is written concerning the law, "He that offendeth in one point is guilty of all." The renunciation of one truth almost necessarily leads to the giving up of another, and before a man is half aware of it himself he has let go the gospel. I greatly fear that the denial of the eternity of future punishment is but one wave of an incoming sea of infidelity. Deny the awful character of the desert of sin, and the substitutionary work of Christ will soon follow. Indeed we have living proofs of this at this day, and we shall see many more before long. The new teaching eats as doth a canker. It speaks fair, but in its heart there is a deadly enmity to the gospel itself, and the sooner it is seen to be so the better for the church of God.

The leaven of evil living, too, is equally obnoxious in the church; tolerated in one it will soon be excused in another, and a lower tone of thought with regard to sin will rule the church. The toleration of sin in the church soon leads to the excusing of it, and that to the free indulgence of it, and to the bringing in of other sins yet more foul. Sin is like the bale of goods which came from the east to this city in the olden time, which brought the pest in it. Probably it was but a small bale, but yet it contained in it the deaths of hundreds of the inhabitants of London. In those days one piece of rag carried the infection into a whole town. So, if you permit one sin or false doctrine in a church knowingly and wittingly, none can tell the extent to which that evil may ultimately go. The church, therefore, is to be purged of practical and doctrinal evil as diligently as possible. That sour and corrupting thing which God abhors must be purged out, and it is to be the business of the Christian minister, and of all his fellow helpers, to keep the church free from it.

We will, however, view the text as relating to ourselves, and let me remark that the apostle had in his mind's eye the custom of the Jews at the passover. In consequence of the command that they should purge out the leaven at the passover, the head of the household among the Jews in the olden times, especially when they grew more strict in their ritual, would go through the whole of the house on a certain day to search for every particle of leavened bread. It was generally done in the evening with a candle, and the servants and others would accompany the good man of the house to search for every crumb. Clothes were shaken, cupboards were emptied, drawers were opened, and if a mouse ran across the room and might be supposed to carry a crumb of bread into its hole, they trembled lest a curse should rest on the home. So strict did they become that our Saviour might have rebuked them as straining at a gnat while swallowing a camel. We, however, have no need to fear excessive strictness in getting rid of sin. With as scrupulous a care as the Israelite purged out the leaven from his house we are to purge out all sin from ourselves, our conduct, and our conversation. Here is a task set before

you, then, my brethren. Note well, we do not urge you to purge out sin in order that you may save yourselves, for Christ our passover is slain, and our salvation is secured. But that being done, in order that we may keep the feast and unbrokenly possess the joy of salvation, we are to purge out the leaven of sin. We may suppose that the Jewish householder would very soon put away all the large loaves of leavened bread that remained in the house; just as you and I, when we were sorrowing for sin, gave up at once all those gross outward sins in which we indulged before. Some of these have never tempted us again. Drunkenness, profanity, uncleanness—I have known men give up these sins at once, in a moment, and they appear to be delivered from their power henceforth and for ever. Then perhaps there were some *sting* crusts which the children had left. These were put away also. So there may be certain minor sins in the judgment of the world which the Christian man, when converted, may not put away the first week; but when they are seen he says, "I must have done with these; Christ my passover has been offered, I cannot do this wickedness. I am a child of God, more is expected of me than of others." But the most trouble would be caused by the little crumbs of leaven; these might be hidden away in the cupboard, and perhaps it was a long time after the search began before the householder found these out; but when he did, he said, "Put them away, they must not remain." And, beloved, many a Christian man has not found out the sinfulness of some actions for years after his conversion. I am very conscious that certain matters which I thought very lightly of years ago would greatly trouble my conscience now. As I have obtained light upon certain sins I have through grace put them away, and I expect as long as I live to find something which, viewed in a brighter light, and from a higher standing, will be discovered to be sinful, and I desire grace to have done with it. We must not hesitate for a moment; we must not retain even a crumb of the evil leaven; we must earnestly desire to sweep it all out.

The whole house was searched. I have seen a picture in which the servant is represented as cleansing the cooking vessels in the kitchen, the housewife is searching garments and caps in the dining room, and the master and his sons are opening cupboards, and chests, and diligently investigating. A Christian man may feel that he has got rid of all the leaven from his shop, he is upright, and honest himself, and his system of business is just; yet it may be there is leaven in his private house, for the children are uncorrected, the Sabbath is disregarded, or the servants' souls are neglected. Perhaps however the home is right, and then there may be leaven in the bed-chamber. Your conversation with yourself and your God may be in a sad condition. Prayer may be restrained. Suppose you have purged out the leaven of hypocrisy and are sincere, are you also free from the leaven of anger? May you not still be slow to forgive? Are you clear of the leaven of pride, or of covetousness? Every part of our nature needs searching, the reins, the heart, the judgment, all must be cleansed. Purge out the old leaven wherever it has penetrated; it must come away or else, though we are safe beneath the blood, we shall not know and enjoy our safety. The feast cannot be kept while the old leaven is wilfully left within us.

I told you that the head of the household usually performed the search;

Let your best powers of judgment be exercised upon yourself, my dear brother. Too many exercise their understandings in criticising others, but they do not judge themselves in the same way. Let your main and chief thought be, now that you are saved, to get rid of sin, let the master powers of your soul be called into this purging work, and ask the Master himself to aid you. Doth he not sit as a refiner to purify the sons of Levi? Search me, O God; try me, and know my ways. Thine eyes can see what mine cannot. May the great Purifier put forth from us every crumb of the old leaven of our natural corruption.

I said that a candle was used to throw a light into every corner of the house, that no leaven might escape notice. Take you the candle of God's word, the candle of his Holy Spirit. Do you say, "There is nothing wrong in me if I judge myself by my fellow men"? My brother, it is a small thing to be able to say no more than this. To be approved of men is but a poor standard for a Christian. Does thine own heart reproach thee? Does the word of God reproach thee? To be measuring myself by my fellow men, and saying, "Compared with them I am generous to the poor, and diligent in God's service." This is to be proud because you are taller than pignies or fairer than blackamoors. Compare yourself with Paul, with John, with Brainerd or Rutherford, and even that is ill advice, for what were the best disciples compared with their Master? There must be no lower standard for us than the perfection of Christ. No attainment must ever satisfy us until we are conformed to his image who is the firstborn among many brethren. You will tell me I am holding up a high standard. I am; but then you have a great helper, and I will show you in a moment how you may be of good cheer concerning this business.

To purge out the old leaven many sweepings of the house will be wanted; one certainly will not suffice. You must search, and search, and search on, until you get to heaven. The motto of your life must be, "Watch, watch, watch." For, mark you, you are sure to leave some leaven, and if you leave a little it will work and spread. Sin has evermore a swelling tendency, and until the Holy Spirit has cut up the last root of sin, evil will grow up again in the heart, at the scent of water it will bud and put forth once again its shoots. Here is work for all time, enough to keep us busy till we land in eternity.

It is hinted in the text that there are forms of evil which we must peculiarly watch against, and one is malice. Is a Christian man likely to be malicious? I trust in the strong sense of that term we have done with malice, but, alas! I have known believers who have had a very keen sense of right, and therein have been commendable, who have too much indulged the spirit deprecated here; that is to say, they have been very severe, censorious, and angry—angry with people for not being perfect. Though not perfect themselves, and though they know that if they are better than others, the grace of God has made them so, yet they are bitter and untender towards the imperfections of Christian people, and they cherish feelings of prejudice, suspicion, and ill-will. They do not seek the improvement of the faulty, but their exposure and condemnation. They hunt down sincere but faulty people, and denounce them, but never by any chance

offer an excuse for them. In some believers there is too much of the leaven of unkind talking; they speak to one another about the faults of their brethren, and, in the process of retailing, characters are injured and reputations marred. Now harsh judgments and evil speakings are to be put away from us as sour leaven. If a man has injured me, I must forgive him; and if I find him to be faulty, I must love him till he gets better, and if I cannot make him better by ordinary love, I must love him more, even as Christ loved his church and gave himself for it, "that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing." He did not love her because she was without spot or wrinkle, but to get the spots and wrinkles out of her; he loved her into holiness.

Take good heed also that every form of hypocrisy be purged out, for the apostle tells us to eat the passover with the unleavened bread of sincerity and truth. Do let us leave off talking beyond our experience, let us never pray beyond what we mean. Ask God, my brother, to clean us from all unreality, that nothing may be in us but true metal. There is a strong temptation among Christian ministers, and Christian men of all sorts, to seem to be a little more than they are. God save us from it. The slightest taint of hypocrisy should be abhorred by the Christian man. All illwill and all mere seeming should be detestable to the Christian, for where these are there can be little or no communion with Jesus. The fellowship of heaven is not enjoyed where the leaven of hell is endured.

III. Our last point shall be touched briefly. **THE HAPPINESS OF THE BELIEVER ACTS UPON HIS HOLINESS, AND HIS HOLINESS UPON HIS HAPPINESS.**

First of all, *the happiness acts upon the holiness.* We have drawn a picture of the paschal feast. Set it before you again. If I know that I feed upon Christ day by day, who has been sacrificed for me, the happiness I feel leads me to say, "Yet it was dearly purchased; my sins slew my Saviour, and therefore will I slay my sins." Every taste you get of redeeming love makes you feel that sin is a cruel and detestable thing, and therefore you will destroy it. Sitting as you do within the house, and knowing that you are all safe because the blood is on the lintel outside—what next? Why, you will say, "The firstborn sons of Egypt are slain, and am I preserved; what then? Why I must be God's firstborn, and must belong to him." "Ye are not your own, but ye are bought with a price," is the voice of the angel as he passes by the house which he must not enter to destroy. Has Christ loved me and died for me? Then I am his, and if I am his I cannot live in sin. If I am redeemed, how can I continue a slave? If I belong to Jesus I cannot serve the devil, I must be rid of sin. Then, further, if I feel that all is safe my mind is calm, and I am able to care about the state of my heart. The Israelite was safe within his house, he needed not to keep watch and ward outside, the sprinkled blood was his security, and therefore he had time and space to see to the interior of his abode. Now, said the believer, "I have nothing to do with saving myself, for my salvation is finished, and therefore I will see to my growth in grace." He who has outdoor work done for him may well see to his indoor work, and earnestly turn his thoughts

to the purging out of the old leaven. The freedom you have from fear through the blood of Jesus gives you the peace of mind needful for a thorough search after your sins. Moreover, the Christian man is encouraged to put away his leaven of sin because he has the foresight of a profitable exchange. The Israelite gave up leavened bread, but he soon had angels' food in the place of it. So the Christian says, "I give up these sins; they were sweet to me once, now they are sour, stinking, corrupt leaven; I shall receive nobler enjoyments, fellowship with heaven shall be my portion. I may gladly part with leaven, for I am called to eat the bread of angels, nay, the bread of God.

The Christian, too, who knows that his sin is forgiven, feels that the God who could put away his load of sin, will surely help to conquer his corruptions. When I see Calvary I believe everything to be possible. If Jesus can blot out sin, his Spirit can subdue it. The holy peace created in the soul by feeding upon Christ, nerves the spirit for conflict with inbred sin. We will overcome it, we will drive out the Canaanites which defile our souls, we will be pure, we will be perfect, for greater is he that is with us than all they that be against us. So you see our happiness in many ways promotes our holiness.

I am quite sure you will not need me to enlarge upon the fact that *holiness produces happiness*. How quiet doth the soul become when the man feels, "I have done that which was right, I have given up that which was evil." I grant you that the deep peace of the believer arises from the sprinkled blood, but it is enjoyed by purging out the leaven. You question yourself and say, "Can I believe in Christ if I am living in sin?" and you get back the comfortable sense that Jesus is yours when you can honestly feel that you have, by the Holy Spirit, renounced your old sins. Purging out the leaven clears your evidences, and so enables you to keep the feast. You were safe enough through the blood, but now you find happiness in a sense of security, a happiness which would have been taken from you had you fallen into sin. My brethren, how can we expect to enjoy communion with Jesus Christ while we indulge in sin? I am sure you will find that at the bottom our want of fellowship with Christ arises from our want of careful walking before the Lord. I read sometimes holy Rutherford's letters, and say, "I wish I lived like this." Now, if I do not do so, it is either Christ's fault or mine. Can I say it is Christ's fault? I dare not. He is as willing to reveal himself to me as to any other of his servants. It is my fault then. My dear brother, if you do not walk in the light as Christ is in the light, it is not because he is not willing that you should walk in his light, it is because you keep at a distance from him, and so walk in darkness. Do you believe that the sad faces among God's servants are caused by their poverty? Some of the very poorest of saints have been the most joyful. Do you think they are caused by their sicknesses? Why, we have known persons confined to the bed of sickness twenty years together, who have found a very heaven below in their chamber of languishing. What is it that makes God's people look so sad? It is the old leaven. "Let us keep the feast," says the apostle, but it is useless to hope to do so while we keep the leaven. Perhaps there is one thing which we know to be our duty, but we have not attended to it; that one neglect will break up our festival. "He that knoweth his

master's will, and doeth it not shall be beaten with many stripes." Are these stripes to be given in the next world? I do not believe it, it is in this world that erring believers will be beaten, and very often depression of spirit, losses and bereavements, happen to a Christian because he has knowingly violated his conscience by neglecting a duty or permitting a sin. Jesus will not commune with neglecters of his will. Jesus will have no leaven where he is. If you tolerate that which is nauseous to him expect not a comfortable word from him. If you walk contrary to him he will walk contrary to you. Can two walk together unless they be agreed? I would with much affection press these considerations upon you, for I have pressed them upon my own heart. I fear we shall not enjoy the blessing we have had as a church unless there is more jealousy for holiness among us. I am afraid some of us are barren of spiritual usefulness because we do not watch against sin. O keep your conscience tender! Beware of getting it seared. It is like the pond in the winter; a very thin scale of ice is formed at first, but afterwards the whole surface becomes hard enough to bear half a town. Beware of the thin scale over your conscience. Keep your heart tender before God, ready to be moved by the faintest breath of his Spirit. Ask to be like sensitive plants, that you may shrivel up at the touch of sin, and only open out in the presence of your Lord and Master. God grant it to you. God grant it, for Jesus' sake.

This last sentence, and I have done. There are some here who are not saved. Do notice how salvation comes—not through purging out the leaven; no, that operation is to be seen to afterwards, but salvation comes because the Paschal Lamb is slain, the soul feeds on Jesus, his blood is sprinkled, and the soul is saved; afterwards comes the purging out of sin. Dear soul, if thou wouldst be saved, do not begin at the wrong end, begin with the Saviour's blood, begin with Calvary's cross; go there as a poor sinner, and look to him, and then after that we will say, "Let us keep the feast," and we will diligently see to it in his strength that the leaven be put away. God bless you for Christ's sake.

PORTIONS OF SCRIPTURE READ BEFORE SERMON—Exodus xii. 1—28;
and 1 Corinthians v.

Metropolitan Tabernacle Pulpit.

JOSEPH'S BONES

A Sermon

DELIVERED ON LORD'S-DAY MORNING, DECEMBER 18TH, 1870, BY

C. H. SPURGEON,

AT THE METROPOLITAN TABERNACLE, NEWINGTON.

"By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones."—Hebrews xi. 22.

WE cannot readily tell which action in a gracious life God may set the most store by. The Holy Spirit in this chapter selects out of good men's lives the most brilliant instances of their faith. I should hardly have expected that he would have mentioned the dying scene of Joseph's life as the most illustrious proof of his faith in God. That eventful life—perhaps the most interesting in all sacred Scripture, with the exception of one, abounds with incidents, of which the Holy Spirit might have said by his servant Paul, "By faith Joseph did this and that," but none is mentioned save the closing scene. The triumph especially of his chastity under well-known and exceedingly severe temptation, might have been very properly traced to the power of his faith, but it is passed over, and the fact that he gave commandment concerning his bones is singled out as being the most illustrious proof of his faith. Does not this tell us, dear brethren and sisters, that we are very poor judges of what God will most delight in? Very likely when we least please ourselves God is best pleased with us. That prayer over which we groaned, and thought it was not prayer, may have had more true supplication in it than another intercession of which we thought far more highly. That sermon which made us lament in the bitterness of our soul because we thought we had delivered it so feebly, may have been in God's sight more precious than many a fluent discourse concerning which we congratulated ourselves. That trial which we thought we passed through with so much impatience, may have been before God an exhibition of true patience as he looked deep down into our souls. The tests by which we try ourselves are very inaccurate. It may be when we read our own biographies in the light of eternity we shall be surprised to notice that God hath highly commended what we wept over, while much that we gloried in will be cast away among the reprobate silver. The Lord seeth not as man seeth, for man looketh at the outward appearance, but God looketh at the heart, and his glance pierces to the core. The Lord weigheth the spirits; he estimates not by colour, form, and glitter,

No. 966.

but by actual weight, and hence when he weighed up the character of Joseph he gave the preponderance to an incident wherein faith is really present in much force, but not to the superficial observer.

It may seem surprising that the charge of Joseph concerning his body should be mentioned as a notable act of faith, and not the similar charge delivered by Jacob; for did not Jacob also give commandment concerning his bones? "And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite, in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a buryingplace. There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah." He bade them carry his body to that dear mausoleum of the family at Machpelah, where his fathers rested. Why was not that a case of faith in Jacob as much as in Joseph? We cannot always speak positively of these things, but we think that there is a very decided difference between the two. You will notice that Jacob's wish to lie in Machpelah was by himself described as resting mainly on the grounds of natural affection. He speaks about his relationship to Abraham, to Isaac, to Leah, and so on, and with that natural feeling which is exceedingly commendable, but which is not a work of grace, he desires to be buried with his own kith and kin. When his soul should be gathered to his people he would have his body lie side by side with his own relatives. This wish was probably as much an outgoing of nature as an expression of grace. Of course, natural affection would have led Joseph to desire the same thing, but he does not put it on that score. Moreover, you notice that Jacob commands his sons to do with his bones what they could readily do; they were to take him to Machpelah and bury him at once. He knew his son Joseph to be in power in Egypt; and therefore anything that was wanted for his funeral would be provided: the Egyptian court, as it proved, were ready enough to give him the most sumptuous interment. They even spent forty days in mourning for him, denoting thereby that he was a person held in high honour. Jacob therefore commanded nothing to be done but what could be done; there was no very remarkable exhibition of faith in commanding an immediate funeral which the filial love of Joseph would readily secure. He takes immediate possession of his sepulchre in Canaan, and for very excellent reasons, does not ask to remain unburied till Canaan is possessed by his descendants. Jacob seeks immediate sepulture, but Joseph postpones his interment till the covenant promise is fulfilled. Joseph not only wished to be buried in Machpelah, which was nature, but he would not be buried there till the land was taken possession of, which was an exhibition of the grace of faith. He wished his unburied body to share with the people of God in their captivity and their return. He was so certain that they would come out of the captivity, that he postpones his burial till that glad event, and so makes what would have been but a natural wish, a means of expressing a holy and gracious confidence in the divine promise. It was faith in Jacob, but it was remarkable faith in Joseph; and God who looks not simply at the act, but at the motive of the act, has been pleased not to put down Jacob

as an instance of dying faith in this particular matter of his bones, but to award praise to Joseph as exhibiting in death a memorable degree of confidence in the promise. Probably Jacob's dying faith, when exercised upon other matters, outshone his faith in connection with his burial, while in his favourite son that matter was his leading proof of faith.

We shall now come to examine this incident with some little particularity, and we shall find in it valuable lessons. May the Holy Spirit write them on our hearts.

I think I see, first, in this word of Joseph on his death-bed, *the power of faith*; I see, secondly, *the workings of faith*, the forms in which this precious grace embodies itself; and, thirdly, I see *an example for our faith when we come to die*.

I. I observe in the text an example of **THE POWER OF FAITH**; the endurance of true faith under three remarkable modes of test.

First, the power of faith *over worldly prosperity*. "Not many great men after the flesh, not many mighty are chosen"—true enough is that word. But it was never said, "Not any great men, not any mighty are chosen." God has selected a few in places of wealth, and power, and influence, who have faith in their hearts, and that in an eminent degree. Our Lord told us that it was "easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven," but he added, "the things which are impossible with men are possible with God." Observe, then, the difficulty which surrounded Joseph's case; and then remark how great must have been the faith which triumphed over the difficulty! Joseph's position after he had passed through his first trials in Egypt was a very eminent one. He possessed unbounded riches; he was the viceroy of the entire country, and Pharaoh had said to him, "Only in the throne will I be greater than thou." He was in all respects, except in name, the absolute lord of that great nation; he could do just as he willed; he was surrounded by all the state of royalty; and when he rode in his chariot through the streets the heralds cried before him, "Bow the knee." Yet all this did not prevent Joseph's possessing faith in God, and a faith which persevered even to the end. My dear brethren, the trials of faith are usually those of poverty, and right gloriously does faith behave herself when she trusts in the Lord, and does good, and is fed even in the land of famine; but it is possible the ordeal of prosperity is far more severe, and it is hence a greater triumph of faith, when the rich man sets not his heart upon uncertain riches, and does not suffer the thick clay of this world to encumber his pilgrimage to heaven. It is hard to carry a full cup with a steady hand, some spilling will usually occur; but where grace makes rich men, and men in high position of power and authority to act becomingly and graciously, then grace is greatly glorified. You who are rich should see your danger; but let the case of Joseph be your encouragement. God will help you, seek you his merciful aid. There is no need that you should be worldly, there is no need that you should sink the Israelite in the Egyptian. God can keep you, even as he kept Job, so that you shall be perfect and upright, and yet be exceeding great in possessions. Like Joseph you may be at once richer and better than your brethren. It will be very hard, and you will need very, very much

grace, but the Lord your God will help you, and you shall learn, like Paul, how to abound; and, like Joseph of Arimathea, you shall be both a rich man and a devout disciple.

Be it remembered too that Joseph was not only tried by riches, but that the trial lasted throughout a long life, from almost his early days to the close of his career. I suppose that for sixty or seventy years at least he stood in the high position of lord-lieutenant of Egypt, with all the wealth of that great people at his feet, and yet all that time he remained true in heart towards the God of his fathers. May God give you who are in elevated places the like fidelity. May you remain unshaken under the most protracted temptation. Remember, moreover, that the society into which Joseph was cast by his position in Egypt was of the very worst kind as to spiritual religion, for the Egyptians were to a man idolaters, worshippers of all kinds of living animals and creeping things. A satirist said of them, "Oh, happy people who grow their gods in their own gardens," for they even worshipped leeks and onions: they were a most idolatrous people; and though far ahead of their neighbours in civilisation, they were very low in the scale of religion. We think we see in Joseph here and there traces that he was damaged by Egyptian habits and customs, but still not so much as one might have expected, and in no degree so much as to make us suspect his fidelity to the one God. There must have been a deep sound depth of holiness in the young man or he would never have been able to live at court, and at an idolatrous court too, and yet to preserve his integrity and his faith towards Jehovah the God of Israel. Do not forget that during a very great part of that time Joseph had not one single person to associate with who was of his own faith. Think what a trial that must have been to him! I have known persons very warm-hearted in religion while living with zealous Christians, and very diligent while listening to a lively ministry, who, when removed from Christian society, or compelled to sit under a cold ministry, have made a spiritual failure. Alas! I mourn over some who when transplanted into sterner soil have so declined that it were hard to say whether they are trees of the Lord's right hand planting or not. Joseph was removed to a place where there was no prayer in the household, no friend, no godly teacher to speak a word with, no one who knew of Jehovah or of the covenant made with Israel; he was all alone, alone, alone, in the midst of an idolatrous people, with all the temptations of Egypt before him, possessed of its riches and its treasures, and tempted to live as the people lived, in all manner of heathenism, and yet for all that he endured as seeing him who is invisible, and at the last he died full of confident, joyous and godly belief in the God of his fathers. Ah! this is a great triumph of faith, and I would urge any of my dear brethren here, who really love the Lord, to seek that the work of grace in them may be so deep, so true, so thorough, that if God should make kings of them they would not grow proud of it; if God should send them right away from Christian associations they would not forget him; and if they were exposed to all the temptations of the world at once they would resist them all. The power of Joseph's faith was, you see, abundantly evidenced in its triumph over his worldly circumstances.

Secondly, you see here the power of his faith exhibited in its triumph

over death. He says, if you turn to the last chapter of Genesis, "I die, and God will surely visit you;" or, as the text puts it, he "made mention concerning the departing of the children of Israel." Death is a great tester of a man's sincerity, and a great shaker down of bowing walls and tottering fences. Men have thought that it was all well with them, but when the swellings of Jordan have been about them, they have found matters quite otherwise. Here we see Joseph so calm, so quiet, that he remembers the covenant, falls back upon it, and rejoices in it. He speaks of dying as though it were only a part of living, and comparatively a small matter to him. He gives no evidence of trepidation whatever, no fear distracts him; but he bears his last witness to his brethren who gather about his bed, concerning the faithfulness of God and the infallibility of his promise.

Moreover, if I am to gather from the text that the Holy Spirit has singled out the brightest instance of faith in Joseph's whole life, it is beautiful to remark that the grand old man becomes most illustrious in his last hour. Death did not dim, but rather brightened, the gold in his character. On his death-bed, beyond all the rest of his life, his faith, like the setting sun, gilds all around with glory; now that heart and flesh fail him, God becomes more than ever the strength of his life, as he was soon to be his portion for ever. Is it not a grand thing for a Christian to do his very best action last, being strongest in divine power when his own weakness is supreme? We should desire to serve God in youth, in health, in strength, with all the might we have, but it may happen to us that, like Samson, our last act may be the greatest. Many a good man groans over his life, that having done all he can it is still unsatisfactory; but perhaps the Master may be intending to give him a crowning mercy, just at the last, and make the place of his departure to be the scene his most glorious victory, so that he may enter into heaven wearing the laurels of faith, there to cast them at the Saviour's feet. Joseph, at any rate, is a noble instance of faith's conquest over death.

Once more, here is a proof of the power of faith in laughing at *improbabilities*. If you will think of it, it seemed a very unlikely thing that the children of Israel should go up out of Egypt. Perhaps at the time when Joseph died there appeared to be no reason why they should do so. They were settled in Goshen, they had been favoured with the part of the land; the wisdom of Joseph had selected the most fertile part of the Delta of the Nile as a pasture for their flocks. Why should they wish to go? They had all the comforts earth could yield them, why should they wish to leave Egypt for the soil of Canaan, where the Canaanites would dispute every inch of the ground, where there were few, if any, advantages over Egypt, and many disadvantages? Suppose Joseph to have seen, by prophetic foresight, as perhaps he did, that another dynasty would succeed to that of the Pharaoh who had honoured him, and that Israel would be oppressed, he must have felt, if he weighed probabilities, that it was unlikely to the last degree that the children of Israel, when reduced to slavery, would ever have been able to cut their way out of Egypt, to reach the promised land. Any person qualified to judge, had he been asked, as to the probable issue of a conflict between the twelve tribes and the armies of Egypt, would have replied, "Israel would be at once trodden down like straw for the dunghill,

and the people would remain in perpetual bondage." But Joseph's eye was fixed upon the mighty promise, "In the fourth generation, they shall come hither again." He knew that when the four hundred years were passed, Abram's vision of the smoking furnace and the burning lamp would be fulfilled, and the word would be established—"And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance." Though as yet he could not know that Moses would say, "Thus saith Jehovah, Let my people go," though he might not have foreseen the wonders at the Red Sea, and how Pharaoh and his chariots would be swallowed up therein; and, though he did not predict the wilderness and the fiery cloudy pillar, and the heavens dropping manna, yet his faith was firm, that by some means the covenant would be fulfilled: improbabilities were nothing to him, nor impossibilities either. God hath said it, and Joseph believes it. On his dying bed, when fancy fades and strong delusion relaxes its iron grip, the true, sure faith of the man of God rose to its altitude, and like the evening star shed a sweet glory o'er the scene. May we, my brethren, possess the faith which will triumph over all circumstances, over the pains of death, and over every improbability that may apparently be connected with the word.

II. Under our second head we are to endeavour to show you THE WORKINGS OF FAITH.

In this case Joseph gives commandment concerning his bones. The first fruit of faith in Joseph was this—he *would not be an Egyptian*. He had not been asked to be an Egyptian under the yoke, anybody might have refused that; he had not been asked to be an Egyptian of the middle class, that might have been desirable from a worldly point of view; but he had the opportunity of being an Egyptian of the highest grade. He was actually exalted to almost royal rank, and he might have become a naturalised Egyptian, and his family also. In the providence of God he was called upon to accept the honours and emoluments of a most dignified office, but still he would not be an Egyptian, even on the best terms. His dying bed afforded him a turning point, an opportunity for testifying that he is an Israelite, and by no means an Egyptian. He did not hesitate, his choice had never wavered. No doubt he would have had a sumptuous tomb enough in Egypt; but no, he will not be buried there, for he is not an Egyptian. In Sakhara, hard by the great pyramid of Pharaoh Apophis, stands at this day the tomb of a prince, whose name and titles are in hieroglyphic writing. The name is "Eitsuph," and from among his many titles we choose two—"Director of the king's granaries," and the other an Egyptian title, "Abrech." Now this last word is found in the Scriptures, and is that which is translated, "Bow the knee."* It is more than probable that this monument was prepared for Joseph, but he declined the honour. Though his resting-place would have been side by side with the pyramid of one of Mizraim's greatest monarchs, yet he would not accept the dignity, he would not be an Egyptian. This is one of the sure workings of faith in a man of wealth and rank; when God places him in circumstances where he might be a worldling of the first order, if his faith be genuine, he says, "No; I will not even at this rate be numbered with the world." He

* See a little book, "Stone Witnesses." Morgan & Chase.

dreads above all things that he should be supposed to have his portion in this life. If you could put a Christian on the throne, the first fear he would have would be this—am I to be put off with an earthly crown, and miss the heavenly diadem? Place him at court, his great question will be—How shall I show that I am not one of the citizens of this world? Surround him with broad acres, a noble mansion, and a large estate, yet he says, "I accept this thankfully from God, but oh, I would not have it if I had it on condition of being numbered with the followers of Mammon; and now I have obtained wealth, my daily prayer to God shall be, 'Lord, help me so to use my station that I may not serve this evil world with it, but may be a father to thy poor Israel. If it comes to the choice between the reproach of Christ and the treasures of Egypt, I will take Christ's reproach, and renounce the treasure; I cannot be an Egyptian.'" O rich men, make this a main point of concern, prove that you are not worldlings. You have to frequent the exchange, to visit the bank, to handle large sums of money, but be not money-grubbers, rakers up of gold; be not covetous or grasping. Prove that though in Egypt you are not Egyptians. May this be your prayer, "May God grant I may never so live as to be mistaken for a man of this world who has his portion in this life. My portion is above. Whatever I enjoy here, heaven is my heritage."

Notice, next, that *his faith constrained him to have fellowship with the people of God*. Not only does he refuse to be a worldling, but he avows himself an Israelite. You will tell me, perhaps, that he only had fellowship with them when he was dead. Yet think not too lightly of that. He gave up the funeral which Egypt would accord him that he might wait long years for his obsequies to be celebrated by his own people. But I beg to remind you that it was not the first time that Joseph had shown fellowship with his brethren; it was but the conclusion of a lifetime of communion with them. It is true he did not go down into their poverty, there was no need that he should, but he made them sharers of his wealth. God had so ordained in providence that Joseph should be a man of wealth, and rank, and station, and he showed his fellowship with Israel by bringing down his father and brethren into Goshen, and providing for them there, and being always ready to urge their suit, and to do his best to promote their interests. Now one mark of faith in the Christian man is this, if he is poor he takes his lot with the poor people of God cheerfully, but if he be rich, he counts that he is placed in a commanding position that he may the better help his brethren, and he has fellowship with them by his constant kindness towards them. If it ever were needful to prove his true fellowship that he should give up his position altogether, he would cheerfully do it that he might be numbered with the despised people of God. Joseph, it seems to me never blushed to own his race, and never failed at all proper times to say to the Egyptians, "I am not one of you; there is my family down in Goshen." As he knew that afterwards his family would become despised and persecuted, he said to them, "Keep my bones, so that when they degrade you they may degrade me—I am going to stay with you in all your future sorrows, for I am one of you." True faith will make the child of God say, "I am one of God's people, my soul is joined to them in all conditions." "Where thou goest, I will go;

where thou lodgest, I will lodge: thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried."

In the case of Joseph his faith led to *an open avowal of his confidence in God's promise*. On his death-bed he said, "I die, but God will visit you and bring you up out of this land." He also said, "He will bring you to the land which he promised to Abraham, to Isaac, and to Jacob." Faith cannot be dumb. I have known her tongue to be silent through diffidence, but at last it has been obliged to speak; and, my brethren, why should not your faith oftener speak, for her voice is sweet and her countenance is comely? No tongue more sweet to Christ's ear, nor more potent over the hearts of men, than the tongue of true faith. If your faith be real, though you may for awhile hide your light under a bushel you will not be always able to do so long, but you will be compelled to say, "I believe the gospel of Christ." I believe the promise of God; he will keep his covenant, and I avow myself to be a believer in his truth." Joseph having thus declared his faith, practically showed that he meant the avowal, that it was not a matter of form, but a matter of heart. I do not know in what better way he could have shown his practical belief in the fact that God would bring the people out of Egypt, than by saying, "Keep my bones here, never bury them till you go yourselves to Canaan, having left Egypt for ever, and taken possession of your covenant country." He who believes in God will find practical ways of proving his faith; he will avow it by an open confession, but he will also manifest it by choosing some form of service in which his faith shall be put to the test; or if affliction be allotted to him by God, he will take it cheerfully, expecting that God will give him strength equal to the emergency, and so his faith will triumph under the trial. That faith which never proves itself by works is a faith to be dreaded. If thy faith never makes thee speak up for thy God or serve him, it is a bastard faith, a base-born presumption which will ruin thy soul; it never came from God and will not carry thee to God. But Joseph is very practical, as practical as the circumstances permitted him to be.

Moreover, notice, that having faith himself, *he would encourage the faith of others*. No man may be said to have real faith who is not concerned that faith may be found in the hearts of his fellow men. But, say you, "What did Joseph do to encourage the faith of others?" Why, left his bones to be a standing sermon to the children of Israel. We read that they were embalmed and put into a coffin in Egypt, and thus they were ever in the keeping of the tribes. What did that say? Every time an Israelite thought of the bones of Joseph, he thought, "We are to go out of this country one day." Perhaps he was a man prospering in business, laying up store in Egypt; but he would say to himself, "I shall have to part with this; Joseph's bones are to be carried up; I am not to be here for ever." And then while it acted as a warning, his body would serve also as an encouragement, for when the task-masters began to afflict the people, and their tale of bricks was increased, the despondent Israelite would say, "I shall never come up out of Egypt." Oh, but the others would say, "Joseph believed we should; there are his bones still unburied. He has left us the assurance of his confidence that God would in due time bring up his people out of this house of bondage. It seems to me that Joseph had thought of

this device as being the best thing on the whole he could do to keep the Israelites perpetually in remembrance that they were strangers and sojourners, and to encourage them in the belief that in due time they would be delivered from the house of bondage and settled in the land that flowed with milk and honey. True faith seeks to propagate herself in the hearts of others. She is earnest, eager, intense, if by any means she may scatter a handful of holy seed that may fall in good soil, and bring forth glory to God. It is a good proof of your own faith when you lay yourself out to promote the faith of others.

Note, too, that Joseph's faith *made him have an eye to the spiritualities of the covenant*. Joseph had nothing earthly to gain in having his bones buried in Canaan rather than in Egypt; that can make small difference to a dying man. Naturally we like to think of being buried with our kin, but then we would choose to be buried soon after death. None of us would voluntarily desire to have his bones kept for some hundreds of years out of the ground in order that they might ultimately come into the family sepulchre. I believe he had no eye to the mere secularities of the covenant, but was looking to the spiritual blessings which are revealed in Jesus, the great seed of Abraham. This made him say, "I am no Egyptian, I am one of the seed that the Lord has chosen; I look for the coming Messias. I have a part and a lot amongst the chosen people of God; I will claim that, I will claim it not only for myself, but for my sons and for my household." He had in the providence of God, without any fault of his own, been married to an Egyptian woman; Manasseh and Ephraim therefore were half of Egypt, and if the father had been buried in Egypt the sons might have clung to Egypt and separated from Israel. He seems to say, "No, my children, you are no Egyptians, you are like your father, Israelites; never bury my bones in Egypt, I charge you never bury them at all till you can lay them down in the ancient sepulchre of our race. Be Israelites to the backbone, through and through, for the best possession is not what I can bequeath you in Egypt, which will pass away, but the heritage to which I point you, the spiritual heritage which I would fain you should have. My bones shall charge you, Manasseh and Ephraim, not to make yourselves Egyptians, not to be conformed to the world nor to seek your rest here, but let your father's bones tempt you towards Canaan; never rest till you feel you have an interest in the spiritual blessings of the covenant.

Once more, it seems to me that Joseph's faith in connection with his unburied bones showed itself *in his willingness to wait God's time* for the promised blessing. Saith he, "I believe I shall be buried in Machpelah, and I believe that my people will come up out of Egypt. I believe, and I am willing to wait." Every man wants that when he dies he shall be decently buried soon. Who wants to have his bones hawked about? But this man will wait, wait for his funeral—wait on, however weary may be the time of Israel's captivity. It is a great thing to have waiting faith. "Stand still and see the salvation of God," is easier said than done. "He that believeth shall not make haste." We are, for the most part, in a childish hurry. We would like to be in heaven to-morrow; if we were wise, we should be glad to keep out till God lets us in. We would like to have the resurrection to-morrow, and many are pining because the coming of Christ is not by-and-by. Wait ~~then~~

the Lord's appointment, O impatient grumbler; be thou quiet of spirit and calm of heart, the vision will not tarry. Be willing to wait. Be willing to let thy bones sleep in the dust till the trump of the resurrection sound, and if thou couldst have a choice about it, refer thy choice back again to thy Lord in heaven, for he knoweth what is best and right for thee. I like the idea of a man who could not wait in life, for he must die, but who proves the waitingness of his spirit by letting his bones wait till they could be deposited in Canaan. You will notice that he had Joseph's wish, for when Israel went up out of Egypt you will find in the fifteenth of Exodus, that Moses took care to carry with them the bones of Joseph; and, what is rather singular, those bones were not buried as soon as they came into Canaan, they were not buried during the long wars of Joshua with the various tribes; but in the last verses of the book of Joshua, when nearly all the land had been conquered, and the country had been divided to the different tribes, and they had taken possession, then we read that they buried the bones of Joseph in the field of Shechem, in the place which Abraham had bought for a sepulchre; as if Joseph's remains might not be buried till they had won the country, until it was settled, and the covenant was fulfilled; then he must be buried, but not till then. How blessed is waiting faith which can let God take his time, and wait, believe in him, let him wait as long as he wills.

III. I must close with the third point. I think we have in our text, beloved friends, AN EXAMPLE FOR OUR FAITH TO ACT UPON WHEN WE ALSO COME TO THE TIME OF DEATH.

We will imagine it to be very near, and the conception will be literally true to some, and true to us all in a degree. What shall I derive any comfort from when I come to die? Come, let me prepare my last dying speech. Now think it over. First, I would imitate Joseph, by deriving my comfort from the covenant, for that he did. That commandment concerning his bones was only made because he believed God would keep his covenant to his people and bring them up out of Egypt. May you and I be able to say with David, "Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure." Ah! my soul, this is no dying, but only passing from earth to heaven. Jesus, who is himself the covenant, soothes most blessedly the dying beds of his saints. A negro was asked when he had been sitting up to nurse his minister one night, "How is your master?" Said he, "He is dying full of life." It is a grand thing when one has the covenant to think on. You can then die full of life, you can pass away out of this lower life, being filled with the life eternal before the life temporal has quite gone out, so that you are never emptied out of life, but the life of grace melts into the life of glory, as the river into the ocean.

Joseph may be an example to us, in that he drew his consolation from the future of his people. "God will surely visit you, and bring you out of this land." Very often the dying thoughts of a Christian man are troubled about the condition of the church of Christ. He fears that dark days are coming upon her. If a minister, he anxiously asks, "What will my people do now that I can no longer lead and feed them? Will they not be like a flock without a shepherd?" But here will come in the consolation; there are better days for the church of God. Though the fathers sleep—

"All the promises do travail,
With a glorious day of grace."

Though one after another we shall pass away, there are not dark days for our descendants, but days of brightness are on the way. "Let thy work appear unto thy servants, and thy glory unto their children." "He must reign till he hath put all enemies under his feet." The kings of the isles shall yet acknowledge him, and the wanderers of the desert shall bow down before him. Jesus the Christ of God must be King over all the earth, for God hath sworn it, saying, "Surely all flesh shall see the salvation of God." "The glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." With such thoughts as these upon our minds, we may well close our eyes in death with a song upon our lips.

And then, my brethren, we have another and brighter hope to die with, if die we must before it be fulfilled, and that is, Christ Jesus the Son of God will visit his people. Brethren, the glad hope of the second advent of our Lord Jesus Christ may light up the chamber of death with hope. As Joseph said, "God will visit you." The time cometh on when the Lord shall descend from heaven with a shout, with the trump of the archangel and the voice of God. Let our dying testimony be to the effect that surely he comes quickly and his reward is with him. We have not to look forward as the Jew did; he expected the first advent, and we watch for the second coming. This shall cheer us even in our departure, for if we die ere he comes we shall yet share in the splendour, for the dead in Christ shall rise.

We may add to all this a hope concerning our bones. We may tell our weeping kindred, as they gather round our bed, to give our bones a decent sepulchre; they need not blazon our names, or write our fancied virtues on stone; but we will tell them that we shall rise again, and that we commit ourselves to the bosom of our Father and our God, with the full conviction that our dust shall yet be quickened anew.

"Mine eyes shall see him in that day,
The God that died for me,
And all my rising bones shall say,
Lord, who is like to thee?"

I do not know when a witness to the resurrection sounds more sweetly than it does from the lips of a saint who is just about to quit this mortal body, to enter into the presence of his God. It is well to say, as you take leave of these hands, and feet, and eyes, and all the members of this mortal frame, "Farewell, poor body, I shall return to thee again; thou shalt be sown in weakness, but thou shalt rise in power; thou hast been the faithful friend and servant of my soul, but thou shalt be still more fit for my spirit when the trumpet shall sound and the dead shall be raised." May we take care that our last act shall be a triumph of faith, the crowning deed of our lives. God help us that it may be so!

Beloved, there is one sad reflection, namely, that we cannot hope to die triumphantly unless we live obediently. We cannot expect to exhibit faith in dying moments if we have not faith now. God grant thee faith, O unbeliever. Seeker, rest not till thou hast it, and may the Spirit of God give thee the faith of God's elect, that living thou mayst serve God, and dying thou mayst honour him as Joseph did of old. The Lord bless you, dear friends, for his sake. Amen.

PORTIONS OF SCRIPTURE READ BEFORE SERMON—Genesis xlix. 28—33,
Genesis i. 22—26; Hebrews xi.

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THE SAGES, THE STAR, AND THE SAVIOUR.

A Sermon

DELIVERED ON LORD'S-DAY MORNING, DECEMBER 25TH, 1870, BY.

C. H. SPURGEON,

AT THE METROPOLITAN TABERNACLE, NEWINGTON.

“Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.”—Matthew ii. 2.

THE incarnation of the Son of God was one of the greatest events in the history of the universe. Its actual occurrence was not, however, known to all mankind, but was specially revealed to the shepherds of Bethlehem and to certain wise men of the east. To shepherds—the illiterate, men little versed in human learning—the angels in choral song made known the birth of the Saviour, Christ the Lord, and they hastened to Bethlehem to see the great sight; while the Scribes, the writers of the law and expounders of it, knew nothing concerning the long-promised birth of the Messiah. No angelic bands entered the assembly of the Sanhedrim and proclaimed that the Christ was born; and when the chief priests and Pharisees were met together, though they gathered around copies of the law to consider where Christ should be born, yet it was not known to them that he was actually come, nor do they seem to have taken more than a passing interest in the matter, though they might have known that then was the time spoken of by the prophets when the great Messiah should come. How mysterious are the dispensations of grace; the base things are chosen and the eminent are passed by! The advent of the Redeemer is revealed to the shepherds who kept their flocks of sheep by night, but not to the shepherds whose benighted sheep were left to stray. Admire therein the sovereignty of God.

The glad tidings were made known also to wise men, magi, students of the stars and of old prophetic books from the far-off east. It would not be possible to tell how far off their native country lay; it may have been so distant that the journey occupied nearly the whole of the two years of which they spake concerning the appearance of the star. Travelling was slow in those days, surrounded with difficulties and many dangers. They may have come from Persia, or India, or Tartary, or even from the mysterious land of Sinim, now known to us as China. If so, strange and uncouth must have been

No. 967.

the speech of those who worshipped around the young Child at Bethlehem, yet needed he no interpreter to understand and accept their adoration. Why was the birth of the King of the Jews made known to these foreigners, and not to those nearer home? Why did the Lord select those who were so many hundreds of miles away, while the children of the kingdom, in whose very midst the Saviour was brought forth, were yet strangely ignorant of his presence? See here again another instance of the sovereignty of God. Both in shepherds and in Eastern magi gathering around the young Child, I see God dispensing his favours as he wills; and, as I see it, I exclaim, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight." Herein we see again another instance of God's sovereign will; for as of old there were many widows in Israel in the days of Elias the prophet, but unto none of them was Elias sent, save unto the woman of Sarepta; so many there were who were called wise men among the Jews, but unto none of them did the star appear; but it shone on Gentile eyes, and led a chosen company from the ends of the earth to bow at Emmanuel's feet.

Sovereignty in these cases clothed itself in the robes of mercy. It was great mercy that regarded the low estate of the shepherds, and it was far-reaching mercy which gathered from lands which lay in darkness a company of men made wise unto salvation. Mercy wearing her resplendent jewels was present with divine sovereignty in the lowly abode of Bethlehem. Is it not a delightful thought, that around the cradle of the Saviour, as well as around his throne in the highest heaven, these two attributes meet? He makes known himself—and herein is mercy; but it is to those whom he has chosen—and herein he shows that he will have mercy on whom he will have mercy, and he will have compassion on whom he will have compassion.

We will now endeavour to learn a practical lesson from the story of the wise men who came from the east to worship Christ. We may, if God the Holy Spirit shall teach us, gather such instruction as may lead us also to become worshippers of the Saviour, and joyful believers in him.

Notice, first, *their enquiry*; may many of us become enquirers upon the same matter—"Where is he that is born King of the Jews?" Notice, secondly, *their encouragement*—"We have seen his star." Because they had seen his star they felt bold to ask, "Where is he?" And then, thirdly, *their example*—"We have come to worship him."

I. THEIR ENQUIRY—"Where is he?"

Many things are evident in this question. It is clear that when the wise men thus enquired, there was in their minds *interest awakened*. The King of the Jews was born, but Herod did not ask, "Where is he?" until his jealousy was excited, and then he asked the question in a malicious spirit. Christ was born at Bethlehem, near to Jerusalem; yet throughout all the streets of the holy city there were no enquirers, "Where is he?" He was to be the glory of Israel, and yet in Israel there were few indeed who, like these wise men, asked the question, "Where is he?" My dear hearers, I will believe that there are some

here this morning whom God intends to bless, and it will be a very hopeful sign that he intends to do so, if there be an interest awakened in your mind concerning the work and person of the incarnate God. Those who anxiously desire to know of him, are but a slender company. Alas ! when we preach most earnestly of him, and tell of his sorrows as the atonement for human sin, we are compelled to lament most bitterly the carelessness of mankind, and enquire mournfully—

“ Is it nothing to you, all ye that pass by ;
Is it nothing to you that Jesus should die ? ”

He is despised and rejected of men, men see in him no beauty that they should desire him ; but there are a chosen number who enquire diligently, and who come to receive him ; to these he gives power to become the sons of God. A happy circumstance it is, therefore, when there is interest evinced. Interest is not always evinced in the things of Christ, even by our regular hearers. It gets to be a mere mechanical habit to attend public worship ; you become accustomed to sit through such a part of the service, to stand and sing at such another time, and to listen to the preacher with an apparent attention during the discourse ; but to be really interested, to long to know what it is all about, to know especially whether you have a part in it, whether Jesus came from heaven to save you, whether for you he was born of the virgin, to make such personal enquiries with deep anxiety, is far from being a general practice : would God that all who have ears to hear would hear in truth. Wherever the word is heard with solemn interest, it is a very encouraging sign. It was said of old, “ They shall ask the way to Zion with their faces thitherward.” When a man listens with deep attention to the word of God, searches God’s book, and engages in thoughtful meditation with the view of understanding the gospel, we have much hope of him. When he feels that there is something weighty and important, something worth the knowing, in the gospel of Jesus, then are we encouraged to hope good things of him.

But in the case of the wise men we see not only interest evinced, but *belief avowed*. They said, “ Where is he that is born King of the Jews ? ” They were, therefore, fully convinced that he was the King of the Jews, and had lately been born. As a preacher I feel it to be a great mercy that I have to deal generally with persons who have some degree of belief concerning the things of God. Would to God we had more missions to those who have no sort of faith and no knowledge of Christ ; and may the day come when everywhere Jesus Christ shall be known. But here at home with the most of you we have something to begin with. You do believe somewhat concerning Jesus of Nazareth, who was born King of the Jews. Set much store by that which you have already believed. I count it no small advantage to a young man to believe his Bible true. There are some who have a hard fight to reach so far as that, for infidel training has warped their minds. It is not, of course, an advantage which will save you, for many go down to hell believing the Scriptures to be true, and thus they accumulate guilt upon themselves from that very fact ; but it is a fine vantage ground to occupy, to be assured that you have God’s word before you, and not to be troubled with questions about its inspiration and authenticity. O that you may go from that

point of faith to another, and become a hearty believer in Jesus. These wise men were so far advanced that they had some leverage for a further lift of faith, for they believed that Christ was born, and born a King. Many who are not saved, yet know that Jesus is the Son of God. We have not to argue with you this morning to bring you out of Socinianism—no, you believe Jesus to be the divine Saviour; nor have we to reason against doubts and scepticisms concerning the atonement, for these do not perplex you. This is a great mercy. You certainly stand in the position of highly favoured persons. I only trust you may have grace given you to avail yourselves of the favourable position in which God has placed you. Value what you have already received. When a man's eyes have long been closed in darkness, if the oculist gives him but a little light he is very thankful for it, he is hopeful that the eye is not destroyed, that perhaps by another operation further scales may be removed, and the full light may yet stream in upon the darkened eyeball. So, dear friend, be thankful for any light. O soul, so soon to pass into another world, so sure to be lost except thou have the light divine, so certain to be cast into the outer darkness, where there is weeping and wailing and gnashing of teeth, be thankful for a spark of heavenly light; prize it, treasure it, be anxious about it that it may come to something more, and who knows but yet the Lord will bless thee with the fulness of his truth? When the great bridge across the Niagara was made, the difficulty was to pass the first rope across the broad stream. I have read that it was accomplished by flying a kite, and allowing it to fall on the opposite bank. The kite carried across a piece of string, then to the string was tied a line, and to the line a rope, and to the rope a stronger rope, and by-and-by Niagara was spanned, and the bridge was finished. Even thus by degrees God works. It is a fair sight to see in human hearts a little interest concerning things divine, a little desire after Christ, a feeble wish to know who he is and what he is, and whether he is available to the sinner's case. This hunger will lead to a craving after more, and that craving will be followed by another, till at last the soul shall find her Lord and be satisfied in him. In the wise men's case therefore we have, as I trust we have in some here, interest evinced, and a measure of belief avowed.

Furthermore, in the case of the wise men, we see *ignorance admitted*. Wise men are never above asking questions, because they are wise men; so the magi asked, "Where is he?" Persons who have taken the name and degree of wise men, and are so esteemed, sometimes think it beneath them to confess any degree of ignorance, but the really wise think not so; they are too well instructed to be ignorant of their own ignorance. Many men might have been wise if they had but been aware that they were fools. The knowledge of our ignorance is the doorstep of the temple of knowledge. Some think they know, and therefore never know.

in that they were blind, they would soon have been made because they say, "We see," therefore their blindness them. Beloved hearer, dost thou want to find auldst thou fain have all thy sins blotted out? Wouldst thou be reconciled to God through Jesus Christ? Then blush not, admit that thou dost not know. How shouldst thou be taught? How should any man attain the heavenly things, unless it be given him from above? We must have the Spirit of God, or be fools for ever. To know that the Holy Ghost is one of the first lessons that the Holy Spirit himself teaches us. Admit that thou needest a guide, and enquire for one. Cry to God to lead thee, and he will be thy strength. Be not high-minded and self-sufficient. Ask for wisdom, and thou shalt receive it. Is it not better to ask God to lead thee than to trust to thine own unaided reason? Bow, then, thine head in humble aptness to err, and say, "What I know not, teach

me, for ever, that the wise men were not content with admitting that they were blind, but in their case there was *information entreated*. I cannot but begin to ask. They thought it likeliest that Jesus would be born in the metropolitan city. Was he not the King of the Jews? They would be so certain to be known as at the Capital? They went, therefore, to Jerusalem. Perhaps they asked the guards at the gate, "Is he that is born King of the Jews?" and the guards would only scorn, and replied, "We know no king but Herod." They found him a loiterer in the streets, and to him they said, "Where is the born King of the Jews?" and he answered, "What care I for such questions? I am looking for a drinking companion." They asked a trader, but he sneered, and said, "Never mind kings, but buy, or what have you to sell?" Where is he that is the born King of the Jews?" said they to a Sadducee, and he replied, "Be as you wish to talk in that fashion, or if you do, pray call on my brother the Pharisee." They passed a woman in the streets, and asked, "Is he that is born King of the Jews?" but she said, "I am at home, I have enough to do to think of my poor babe; who is born, or who may die beside." When they went to the quarters, they obtained but poor information, but they were glad they had learned all that could be known. They did not know at first where the new-born King was, but they used every man, woman, and child, and asked information on all hands. It is delightful to see the eagerness of a soul which God has quickened; it cries, "I know something of the way of salvation, I am saved; I am saved; I know something of the way of salvation, I am saved; I am saved, but I do not know all I want to know, and I cannot tell you all I do. If beneath the canopy of heaven a Saviour is to

be found, I will have him; if that book can teach me how to be saved, I will turn its pages day and night; if any book within my reach may help me, I will spare no midnight oil if I may but in the reading thereof find out Christ my Saviour. If there be one whose preaching has been blessed to the souls of others, I will hang on his lips, if perhaps the word may be blessed to me, for Christ I must have: it is not I may or I may not have him, but I *must* have him; my hunger is great for this bread of heaven, my thirst insatiable for this water of life; tell me, Christians, tell me, wise men, tell me, good men, tell me any of you who can tell, where is he that is born King of the Jews? for Christ I must have, and I long to have him now."

Notice further, that in reference to these wise men from the east, there was for their search after Christ *a motive declared*. "Where is he," said they, "that we may go and worship him?" Ah! soul, and if thou wouldst find Christ, let it be thy motive that thou mayst be saved by him, and that then henceforth and for ever thou mayst live to his glory. When it comes to this, that you do not hear the gospel merely as a habit, but because you long to obtain its salvation, it will not be long before you will find it. When a man can say, "I am going up to the house of God this morning, and O may God meet with me there," he will not long go there in vain. When a hearer can declare, "As soon as I take my seat in the congregation, my one thought is, 'Lord, bless my soul this day?'" he cannot for long be disappointed. Usually in going up to God's house we get what we go for. Some come because it is the custom, some to meet a friend, some they scarce know why; but when you know what you come for, the Lord who gave you the desire will gratify it. I was pleased with the word of a dear sister this morning when I came in at the back gate; she said to me, "My dear sir, my soul is very hungry this morning. May the Lord give you bread for me." I believe that food convenient will be given. When a sinner is very hungry after Christ, Christ is very near to him. The worst of it is, many of you do not come to find Jesus, it is not him you are seeking for; if you were seeking him, he would soon appear to you. A young woman was asked during a revival, "How is it you have not found Christ?" "Sir," said she, "I think it is because I have not sought him." It is so. None shall be able to say at the last, "I sought him, but I found him not." In all cases at the last, if Jesus Christ be not found, it must be because he has not been devoutly, earnestly, importunately sought, for his promise is, "Seek, and ye shall find." These wise men are to us a model in many things, and in this among the rest—that their motive was clear to themselves, and they avowed it to others. May all of us seek Jesus that we may worship him.

All through there was about the wise men an intense earnestness which we would delight to see in any who as yet have not believed.

Jesus. They were evidently not triflers. They came a long way, they underwent many fatigues, they spoke about finding the new-born King in a practical, common-sense way; they were not put off with this rebuff or that; they desired to find him, and find him they would. It is most blessed to see the work of the Spirit in men's hearts impelling them to long for the Saviour to be their Lord and King; and so to long for him that they mean to have him, and will leave no stone unturned, by the Holy Spirit's help, but what they will be able to say, "We have found him, of whom Moses in the law, and the prophets, did write, and he is become our salvation."

Am I at this moment speaking to anybody in particular? I trust I am. Some years ago there was a young man, who, upon much such a morning as this—cold, snowy, dark—entered a house of prayer, as you have done to-day. I thought as I came here, this morning, of that young man. I said to myself, "This morning is so very forbidding that I shall have a very small congregation, but perhaps among them there will be one like that young man." To be plain with you, it comforted me to think that the morning when God blessed my soul, the preacher had a very small congregation, and it was cold and bitter, and therefore I said to myself this morning, "Why should not I go up merrily to my task, and preach if there should only be a dozen there?" for Jesus may intend to reveal himself to some one as he did to me, and that some one may be a soul-winner, and the means of the salvation of tens of thousands in years to come. I wonder if that will occur to that young man yonder, for I trust he has the enquiry of the wise men upon his lips. I trust he will not quench those desires which now burn within him, but rather may the spark be fanned to a flame, and may this day witness his decision for Jesus. Oh, has the Lord looked on that young woman, or on that dear child, or on yonder aged man? "I know not who it may be, but I shall indeed bless God this morning, if the cry may be heard from many a lip, "Sir, what must I do to be saved? Where is he that is born King of the Jews?"

II. Having spoken of their enquiry, I shall now notice THEIR ENCOURAGEMENT. Something encouraged these wise men to seek Jesus. It was this, "We have seen his star."

Now, the most of you seekers after Christ have a great encouragement in the fact that you have heard his gospel; you live in a land where you have the Scriptures, where the ordinances of God's house are freely dispensed. These are, as it were, Jesus Christ's star; they are meant to lead you to himself. Here, observe, that to see his star was a great favour. It was not given to all the dwellers in the east or west to see his star. These men, therefore, were highly privileged. It is not given to all mankind to hear the gospel, Jesus is not preached in all our streets; his cross is not lifted high even in every place that

is dedicated to his worship. You are highly favoured, O my friend, if you have seen the star, the gospel, which points to Jesus.

To see the star involved these wise men in *great responsibility*. For, suppose they had seen his star and had not set out to worship him, they would have been far more guilty than others, who, not having received such an indication from heaven, would not have been able to set it at nought. Oh, think of the responsibility of some of you, who in your childhood heard of a Saviour, for whom a mother has wept many tears; you know the truth, in the theory of it at any rate; you have the responsibility of having seen his star.

The wise men *did not regard the favour of seeing the star as a matter to be rested in*. They did not say, "We have seen his star, and that is enough." Many say, "Well, we attend a place of worship regularly, is not that enough?" There are those who say, "We were baptised, baptism brought regeneration with it; we come to the sacrament, and do we not get grace through it?" Poor souls! the star which leads to Christ they mistake for Christ himself, and worship the star instead of the Lord. O may none of you ever be so foolish as to rest in outward ordinances! God will say to you, if you depend upon sacraments or upon public worship, "Bring no more vain oblations; incense is an abomination unto me. Who hath required this at your hands, to tread my courts?" What careth God for outward forms and ceremonies? When I see men putting on white gowns, and scarfs and bands, and singing their prayers, and bowing and scraping, I wonder what sort of god it is they worship. Surely he must have more affinity with the gods of the heathen than with the great Jehovah who has made the heavens and the earth. Mark ye well the exceeding glory of Jehovah's works on sea and land; behold the heavens and their countless hosts of stars, hark to the howling of the winds and the rush of the hurricane, think of him who maketh the clouds his chariot, and rideth on the wings of the wind, and then consider whether this infinite God is like unto that being to whom it is a matter of grave consequence whether a cup of wine is lifted in worship as high as a man's hair or only as high as his nose! O foolish generation, to think that Jehovah is contained in your temples made with hands, and that he cares for your vestments, your processions, your postures, and your genuflexions. Ye fight over your ritual, even to its jots and tittles do ye consider it. Surely ye know not the glorious Jehovah, if ye conceive that these things yield any pleasure to him. Nay, beloved, we desire to worship the Most High in all simplicity and earnestness of spirit, and never to stop in the outward form, lest we be foolish enough to think that to see the star is sufficient, and therefore fail to find the incarnate God.

Note well, that these wise men *did not find satisfaction in what they had themselves done to reach the child*. As we have observed, they may

have come hundreds of miles, but they did not mention it; they did not sit down and say, "Well, we have journeyed across deserts, over hills, and across rivers, it is enough." No, they must find the new-born King, nothing else would satisfy them. Do not say, dear hearer, "I have been praying now for months, I have been searching the Scriptures for weeks, to find the Saviour." I am glad you have done so, but do not rest in it; you must get Christ, or else you perish after all your exertion and your trouble. Jesus you want, nothing more than Jesus, but nothing less than Jesus. Nor must you be satisfied with travelling in the way the star would lead you, you must reach HIM. Do not stop short of eternal life. Lay hold on it, not merely seek it and long for it, but lay hold on eternal life, and do not be content until it is an ascertained fact with you that Jesus Christ is yours.

I should like you to notice how these wise men were not satisfied with merely getting to Jerusalem. They might have said, "Ah! now we are in the land where the Child is born, we will be thankful and sit down." No, but "Where is he?" He is born at Bethlehem. Well, they get to Bethlehem, but we do not find that when they reached that village they said, "This is a favoured spot, we will sit down here." Not at all, they wanted to know where the house was. They reached the house, and the star got over it. It was a fair sight to see the cottage with the star above it, and to think that the new-born King was there, but that did not satisfy them. No, they went right into the house; they rested not till they saw the Child himself, and had worshipped him. I pray that you and I may always be so led by the Spirit of God that we may never put up with anything short of a real grasping of Christ, a believing sight of Christ as a Saviour, as our Saviour, as our Saviour even now. If there be one danger above another that the young seeker should strive against, it is the danger of stopping short of a hearty faith in Jesus Christ. While thy heart is tender like wax, take care that no seal but the seal of Christ be set on thee. Now that thou art uneasy and out of comfort, make this thy vow, "I will not be comforted till Jesus comfort me." It would be better for thee never to be awakened than to be lulled to sleep by Satan—for a sleep that follows upon a partial conviction is generally a deeper slumber than any other that falls upon the sons of men. My soul, I charge thee get to the blood of Christ, and be washed in it; get to the life of Christ, and let that life be in thee, that thou be indeed God's child; put not up with suppositions, be not satisfied with appearances and perhapses; rest nowhere till thou hast said—God having given thee the faith to say it, "He loved me and gave himself for me, he is all my salvation and all my desire. See, then, how these wise men were not made by the sight of the star to keep away from Christ, but they were encouraged by it to come to Christ, and do you be encouraged, dear seeker, this morning to come to Jesus by the fact that you are blessed

with the gospel. You have an invitation given you to come to Jesus, you have the motions of God's Spirit upon your conscience, awakening you; O come, come and welcome, and let this strange winter's day be a day of brightness and of gladness to a many a seeking soul.

I have turned my thoughts on this last head into verse, and I will repeat the lines—

O where is Christ my King?
I languish for the sight,
Fain would I fall to worshipping,
For he's my soul's delight.

Himself, himself alone,
I seek no less, no more,
Or on his cross, or on his throne,
I'd equally adore.

The sages saw his star,
But rested not content,
The way was rough, the distance far,
Yet on that way they went.

And now my thoughts discern
The sign that Christ is nigh,
With love unquenchable I burn,
T' enjoy his company.

No star nor heavenly sign
My soul's desire can fill,
For him, my Lord, my King divine,
My soul is thirsting still.

III. And now we shall conclude, by considering THE EXAMPLE of these wise men. They came to Jesus, and in so doing, they did three things: they saw, they worshipped, they gave. Those are three things which every believer here may do this morning over again, and which every seeker should do for the first time.

First, *they saw* the young Child. I do not think they merely said, "There he is," and so ended the matter, but they stood still and looked. Perhaps for some minutes they did not speak. About his very face I do not doubt there was a supernatural beauty. Whether there was a beauty to everyone's eye I know not, but to theirs there was assuredly a super-human attraction. The incarnate God! They gazed with all their eyes. They looked, and looked, and looked again. They glanced at his mother, but they fixed their eyes on him. "They saw the young Child." So, too, this morning let us think of Jesus with fixed and continuous thought. He is God, he is man, he is the substitute for sinners; he is willing to receive all who trust him. He will save, and save this morning, every one of us who will rely upon him. Think of him. If you are at home this afternoon, spend the time in thinking upon him. Bring him before your mind's eye, consider and admire him. Is it not wonder that God should enter into union with man and come to th

as an infant? He who made heaven and earth hangs on a woman's breast for us! For our redemption the Word was made flesh. This will breed the brightest hope within your soul. If you follow that wondrous life till it ends at the cross, I trust you may there be able to give such a look at him that, like as Moses lifted up the serpent in the wilderness, and they that looked were healed, so you looking may be healed of all your spiritual diseases. Though it is many a year since I last looked to him, I desire to look to Jesus again. The incarnate Word! My eyes swim with tears to think that he who might have damned me into hell for ever, becomes a young child for my sake? See him, all of you, and seeing worship.

What did the wise men next? They *worshipped* him. We cannot properly worship a Christ whom we do not know. "To the unknown God" we may worship. But, oh, when you think of Jesus Christ, whose goings were of old from everlasting, the eternally-begotten Son of the Father, and then see him coming here to be a man of the substance of our flesh, and know and understand why he came and what he did when he came, then you fall down and worship him.

"Son of God, to thee we bow,
Thou art Lord, and only thou;
Thou the woman's promised seed;
Thou who didst for sinners bleed."

We worship Jesus. Our faith sees him go from the manger to the cross, and from the cross right up to the throne, and there where he now dwells, amidst the insufferable glory of the divine presence is the man, the very man who slept at Bethlehem in the manger; and he reigns as Lord of lords. Our souls worship him again. Thou our Prophet, every word thou sayest, Jesu, we believe and desire to do: thou art our Priest, thy sacrifice hath made us clean, we are saved in thy blood; thou art our King, command, we will obey, lead us and we will follow: We worship thee. We should spend much time in worshipping the Christ, and he should ever have the highest place in our reverence.

After worshipping, the wise men presented *their gifts*. One broke open his casket of gold, and laid it at the feet of the new-born King. Another presented frankincense—one of the precious products of the East from which they came; and others laid myrrh at the King's feet; all these they gave to prove the truth of their devotion. They gave substantial offerings with no niggard hand. Now, after you have worshipped Christ in your soul, and seen him with the eye of faith, it will not need that I should say to you, give him yourself, give him your heart, give him your substance. Why, I am not able to help doing it. He who really loves God in his heart, cannot help devoting to him his life, his

strength, his all. With some people, when they give Christ anything or do anything for him, it is dreadfully forced work. They say, "The love of Christ ought to constrain us." I do not know that there is any such text as that in the Bible, however. I do remember one text that runs thus—"The love of Christ constraineth us." If it does not constrain us, it is because it is not in us. It is not merely a thing which ought to be, it must be. If any man love Christ, he will very soon be finding out ways and means of proving his love by his sacrifices. Go home, Mary, and fetch the alabaster box, and pour the ointment on his head, and if any say, "Wherefore is this waste?" thou wilt have a good reply, thou hast had much forgiven thee, and therefore thou lovest much. If thou hast gold, give it; if thou hast frankincense, give it; if thou hast myrrh, give it to Jesus; and if thou hast none of these things, give him thy love, all thy love, and that will be gold and spices all in one; give him thy tongue, speak of him; give him thy hands, work for him; give him thy whole self. I know thou wilt, for he loved thee, and gave himself for thee. The Lord bless you, and may this Christmas Sabbath morning be a very memorable day to many out of the crowd assembled here. I am surprised to see so vast a number present, and I can only hope the blessing will be in proportion, for Jesus' sake. Amen.

PORTION OF SCRIPTURE READ BEFORE SERMON—Matthew ii.

END OF VOLUME XVI.

ALL'S WELL THAT ENDS WELL

A CHRISTMAS TALE ABOUT SIX GUINEAS.

Master Pry.—Good morning, fair Mistress Prudence. Whither go you this bright day?

Mistress Prudence.—I thank you, Master Pry, my lady hath sent me to inquire about the health of a friend, one Mistress Lockstitch, having heard that she is very ill and standeth in need of sympathy.

Master Pry.—How? Do you mean she who is the daughter to the house of the Double-Threads?

Mistress Prudence.—Even so. I have heard that she is now languishing on her bed, that the medicines they give her fail in producing a favourable effect, and that, if something be not speedily devised, she is even like to die.

Master Pry.—Alas! alas! and is it so? What the family will do without her I am at a loss to know; methinks the hopes of the house were centred in Mistress Lockstitch.

Mistress Prudence.—Doubtless they have been so in the main; but you know that she hath sisters, who, if pretensions be any criterion, are vastly deserving!

Master Pry.—Nay, I forget them not. But pr'ythee tell me, fair Mistress Prudence, is not this Mistress Lockstitch who is now so ill the same that was aforetime engaged to Master Public, and whence comes the report that 'tis even all broken off?

Mistress Prudence.—Hush! 'Tis not to be openly talked of, though I fear me 'tis too true; and, in my poor opinion, 'tis this that hath so affected her. In her ravings—for you must know that at times she is somewhat delirious—she saith and doth many strange things; she hath even tried to regain her lover's affections by imitating some of the qualities of her rival, whom nevertheless she professes to despise.

Master Pry.—'Tis very sad for poor Mistress Lockstitch, but wherefore, think you, hath Master Public thus cast her off?

Mistress Prudence.—I am not in the man's secret, good Master Pry, but doubtless it is because he hath found another sweetheart fitter to his liking.

Master Pry.—I fear me he hath not constancy among his virtues; but had poor Mistress Lockstitch no faults that have e'en given a colour to his action?

Mistress Prudence.—My lady is her friend; but I will not conceal from you, Master Pry, because I think you may be trusted with a secret (though, indeed, 'tis in everybody's mouth!), that her disposition is none of the sweetest. There is no knowing in what humour you may find her; the least touch and she goes the wrong way, and then bad temper is sure to follow; she certainly requires all about her to be very careful that they may not cross her will in anything, for if once she is put out, 'tis a long and difficult matter to get her right again. Then if you ask her to do anything for you, though she is ashamed to refuse, yet will she take so long ere she is ready to oblige you, that you might have spared yourself the trouble; and she is certainly a most inveterate and noisy talker—it wearies one to be in the same room with her.

Master Pry.—Truly a sad catalogue of faults! I marvel not that Master Public thought better before he

took her to his home. But to whom hath he transferred his affections?

Mistress Prudence.—It is the old nursery tale over again, *Cinderella*, the despised of her rivals, is preferred before them; the whole of the Double-Thread family are ready to bite their fingers for vexation, to find that a simple Single-Thread is to be the bride of Master Public. The Double-Threads are flighty in their tempers, difficult to control, and apt to run into extravagant expenses. Master Public hath chosen him a fairer sweetheart than any of *that* family, one whose good deeds have come abroad, who is a very helpful friend to the poor, and greatly beloved by all who know her.

Master Pry.—What! whom you, *Mistress Willcox-Gibbs*, whom we hear of everywhere?

Mistress Prudence.—The very same! She is graceful beyond compare, skilful in every accomplishment fitted to her station, as sweet-tempered and obliging as an angel, quick in her ways and her voice is soft and low, only meant to reach the ears of him to whom she speaketh; she is always ready to do what she is asked, and, above all, is careful and not given to waste or expense. Her whole disposition is so sweetly set, that it seemeth nothing can go amiss with her. She is, moreover, of a very ancient family, whose name, however, hath never been so adorned as by her lovely graces and domestic virtues.

Master Pry.—We have then, two happy events to rejoice over; for the betrothal of a lovely Princess to a most worthy Peer is not more fitting than this most fortunate alliance in a humbler sphere.

Mistress Prudence.—Happy indeed! But poor *Mistress Lockstitch*! my joy hath got the better of my duty. Poor Double-Thread!



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*MR. SAM SLICK ON CERTAIN
MATTERS CONCERNING THE
LADIES AND FAIR PLAY.*

“Yes, Squire,” said Mr. Slick, “I calc’late the Britishers hev got their work cut out for ’em this time. It takes a lot o’ money to carry on their business, if they ha’n’t got no room hardly on the ground floor; and John Bull’s credit’s amazin’ good, considerin’ how he pays his debts. It’s none of our business though what sort of stuff he pays other folks with; they may take the promises, and we’ll take the money. He may as well shell out now: there’s no use in goin’ to a lot o’ onnecessary expense in beatin’ about the bush, an’ then comin’ back to toe the mark at the end on’t. We’re pooty good customers of one another, an’ don’t want no onpleasantness: ’t would be a great misfortin to all consarned.”

“How do you suppose, Mr. Slick,” said I, “that question is going to be settled?”

“All you’ve got to do,” said Mr. Slick, “is to git the ladies settled an’ the job’s done. Ye mus’n’t never run agin the ladies, Squire, coz if ye do, they’re sartain to git the better on ye. Jest let ’em hev fair play, an’ they’re the contentedest creeturs alive.”

“What is your notion of fair play, Mr. Slick?”

“My notion of fair play for the ladies is, a kind husband and a good sewin’ machine apiece all round; an’ for them as ha’n’t got ’em, a chance to git ’em; they may jest as well try to git along without

one as t'other. Why, we hev the comfortablest kind o' times down in Connecticut now-a-days, it's ekal to a change o' climate, an' we ha'n't got no Gulf Stream a-pourin' warm water all round us neither. The ladies used to git together arternoons all by themselves to make aprons for the beathen, an' gossip an' backbite an' make one another unsatisfied. * Now they spend their time a-workin' at home with their sewin' machines an' babies, a-conjurin' up an' practicin' on sweet things to say to their husbands. I tell ye, Squire, there's nothin' like makin' useful occupation agreeable.

"But sewin' machines are jest like everythin' else: some are only made to sell and git out of order, an' then go back to run up a bill for tinkers in'; an' some are good enough for sich as hev nothin' to do but study on 'em. But mine, Squire, walk into the affections of everybody right off, an' the longer they keep 'em the more virtues they find in 'em. If folks don't git sich as do the best work an' show no kickin', its coz they don't use their reasonin' faculties.

"P'r'aps you never see one o' my sewin' machines to work, Squire. It's a most amazin' fine sight. The way they pick up the stitches, an' twist 'em and fling 'em behind like the paddle-wheel to a steamboat! without any flusterin' and rattle though; they're as quiet and quick as cat arter a mouse; there a'n't no trouble in 'em at all. I never see another sich a sight since I was raised from a seedlin'.

"An' my way of doin' business is jest about the same sort. I never ax nobody to buy my sewin' machines, an' I don't spend my breath a tellin' how much better

they are 'n other ~~millers~~. I ~~make~~ everybody welcome to the use of 'em for a month or so, an' I tell ye, Squire, it a'n't in human nature to part with 'em arter that; but 'tween you and me, when I come to square accounts, sometimes I have to allow a trifle for all sorts o' trumpery double-thread an' lock-stitch cantankerous consarns that people hev been ~~hounded~~ with, an' are glad to git rid of, an' the only individuals that a'n't satisfied are the double-thread an' lock-stitch fellows; they go about as mournful as a hen in a hail-storm. 'Spese they took to lettin' people have their troublesome sewin' machines jest to git acquainted with 'em; why the peaky things 'd be back in no time.

"There's nothin' like satisfyin' everybody else an' yerself at the same time. But it takes an uncommon good article to satisfy everybody, an' it takes a lot o' business to satisfy yerself, coz it don't do to make much profit on one trade; a nimble sixpence 's better 'n a slow shillin'. All I want is jest to keep the mill a-goin', an' I put my price down to the lowest notch, an' keep the quality where it allers was. I only make one sort; I don't undertake to git my name up with one thing and make my fortin on another. *The same Machines I git Six Guineas for now fetched Eight Pounds only last year, thousands of 'em, an' they don't cost me a ha'penny less now 'n they did then.* It costs less to sell 'em, that's all; an' I think it's only jest fair to let folks have 'em cheaper when they come right along o' their own accord arter 'em without any coxin'; an' if I'm not mightily mistaken, good policy an' fair play in trade amount to jest about the same thing the world over."



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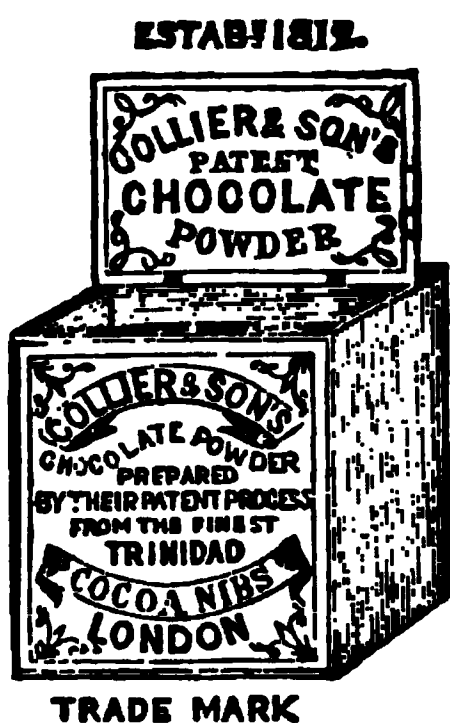
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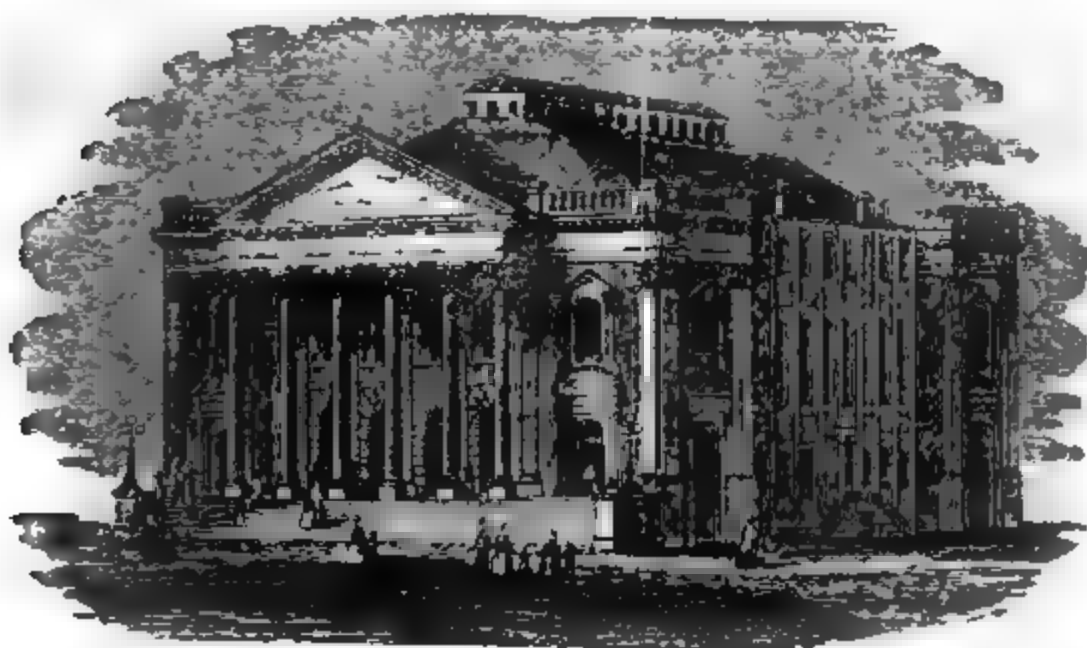
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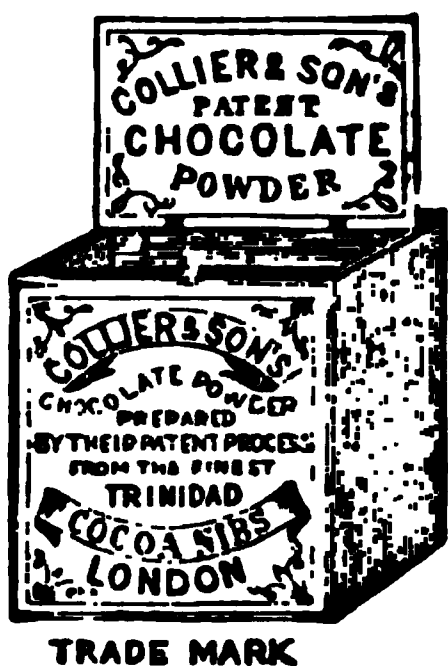
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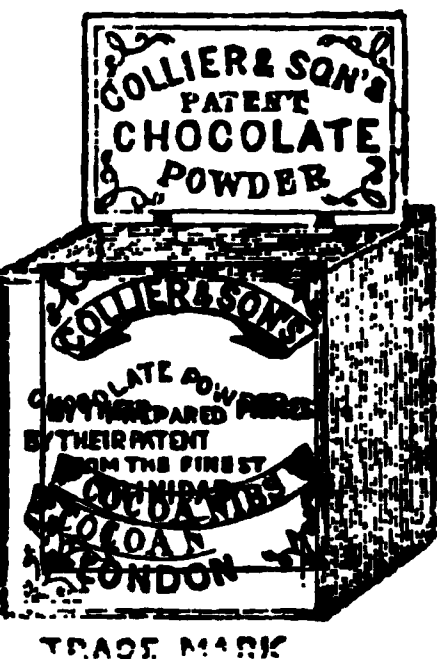
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